GENERAL CONFERENCE MINUTES

of the

DUNKARD BRETHREN CHURCH

from

1927 to 2025

OVERVIEW OF THIS DOCUMENT

This work began as a result of a query to compile and print the *General Conference Minutes* from 1976 to the present in one volume. The project evolved from the scanning of queries and committee reports from the annual minutes booklets, to reviewing and incorporating relevant full board reports and/or excerpts, and also pertinent historical data into the document.

Later, General Conference authorized the digitizing of Volume One of *General Conference Minutes* from 1927 to 1975 and combining it with the *Minutes* from 1976 to the present. The project was concluded by reviewing one-by-one the annual individual minutes booklets from 1927 to 1975 and incorporating additional relevant and historical data from this time period into the document.

The *categories* and *topics* from the first volume were retained, expanded, and combined as necessary to ease navigation through the document. In a review of the major individual topics, it became apparent that, in some of them, the subject matter was extremely broad. Therefore, in these cases, the material was broken down into subtopics.

The following Categories have subtopics which may be accessed directly by drop-down menus:

- Accounts & Treasurer's Report
- Church
- Civilian Service
- General Conference *(GC Min has own subcategory)*
- Manual
- Missions
- Nonconformity *(Subcategory "Lifestyle" has its own subcategories)*
- Polity
- Publication Board *(Bible Monitor has its own subcategory)*

Navigating Tips for the digital .pdf version

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Searching tip:

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names, dates, topics, scriptures, etc.

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INTRODUCTION

1959. The Minutes of the Conference of 1958 were presented for approval. They were approved with the exception that the following introduction to the work of the committee appointed to combine the Minutes of General Conference in one volume was directed to be included in the 1959 Minutes.

The Dunkard Faith dates back to the year 1708 when in Germany a group of eight brethren and sisters led by Alexander Mack accepted the New Testament as their creed and were received into fellowship by trine immersion baptism which they felt was the apostolic method.

The Church grew very rapidly under Brother Mack's wise leadership but as they grew, they also encountered serious persecution, in which many of them suffered imprisonment and had their property confiscated. After some years of this struggle, the news came of America and its religious freedom. Therefore, the brethren began a migration to this country and in a short time, the entire membership had settled in Pennsylvania. From the time this body settled in America until the beginning of the twentieth century the church had grown until there were organized congregations in every state of the Union and some in other countries.

From its beginning until about this time the church had always been a very plain and modest people, but about the turn of the century a modernistic trend had its beginning in some of the higher educational centers of the brotherhood. This movement soon spread to the local congregations and with this force in power they soon began to lose their identity as a plain people.

Efforts were made toward reform but these met with little or no success until during the early twenties a group of brethren, led by Elder B. E. Kesler, of Poplar Bluff, Mo., began publishing a paper known as the *Bible Monitor.* In a short time, this periodical gained much influence and it was decided that some meetings should be called to be attended by those who were interested in the movement.

At one of these meetings, which was held in June of 1926, in the Plevna Church near Greentown, Indiana, some reports were made "of serious struggles to exist" by the brethren which represented the more conservative part of the church. After these reports, it was decided that a committee should be appointed to outline a course of action by which they might deal with this condition.

In this committee's report, they recommended that this conservative group was to become a separate organization and that the name was to be THE DUNKARD BRETHREN CHURCH and that a previously established "Declaration of Principles" was to become the working basis for the organization.

In the pages of this compilation, the reader will find the queries and petitions which have been considered by the General Conference of the Dunkard Brethren Church, and it is the hope of the brethren that the reader may find in this volume, help to a better understanding of God's eternal truth.

Table of Contents

INTRODUCTION 3
(1927) First General Conference Complete Report 6
Accounts and Treasurer Reports 25
Financial Stewardship Board 27
Anointing 30
Baptism 31
Church 42
Affiliations 42
Church Growth (Board) 49
Headquarters 51
History 67
Tax Exemption and Social Security 72
Website 76
Civilian Service (Board) and Military Draft 80
(CASP) Conservative Anabaptist Service Program 105
Districts 110
Divorce and Remarriage 113
General Conference 123
GC Delegate Body 123
GC Finances 128
GC Location and Scheduling 132
GC Minutes 140
Minutes in One Volume (1941-1975) 141
Min in One Vol/Digitizing Project (2003-20--) 144
GC Program and Rules 148
GC Time, Location and Officers 162
Love Feasts 168
Manual 175
Manual Revision (1946-1950) 176
Manual Revision (1970-1972 204
Manual Revision (1985-1987) 206
Manual Revision (2024 – 20--) 210
Membership, Instructions for Applicants 226
Miscellaneous 249
Missions 255
General 255
Torreon 270
Africa 285
Music 294
Nonconformity In: 297

Adornment and Appearance 297
Miscellaneous 303
Lifestyle 305
Education 305
Entertainment & Leisure, etc. 307
Law, Going to Law 312
Narcotics, Intoxicants and Tobacco 313
Organizations, Occupations and Employment 316
Officials and Officers 321
Polity 337
Polity Revision (1935-1940) 339
Polity Revision (1950-1957) 341
Polity Revision (1967-1970) 345
Polity Revision (1975-1976) 347
Polity Revision (1992-1994) 349
Polity Revision (2006-2007) 350
Polity Revision (2012-2022) 354
Prayer Covering 376
Prayer Veil Committee (2000-2001) 384
Headship Covering Committee (2009-) 387
Publication Board 391
Bible Monitor 399
Stockholder Meetings (1926, 1928) 401
Relief Board 409
Services, Conduct of 417
Sexual Abuse – Guidelines 422
Sunday School and Bible Study (Board) 427
Trials 440
Trustees, Boards 441

(1927) First General Conference Complete Report

THIS CHAPTER IS THE COMPLETE REPORT OF THE FIRST GENERAL CONFERENCE

This Conference, held in a park near the city of Goshen, Ind., June 1-3, 1927 will go down in history as one of the most important so far held by the people composing it, and, perhaps, as important as any one that ever will be held by them.

At this Conference, the following form of Doctrine and Practice was formally adopted as a polity or basis upon which the Dunkard Brethren are to launch a campaign of evangelism and Christian endeavor for the re-establishment and promotion of the "faith once delivered to the saints."
It is not likely any other Conference ever handled the same amount of important business with as much unanimity of sentiment as this one did.

The elders, ministers, deacons, and laymen composed the voting body and, singular as it may seem, were required to vote on one question only, and this was passed with a very small minority opposing, all else passed unanimously, an evident token of the Spirit's presence.

In no sense should this movement be attributed to any one individual except it be to the Spirit working in the hearts of faithful men and women that "when the Son of man cometh he shall find faith on the earth."

Neither should this movement be considered as a new church, but the restoration of an old one, taking of necessity, a distinguishing name.

We recognize one creed, the New Testament, and heartily subscribe to all its teaching, but we especially emphasize the specific doctrines enumerated and commend them to our fellowmen everywhere, believing they will withstand the most painstaking scrutiny of the most critical.

We do not concern ourselves so much about whether other systems will do, as we do to know the one we adopt is dictated by the Spirit and is approved by the great God of heaven who knows the intent and motive of the heart and who will judge men in righteousness according to their works.

We do not court popularity, nor do we wish to be ascetics or hermits; for when a church begins to court popularity, it takes its first step toward apostasy, and when it adopts a spirit of asceticism, it loses its contact with the world and consequently, its saving power over it.

We are "in the world, but not of the world", being conscious of the fact "the world will love its own and no marvel if the world hate us", at the same time "commending ourselves to every man's conscience in the fear of God."

This movement was not instituted to cause division, for that already existed, neither was it to attract personal honor or self-aggrandizement or to gratify selfish ambitions, but alone to maintain the unity of the faith and preserve the identity of the church of the New Testament, which Jesus bought with his own precious blood.

This statement of Doctrine and Practice, Government and Methods will be printed in booklet form. Read it carefully and prayerfully and if you find yourself in harmony with it, you are one of us and we shall be glad to welcome you into our fellowship and communion.

MINUTES OF THE DUNKARD BRETHREN CONFERENCE

This Conference was held seven miles west of Goshen, Ind., June 1-3, 1927.

The officers of the Bible Monitor Pub. Co. presided until the organization was effected.

1. By vote, it was decided that all members of the Dunkard Brethren Church, officials or lay members present, who measure up to the former standards required by the old Credential for Delegates to District and Annual Conference be the voting body of this meeting.

2. Opportunity was given to those present who had not yet identified themselves with the Dunkard Brethren, to do so.

3. The elders withdrew and chose as officers of the Conference: Elder B. E. Kesler of Poplar Bluff, Mo., Moderator; Elder Walter Cocklin, Mechanicsburg, Pa., Reading Clerk; Elder L. I. Moss, Fayette, Ohio, Writing clerk. These officers were approved by the Conference.

4. The minutes of the meeting held in June 1926, at Plevna, Ind., were read and approved.

5. A motion was passed to grant the courtesies of the meeting to those present who are in sympathy with us.

6. The Certificate of Incorporation was read and adopted.

7. Report of expense of securing Charter:
Donation, $319.75. Cost $307. 00 plus $10.25, cost of changing resident agent at Wilmington, Delaware. Balance ($2.50) was placed in the treasury of the committee on Evangelism and Organization.

8. The by-laws were read.

9. By motion adopted, the approval of the by-laws was deferred to a later stage of the meeting.

10. By motion adopted, the Trustees are to serve in the order they were named at the first meeting held at Wilmington, Delaware.

11. A motion was passed that the Elders should nominate a Trustee to fill brother Kesler's place which expires Nov. 1, 1927. Brother Kesler was reappointed for three years and approved by the Conference.

12. A motion to take over all the interests of The Bible Monitor Pub Co. was passed.

13. A motion was passed to elect a Publication Board office to control all the publishing interests of the church. The elders to nominate this Board.

14. The report of the committee on Doctrine and Practice, was as follows:

DUNKARD BRETHREN CHURCH POLITY

In order to preserve the unity of the faith and the identity of the church of the New Testament, the following statement is declared to embody the principles, practices, and doctrines for which the Dunkard Brethren Church stands.

The New Testament is our Creed, and we heartily subscribe to all its holy teaching, and especially emphasize the following, for which we earnestly contend, as the "faith once delivered to the saints."

ARTICLE 1. THE DEITY

Sec. 1. The Godhead is one, consisting of the Father, the Son, and the Holy Spirit. (Matt. 3:16, 17; 2 Cor. 13:14; Matt. 17:5; 28:19)

Sec. 2. The Father is (with the Son) the Creator and the Preserver of all things, who worketh all things after the counsel of his own will. (Gen. 1:1; Mal. 2:10; Psa.97:10; Acts 2:23; 1 Cor. 12:6; Eph. 3:9; Phil. 2:13; John 1:3; Col. 1:16.)

Sec. 3. The Son is the promised Messiah, Redeemer, and Savior of the world. (Gen. 49:10; Isa. 9:6; John. 1:29; Rom. 3:24; Gal. 3:13; 1 Tim. 2:5, 6.)

Sec. 4. The Holy Spirit, through the word is the convincer of the world and the comforter, and sanctifier of the children of God. (John. 16:7-11; 14:16, 17, 26; 2 Thess. 2:13; 1 Pet. 1:2, 22.)

Sec. 5. The Son and the Spirit are divine, one in essence, nature, attributes, and purpose with the Father. (Matt. 1:23; John. 1:1-3; 10:30; 17:21, 22; 1 Cor. 2:11; Phil. 2:6: Col. 2:9.)

Sec. 6. The Godhead is three in relation, office, work, and name. (Gen. 1:1; Matt. 3:16, 17; 28:19; Heb. 1:5; Rom. 8:26, 27; 2 Cor. 13:14.)

ARTICLE II. MAN BY NATURE

Sec. 1. Man's disposition and nature are shaped by the law of heredity, and his own volition in choosing the right or the wrong. (Prov. 23:7; 2 Tim. 3:1-8; Rom 1:18-28; Gal. 5:19-21.)

Sec. 2. Man is morally free to choose, and to act, as his volition directs. (Joshua 24:15; Matt. 11:28, 29; Luke 10:42.)

Sec. 3. Man fell from his primal state of purity and innocency by voluntary sin, and by that act, his soul was doomed to eternal perdition but for Divine intervention. (Rom. 5:12, 18; 1 Cor. 15:22; Mark 10:14.)

ARTICLE III. THE ATONEMENT

Sec. 1. The meritorious righteousness of Christ and his vicarious suffering and death are the only ground or source of redemption and of forgiveness of sin. (1 Cor. 1:30; Rom.5:18; Acts 4:12; 1 Tim. 1:15.)

Sec. 2. The atonement is free and unlimited, and unconditional to all the unaccountable part of humanity, and free and unlimited but conditional to all accountable persons. (John 3:16; Acts 16:31; Luke 18:16; Mark 16:15, 16; 1 John. 3:7.)

Sec. 3. By the atonement, mankind was redeemed from the "original" or "Adamic" sin and, is now accountable for individual sin only. (John 1:29; Gal. 3:13; 4:4, 5; Heb.10:10; 2 Cor. 5:19.)

ARTICLE IV. THE LAW OF PARDON

Sec. 1. Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible, and to all the truth, as therein revealed; concretely, it is taking God at his word, and, manifested by humble obedience thereto, prompted by the Spirit of love. (Heb. 11:1, 6; Jude 1:3; Gal. 5:6; James 2:20, 22.)

Sec. 2. Repentance is a cessation from sin, with consciousness and sorrow that it is displeasing to God and a turning from the love and practice of sin to the love of truth and practical righteousness. (Isaiah 1:16, 17; Isaiah 55:7; 2 Cor. 7:10; Acts 14:15, 17:30.)

Sec. 3. Confession is the voluntary renunciation of sin, and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. (Matt. 3:16; Matt. 10:32; Phil. 2:11; James 5:16; Rom. 10:10.)

Sec. 4. Baptism in mode, is immersion, in form it is triune and consists in an immersion into the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 28:19; Mark 1:5, 8; Matt. 3:6; Acts 8:38-39.)

Sec. 5. Persons who have been baptized by trine immersion for the remission of sins may be received into fellowship without rebaptism. (Matt. 3:15; Acts 10:35; 2 Cor. 13:5; Gal. 3:27.)

Sec. 6. 'Kneeling, or bowing is the scriptural posture in baptism. (John 19:30; Rom. 6:5.)

Sec. 7. Baptism in purpose, along with faith, and repentance, and confession, is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37, 38; Tit. 3:5.)

Sec. 8. The "new birth" is a change wrought in the soul of man by which the volition, the affections, and the desires of the heart are changed from a love of things worldly and fleshly to a love of things spiritual, and heavenly, and is effected by the Holy Spirit through the instrumentality of the word of God. (1 Peter 1:23; 1 Cor. 4:15; John 3:5; 2 Cor. 5:17; Rom, 6:4,)

ARTICLE V. CHURCH RITES

Sec. 1. Feet-washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave his own example of it. (John13:1-17; 1 Tim. 5:10; Matt. 28:20.)

Sec. 2. The Lord's Supper as instituted by Christ in the night of his betrayal is a full meal to be kept among his people along with Feet-washing and the Communion until his return. (John 13:30; Luke 22:20; John 13:2-4; 1 Cor. 11:23-25.)

Sec. 3. The Communion as instituted by Christ consists in partaking of the bread and the cup in a worthy manner, at the close of day, in connection with, but following Feet-washing and the Lord's Supper. (Matt. 26:26; Mark14:22-24; 1 Cor. 10:16; 11:23.)

Sec. 4. The holy kiss is a divine rite to be kept and perpetuated in the church. And is observed when we meet for worship, at love feasts in connection with Feet-washing, between the Supper and the Communion, and on other occasions. (Rom. 16:16; 1 Cor. 16:30; 2 Cor. 13:12; 1 Thess. 5:26, 27; 1 Peter 5:14.)

Sec. 5. Veiling or covering their heads by Christian women in times of worship is of Divine appointment. A plain white cap covering the head meets the scriptural requirement. (1 Cor. 11:1-16.) The modern little round cap is not considered as meeting the scripture requirement for a covering.

Sec. 6. Anointing the sick with oil and prayer for their recovery is a command to God's people, and a gracious privilege to be enjoyed by them, and in our practice of it should be confined to our own church. (James 5:14; Luke 10:9; Matt. 10:8.)

ARTICLE VI. THE CHRISTIAN SABBATH AND GRACES

Sec. 1. The First day of the week is the Christian Sabbath to be kept as a day of rest and worship. (Matt. 28:1; Acts 20:7; John 20:1; Mark 16:2.)

Sec. 2. Sanctification, righteousness, holiness, and perfection are cardinal doctrines and graces of the New Testament and are attained and experienced by Christians to the extent and degree that they in loving obedience manifest the fruits thereof. (John 17:17; Heb. 10:10; 1 John 3:7; Acts 10:35; 1 Thess. 4:7; 5:23.)

ARTICLE VII. NONCONFORMITY

Sec. 1. Affiliation with the civil government in accepting official position in discharge of the duties of which any Gospel principle is violated, or one's Christian character is endangered, is incompatible with Christianity. (1 Peter 3:9; 1 Thess. 5:22; Rom. 12:17-21.)

Sec. 2. Participation in games, plays, performances, and unions that are manifestly evil or sinful, is contrary to the Gospel and to a pure heart. (1 Thess. 5:22; John 3:19; John 17:15; 1 Peter 4:3-5.)

Sec. 3. Learning the art of war and participating in carnal warfare or service in any branch of military establishment, at any time, is forbidden by the Scripture; and the boy and girl scout movements and any other movement requiring a uniform, or having any military features, fall under the same condemnation. (Eph. 6:10-18; 2 Cor. 10:4,5; Gal. 5:19-22; Matt. 26:52.)

Sec, 4. Affiliation with secret societies or lodges is in violation of the scriptures. (John 3:19-21; 18:20; 2 Cor.6:14; Matt. 10:26; Mark 4:22.)

Sec. 5. Conforming to the rules and hurtful fashions of the world, such as wearing of hats by Christian women, and neckties, gold, rings, bracelets, and such like by either sex in the adornment of the body is contrary to the scripture and is a token of a proud heart. (Rom, 12:2; 1 Pet. 1:14; 1 Pet. 3:3-5; 1 John 2:15-17; Luke 16:15; 2 Tim. 2:9.)

DRESS DECISION OF 1911

I. We examined prayerfully the scriptural grounds of Christian attire and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners.

The scriptures bearing on the subject of dress and adornment are of several classes:

First: Jesus condemned anxious thought for raiment. (Matt. 6:25-33; Luke 12:22-31)

Second: The direct teachings, such as 1 Tim. 2:9, 10; 1 Pet. 3:3-5.

Third; Teachings on nonconformity to the world in general, and that apply to dress on general principles, such as Rom. 12:1, 2; 1 Cor. 10:31; 1 Pet. 1:14, 15: 1 John 2:15-17.)

II. Investigation shows that the early church fathers and our own church fathers taught strongly and uniformly against pride and superfluity in dress, and constantly in favor of gospel plainness.

III. The Minutes of Conference show that the Church has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the Gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, "it seemed good to us" to submit the following restatement:

1. That the brethren wear plain clothing. That the coat with the standing collar be worn, especially by the ministers and deacons.

2. That the brethren wear their hair and beard in a plain and sanitary manner. That the mustache alone is forbidden.

3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying (1 Cor. 11:1-16). The plain white cap is regarded as meeting the requirements of scriptural teaching on the subject.

5. That gold for ornament and jewelry of all kinds, shall not be worn.
6. That no brother be installed into office as minister or deacon who will not pledge himself to observe and teach the order of dress.
7. That no brother or sister serve as delegate to District or Annual Meeting nor be appointed on committees to enforce discipline, who does not observe the order of dress.
8. That it be the duty of the official body of the church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges.
9. That all are urged and implored, in the bond of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

The above decision is interpreted to forbid bobbing the hair and wearing the modern short and sleeveless dresses.

Sec. 6. The use of narcotics, or spirituous liquors as a beverage, manufacturing, raising, buying, or selling of them is a violation of Scripture (Hab. 2:15; Eph. 5:18; 1 Cor. 6:10; Gal. 5:21; 1 Cor. 3:17.)

Sec. 7. The use of instruments of music in the house of God, and in worship, is in violation of scripture and out of harmony with the scripture on the subject of praise and worship. (Eph. 5:18-20; Col. 3:16; Amos 6:4-6.)

Sec. 8. Going to law, except in suits of equity, member with member, or member with outsider without the consent of the church, is contrary to scripture and manifests a bad spirit. (1 Cor. 6:1-8; Matt. 18:15-18.)

Sec. 9. For brethren to enter the legal profession and conduct a regular law business, is out of harmony with the scriptures, and contrary to what has been the mind of the church since its organization (1 Cor. 6:6, 7; Luke 11:46, 52.)

Sec. 10. Taking or subscribing to the civil oath in any form is forbidden in the scriptures. (James 5:12; Matt. 5:34-37.)

Sec. 11. Divorce and remarriage on the part of Christians, except for the cause of fornication, is forbidden in the scriptures. (Matt. 5:32; 19:9; Mark 10:11; 1 Cor. 7:11.)

Sec, 12. The counsel of the church is against taking out life policies, and taking out such policies is permitted only when civic or industrial conditions make it compulsory. (Matt. 6:33; Mark 10:29; Ps. 37:25.)

ARTICLE VIII. POWERS AND FUNCTIONS.

Sec. 1. The church is of Divine origin; a theocratic democracy, and is necessary to the evangelizing, and Christianizing, and saving of the world. (Acts 20:28; Matt. 16:18; Eph. 4:11-13; Acts 2:41, 47.)

Sec. 2. The supremacy of the church, in questions of privilege and propriety is of Divine right. (Matt. 16:19; 18:17, 18; John. 20:23; 2 Thess. 3:6.)

Sec. 3. The duty of the church to properly support the ministry is recognized, but a salaried ministry is without warrant from the scriptures and contrary to the custom of the church for over 200 years. (1 Cor. 9:7-14; John. 10:12, 13.)

See. 4. Christian women may function, and should be encouraged to be helpful in many ways, but a female official in the church or a female ministry in the sense of preaching is without Scriptural authority. (Luke 8:3; Acts 21:9; 1 Cor. 14:31; Rom. 16:1-3.)

ARTICLE IX. GENERAL PRINCIPLES

Sec. 1. The Old and the New Testaments contain the only revelation of God's will to man, both, being alike given either by verbal or by plenary inspiration. (John 5:39; 12:49; 14:24; 2 Tim. 3:16-17; Gal. 1:11, 13.)

Sec. 2. In the New Testament are to be found the principles of the Christian church and the plan of salvation through the gospel of Christ. (Mark 1:1, 15; Mark 16:15; Acts 2:37-38; Rom. 1:16; 1 Cor. 15:1, 2.)

Sec. 3. Election is of the sovereign mercy of God in calling into his service those who of their own volition choose a life of righteousness, (1 Peter 1:1, 2; Col, 3:12;1 Thess. 1:4, 6; 2 Peter 1:10.)

Sec. 4. This life is the only period of probation, and those who reject the overtures of mercy in time, will be forever lost in eternity. (Matt. 11:29; John 5:29, 40; Matt. 23:37.)

Sec. 5. The future state of the righteous will be eternal felicity in heaven, while that of the wicked will be eternal retribution in the hell of fire. (Rev. 22:3-5; Matt. 25:46; 2 Thess. 1:9; 2 Cor. 5:1; John. 14:2, 3.)

Sec. 6. The millennium will be 1000 years of peaceful reign of Christ at the end of this age. (1 Thess. 4:13-17; Rev. 20:4-6.)

Sec. 7. The judgment will be a fixed set time when God will judge the world in righteousness. (John 5:22; 12:48; Rom. 2:16; 2 Tim. 4:1; Heb. 9:27; Rev. 14:7.)

Sec. 8. The dead will be judged out of the things written in God's books and rewarded according to their works. (Matt. 16:27; Rev. 20:13, 14; 2 Cor. 5:10.)

Sec. 9. At the final judgment, the righteous and the wicked will be assigned to their proper abode each of which will be co-eternal with the other. (Dan. 12:2; Gal. 6:8; John 5:28, 29; Matt. 25:34, 41, 46.)

METHODS

1. Loyalty to the faith and order of the church is essential to her welfare and success. Therefore, only brethren and sisters who believe and observe the doctrines and practices of the church are placed on programs at District and Annual Conferences.
2. Members composing Annual and District Conferences must be true representatives of the church in appearance and in full sympathy with its Doctrine and Practice.
3. These members are supplied with Credentials by the districts sending them.
4. Until sufficiently organized, the elders, ministers and deacons present, constitute the voting body of General Conference.

The foregoing doctrines and practices were adopted as follows:

Article I. Section 1-6, Adopted as a whole.
Article II. Section 1-4. Adopted as a whole.
Article III. Section 1-3. Adopted as a whole.
Article IV. Section 1-8. Adopted as a whole.
Article V. Section 1-6. Adopted as a whole.
Article VI. Section 1-2. Adopted as a whole.
Article VIL Section 1-12. Adopted as a whole.
Article VIII. Section 1-4. Adopted as a whole.
Article IV. Section 1-9. Adopted as a whole.
A Board of Publication was approved by the Conference:
B. E. Kesler, (ex officio). Chairman.
L. B. Flohr, Vice Chairman.

Robert L. Cocklin, Secretary
J. L. Johnson, Treasurer
Theodore Myers
Glenn A. Cripe

A committee on Evangelism and Organization was nominated by the Elders and approved by Conference. Committee — *L. I. Moss, S. P. Van Dyke, Walter Cocklin.*

This Committee met and elected L, I. Moss, Fayette, Ohio, Treasurer, to whom all funds for this special work should be sent.

Territory lines as follows: All territory east of the Ohio and Mississippi Rivers assigned to Bro. W. E. Cocklin. All territory between the Ohio and Mississippi Rivers and the Missouri and Mississippi to L. I. Moss. All territory west of the Missouri and Mississippi to Bro. S. P. Van Dyke.

A general offering for the expense of the meeting was taken, amounting to $192.00.

A motion was made and passed that after all expenses were paid the balance shall be placed with the Committee on Evangelism and Organization.

A recommendation for the adopted form of church government, as to age limit of children voting at elections for church officials was passed, the age being 12 years.

A recommendation to change the form of church government, wherever it reads Declaration of Principles, to read Doctrine and Practice. By motion it was passed.

Committee on Resolutions confirmed by Conference. Committee: S. P. Van Dyke, J. L. Johnson, L. B. Flohr.

Report on ceremony for applicants for baptism adopted as amended.

The baptismal covenant adopted as amended.

Annual Conference rules, the old form of rules to be supplied.

A recommendation as to who may be placed on program at Annual or District Conferences passed.

Leonard Hagner, appointed as representative at Wilmington, Delaware, to succeed Judge Townsend, deceased.

Article 6 of the by-laws amended to read except in elections of church officials those 12 years of age and over are entitled to vote. By-laws adopted as amended.

CHURCH COUNCILS

A Majority of officials favoring an item of business makes it business for the church council.

Section 2 adopted as read subject to the rule governing age limit.

ANNUAL VISIT

Section 1-3 adopted as a whole.

CHURCH LETTERS

Section 1 read and adopted as amended.
Section 2 read and placed in the hands of the Publication Board.
Section 3 read, revised minutes page 93. Article 18, 1887, adopted.
Minister's Credential to be provided by Publication Board.

CHURCH TRIALS

Section 1-8 adopted as a whole.

REHEARING AND RESTORING

Section 1, 2, adopted as a whole.

COMMITTEE

Section 1-3 adopted as a whole.

ORDAINING, DEPOSING AND RESTORING OFFICIALS

Section 1, 2, adopted as a whole.

- It was decided that hereafter Annual Conference will convene on the first Wednesday in June.
- The Committee on Evangelism and Organization was made responsible for arranging for District Meetings in the four different regional districts.
- The recommendation for "ads" for the "*Monitor*" was adopted.
- A motion to prohibit the use of the "benediction" passed.
- Report of Committee on Resolutions read and adopted. Copy to be supplied to the Goshen papers.

Session closed by a season of devotion.

GOVERNMENT OF THE DUNKARD BRETHREN CHURCH

1. This government is maintained through General, District, and local. Church Conferences.

2. General Conference is composed of twenty-four or more Elders chosen from the various districts, on a pro rata basis of membership, and convenes quadrennially or oftener as may be deemed wise and best.

3. General Conference adopts rules to govern in its deliberations and in the conduct of its business.
4. General Conference exercises original jurisdiction in matters that may originate in its body, and appellate jurisdiction, in matters of a general nature that may be sent up to it from the local churches through District Conference, or by appeal, and papers containing such matter, except petitions, must have an answer appended to them.

5. Decisions made by General Conference shall be fully respected by the churches, until they shall be by Conference, or by the action of two-thirds of the Districts made void.

6. Decisions of General Conference must be in harmony with the Doctrine and Practice of the church.

7. The expense of its members, the printing and distribution of its minutes, shall be met by the districts.

CHURCH OFFICIALS

1. In all elections for church officials, members 12 years of age or over are entitled to vote.

2. The Elder or Bishop, selected from men of experience in the ministry, is the highest officer in the church, and all elders except for age and experience are of equal rank officially, being ordained by the laying on of hands of the Presbytery, a committee of two elders appointed by the district elders for that purpose.

3. Elders have the oversight of local churches and of the Brotherhood at large. They compose General Conference, preside in District conferences and in local church councils, ordain other elders, anoint the sick, solemnize marriages, officiate at Communions, preach the gospel, baptize and see that the principles and usages of the church are respected and carried out in the lives of the membership, they themselves being examples to the flock in obedience and holiness of life.

4. At their ordination, which is based on the approval of the membership as expressed by private vote, they covenant and promise to teach, respect and enforce the Doctrine and Practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the Gospel.
5. Ministers and deacons are elected by the members of the church where they hold their membership coming before a Board of Officials and giving their choice, and are installed in office by the elder of the church and an elder or minister appointed by the district elders, upon their promise to respect and enforce the Doctrine and Practice of the church, and all the methods by which the church seeks to fulfill its mission in the world.

6. Ministers preach the word, baptize, assist elders in anointing, solemnize marriages, officiate at Communions, in all things being an example of the believers in humility and holiness of life. They may also, in case of necessity, hold church councils.
7. Deacons are chosen to serve the church in the capacity of stewards, attending to the temporal and financial activities of the church.
8. They serve at Communions, visit the sick, care for the poor, assist in the ministry, investigate troubles, pay the Annual Visit and may in extreme cases administer baptism and assist in anointing.
9. Deacons must be in harmony with the Doctrine and Practice of the church and lead exemplary Christian lives, in harmony with Gospel requirements.

CHURCH COVENANT

The position of the church on nonresistance, nonsecrecy, nonlawing, nonswearing, nondivorcement, nonconformity to the world in dress, nonattendance at questionable places of amusement, is laid before all applicants for baptism by the elder in charge or by a minister authorized by him to do so, followed by, "Are you willing to conform to the teaching of the scripture on these subjects as understood by the church?" Answer, "I am." Then Matt. 18:10-22 is read, followed by, "Are you willing to be governed by this scripture in the adjustment of difficulties that may arise?" Answer, "I am."

BAPTISMAL COVENANT

At baptism while in the water the following questions are asked:

1. Do you believe that Jesus Christ is the Son of God and that he has brought from heaven a saving gospel? Answer, "Yes".
2. Do you willingly renounce the devil with all the sinful pleasures and practices of this world? Answer., "Yes."
3. Do you covenant with God through Christ to be faithful until death? Answer, "Yes."
4. Upon this confession of faith which you have made before God and these witnesses I baptize you for the remission of sins, into the name of the Father, and of the Son, and of the Holy Spirit.
5. Then, while in the water, hands are laid on immediately after Baptism, and prayer is offered in the behalf of the one baptized for the bestowal of the Holy Spirit and his comforting influence and guidance.

6. Then on coming up out of the water the one baptized is received by hand and kiss into church fellowship.

DISTRICT CONFERENCES

1. One elder may hold a District Meeting when it has been legally called and announced.

2. Either brethren or sisters may serve as delegates to District Meetings.

3. District Conferences are composed of delegates, two from a church, from a number of churches, six or more, most conveniently located to work together and convenes annually.

4. District Conferences are governed by such rules as may be deemed most suitable to their needs.

5. District Conference has original jurisdiction in matters that may originate in its body, and appellate jurisdiction in matters sent up from the local churches.

6. Decisions of less than two-thirds of the districts, on any specific matter, not in harmony with decisions of General Conference are void.

7. Decisions of District Conference shall be respected by the churches composing it, but appeals may be made from such decisions direct to General Conference by any church or party affected.

8. Matters affecting the local churches, the district or the general Brotherhood are proper subjects for the District Conference to handle and its decision is final, except in matters affecting the general Brotherhood, or in which an appeal is made.

9. Churches shall arrange for the expense of delegates to District Conference, such delegates must be inharmony with the Doctrine and Practice of the church and manifest the same in their general appearance.

RULES FOR ANNUAL AND DISTRICT CONFERENCES

1. All questions, with their answers, for discussion, shall be read by the Reading Clerk, after which the Moderator shall declare the same the business of the meeting.

2. No one shall speak more than twice on the same question. The first speech shall be limited to fifteen minutes and the second to five minutes.

3. The reading of any question may be called for the second time, but not oftener if there be objection made.

4. No one shall speak without first addressing the Moderator and being recognized by him,

5. The Moderator shall require every brother, when speaking, to confine his remarks to the subject before the Meeting.

6. Any brother, using personalities in his speech, shall be called to order by the Moderator; and if he persist, he shall be told to take his seat.

7. The Moderator shall decide who has the right to the floor, and when his time expires.

8. The Moderator shall decide when the discussion on each subject shall close, and when the question shall be put on its final passage. But if objection be made to his ruling, then the Conference decides the matter. All members present shall have the right to participate in the discussion of all questions before the Meeting.

9. Motions or amendments to the answers in papers that are presented to Annual Meeting shall not be entertained by the Moderator until the one presenting the paper has opportunity to explain it, and its merits are discussed by the Meeting; then, if there is not a union of sentiment in the Meeting, the Moderator may entertain amendments to the answer.

10. A two-thirds vote is necessary to pass papers sent to Conference; a majority vote for other matters.

CHURCH COUNCILS

1. A majority of officials favoring an item of business makes it business for the church council.

2. On all important matters each member 12 years of age and over should vote, "Silence for consent," not sufficient.

3. A minority when acting in harmony with decisions of Annual Conference cannot be overruled.
4. Local Church Conferences are composed of the members present at such church councils, which convenes quarterly, or on special occasions.
5. Each church has an Elder who presides at its councils, or appoints some other to do so.
6. Matters affecting the local church, the district or the general Brotherhood are proper subjects for the church council to handle, and its decisions are final on purely local matters.

MEMBERSHIP

1. The church is composed of mature persons, who covenant to be loyal to the principles of the Gospel, as understood by the church.
2. The membership engage in the work of the church as opportunity is presented, in church attendance, care of the sick, Sunday School, prayer meetings, house to house visitation, care for the destitute, support of the ministry, and missions, and any other legitimate Christian endeavor and by living devoted Christian lives.

ANNUAL VISIT

1. The annual church visit is made by the official body but, when necessary, a lay member may assist by consent of official body.
2. When deemed prudent or expedient, devotional services are held in the homes visited.
3. Questions asked on annual visit:
    1. Are you still in the faith of the Gospel, as you declared in your baptism?
    2. Are you, as far as you know, in peace and union with the church?
    3. Will you still labor with the brethren for an increase of holiness, both in yourself and others?
4. Liberty should be given to members to bring anything they may desire to, and they may think the good of the church requires, before the visiting brethren.

CHURCH LETTERS

1. Members moving from one congregation to another are given letters of recommendation when no legal objections are raised. Such letters not presented to the church where the holder resides at their earliest convenience or upon misconduct deemed sufficient, are void.
2. Official Pledge: Officers moving into a church shall before being located in their official standing, promise, in the presence of the church and the elder in charge, to support and defend the principles of the Gospel on all points, as held and practiced by our Brotherhood, and then, by vote of the church, be accepted as represented by their letter.

CHURCH TRIALS

1. Church trails are conducted with the utmost fairness and equality.
2. The accused may require charges to be in writing signed by the author.
3. Gospel evidence necessary to conviction, outside testimony may be used corroboratively.
4. The accused shall be notified of the charges at least ten days unless the accused before trial agrees on a shorter time.
5. Matt. 18, applies to all matters strictly personal. Trespass of a general nature are handled on general principles.
6. Trespasses may be tried where the offender resides.
7. After all reasonable effort has been made to correct the wrong has failed, withdrawal of fellowship is a last resort.
8. All actions of the church are to be respected by the membership.

REHEARING AND RESTORING

1. Restoration maty be effected where the petitioner resides or where the rehearing is had.
2. The rehearing may be had where the party resides by mutual agreement.

COMMITTEES

1. Annual or District Conferences may grant request for committees when they feel every reasonable effort to settle difficulties, has failed.
2. Committees report their work to the body appointing them. In case of appeal the work of committees becomes final when ratified by the body appointing them.
3. Committees shall say who shall pay their expenses, except in case of appeal, the expense shall be borne by the party losing the case.

ORDAINING, DEPOSING AND RESTORING OFFICIALS

1. The authority to ordain elders shall be vested in the elders of the State Districts.
2. The elders assembled at District Meeting shall consult as to the ordination of all elders, to be effected in the District. If a majority of the elders decide that the ordination should be made, they shall appoint a committee of two or more elders who shall go to the church and, in council with it, if they find no Gospel objections, the ordination shall be made.
3. The necessity of ordaining elders may originate with the officers of the church or the elders of the District.
4. Elders may be deposed as now, by a committee of adjoining elders in council with the church. A report of such deposition shall be made to the elders of the District at District Meeting.
5. Elders may be restored by the consent of a majority of the elders of the District; and with the approval of the church.

CONDUCTING SERVICES

1. Services are conducted in a reverential manner consisting of singing, prayer, the kneeling posture being observed, preaching, singing, and prayer while kneeling, the Lord's prayer being used in opening and closing.

REGIONAL DISTRICTS

1. Region 1. All territory east of and including the Appalachian Mountain system.
2. Region 2. All territory between the west line of Region 1 and the Mississippi River.
3. Region 3, All territory between the west line of Region 2, and the Rocky Mountains.
4. Region 4. All territory between the west line of Region 3, and the Pacific Ocean.

These regions to function as districts have formerly done, subject, however, to the provisions governing districts in our present form of Government.

Such "ads" may be carried by the "*Monitor*" as do not conflict with our accepted church polity subject to the approval of our Board of Publication.

The Board of Publication is directed to formulate and print a booklet containing the Doctrine and Practice, Government and Methods of the church, Minister’s Credential Cards, and Membership Certificate forms, the "*Bible Monitor*", cards, tracts, Sunday School literature, etc., and to open an account for funds for these purposes.

The Board of Trustees is authorized to open accounts for means to purchase printing outfit, receive and disburse mission funds or other specially designated funds in harmony with the expressed wishes of the donors.

The Board of Evangelism and Organization is authorized to fill calls for preaching, organize isolated groups of members, and to open an account for funds to meet expenses of such work.

Accounts and Treasurer Reports

1930. We, the members of Pleasant Ridge Church, petition Annual Meeting through District Meeting to be held at Pleasant Ridge, Ohio, May 7, 1930, to ask all church treasurers to give an itemized report of all funds received and paid out during each year.

Answer by District Meeting: Substitute paper passed to Annual Meeting, as follows: All general and district treasurers give an itemized account of all funds received and paid out during each year in Annual Meeting and District Meeting minutes.
Answer: Decided to accept answer as given by District Meeting.

1936. Standing Committee recommended that all accounts be closed as of April 30 so as to be in the hands of the Auditors and the Audit finished before the following Conference.

1953. We, the Kansas City Dunkard Brethren Church do hereby petition General Conference through District Meeting of District No. 3, to instruct the various Boards who have money loaned to Brethren, to cease charging interest on same. See Ex. 22:25, Lev. 25:36-37, Deut. 23:19-20, Neh. 5:7-10, Psa. 15:5, Luke 6:34-35.

Action by District Meeting of the 3rd District, Passed to General Conference.
Action by General Conference: Paper passed with the understanding that this applies also to any loans in the future.

1957. We, the Vienna Dunkard Brethren Church, District No. 1, ask General Conference through District Meeting of Accounts and Treasurer Reports 1957, that each General Board handling funds be required to submit a budget of prospective receipts and expenditures for the succeeding year for action of General Conference.

Answer by Congregation: Request granted. Sent to District Meeting.
Action by District Meeting: Sent to General Conference.
Action by General Conference: Respectfully returned.

1959. We, the Vienna Congregation, ask General Conference that the Treasurer's accounts of the General Boards be closed on March 31st of each year, the purpose being to give more time for audit before General Conference.

Answer by Congregation: Request granted. Passed to District Meeting.
Answer by District Meeting: Passed to General Conference.
Answer by General Conference: Passed as presented.

2001. We the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through District Meeting of the First District, to approve the following: (Passed by District Meeting—As amended and passed by General Conference.)

The Trustee Board of the Dunkard Brethren Church shall employ an independent auditor, familiar with financial and legal requirements of non-profit organizations. This auditor shall audit the yearly financial reports of each Board or Committee of the Dunkard Brethren Church, which submits a financial report. This report shall be returned to the present auditing committee, who shall advise the boards of any needed changes in their financial reporting. This independent audit is to begin with the 2001—2002 fiscal year. The expenses for this yearly audit shall be borne by the Trustee Board.

The Trustee Board shall retain an attorney, specializing in the legal requirements of non-profit organizations. This attorney shall review all legal involvements of the Dunkard Brethren Church and its Boards and Committees. The attorney shall advise of any required changes in the business or legal practices of the Church. All actions taken by the Church as a result of this advice shall be in harmony with our doctrinal standards of nonresistance and non-lawing. All expenses for this legal advice shall be borne by the Trustee Board.

2004. We, the Englewood Congregation, petition General Conference 2004 through District Meeting, Second District, to so decide that the fiscal year end for the Treasurer's accounts of the General Boards to be December 31st of each year, and the reports be forwarded to the auditors by March 31st of the following year, the purpose being to give more time for audit before General Conference.

Action by District Meeting: Query passed to General Conference.
Action by General Conference: Passed.

2008. We, the Shrewsbury Congregation, humbly petition General Conference through District Meeting of the First District that all brotherhood board treasurers submit their financial reports to the auditors by February 28 of each year, and that the reports with auditors' signatures be sent to the Writing Clerk of General Conference by March 31 so that the "Summary Sheets of the" Treasurers' Reports may be included in the General Conference Business Program.

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.

2024. A motion was made to accept Standing Committee's recommendation to assign the Financial Review Committee's responsibilities to the Financial Stewardship Board. The motion was properly supported and passed with no objections. *[See also Financial Stewardship Board]*

Financial Stewardship Board

2022. We the Shrewsbury congregation, petition General Conference through the First District to create a Financial Stewardship Board.

The goal of this board would be to provide direction and stewardship of the Brotherhood's financial resources to the glory of God and the benefit of God's people. The board would consist of 5 men with business, financial, and investment knowledge. These men would volunteer and be vetted by the current board, nominated, and approved (by conference). This group would have flexibility and authority to make/provide oversight of the main treasurer, authorize investments, and determine where to distribute the earned money for work in God's kingdom.

Short term goals would include:

1) Consolidation of financial accounts into one denominational account.
2) Having accounting done by a brotherhood treasurer, with the current board treasurers to maintain authorization of money spent.

Longer term goals include at the minimum the following three mandates:

1) Monitor and audit the accounting process and update as necessary.
2) Create an investment plan for funds not included in the operating needs.
3) Vet and approve needs/proposals for gifting funds to appropriate causes, be that our churches, missions, or needs within the Christian community.

Action by District Meeting: As amended and passed.

Action by General Conference: After explanation and discussion of the query, a motion with support was made to pass the query. Ballot vote: Yes 42, No 7. Query passed.

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The following had been "nominated" by Standing Committee *(if the query were to pass)* to serve on the Financial Stewardship Board:

Don Gipe, Jesse Alspaugh, Zachary Rice, Marlin Marks, Alex Meyers

Action by General Conference: The five committee members nominated by Standing Committee were individually accepted.

2023. Report of the Financial Stewardship Board *[Excerpt]*

As a board we have accomplished the short-term goal of setting up one denominational account that is being managed by an accountant in Troy Ohio. He works with each of the Treasurers of the Boards as they authorize payments. All deposits are now being processed by the accountant. Monthly reports are provided to the various Board Treasurers as to the activity in each account. At the end of the year each board's contributors will have a tax receipt issued to them from the accountant.

I assume everyone knows by now, but if not, the address for all Dunkard Brethren Board contributions is: Dunkard Brethren Church, PO Box 821 Troy, OH 45373

All checks need to be written to the "Dunkard Brethren Church" and then the board you desire to deposit the funds into noted on the Memo line.

Work on the longer-term goals is still a work in progress. Now that the accounting side has smoothed out it is time to turn our attention to the second and third long term goals.
Respectfully submitted, Zachary Rice Chairman

After time was given for individual reading of the report, opportunity was given for members of the Board to give additional information.

Motion with support to accept as given. No objections

2024. An explanation of the Financial Review Committee relating to the Financial Stewardship Board was given by the Moderator. The action of Standing Committee was read, which stated: "Financial Review Committee: Question was raised that now that the Financial Stewardship Board has been established, is the Financial Review Committee still needed? After discussion, a motion with support was made to have General Conference consider assigning the Financial Review Committee responsibilities to the Financial Stewardship Board. No objections."

A motion was made to accept Standing Committee's recommendation to assign the Financial Review Committee's responsibilities to the Financial Stewardship Board. The motion was properly supported and passed with no objections. *[See also Accounts and Treasurer Reports]*

2024. Report of the Financial Stewardship Board *[Excerpt]*

In late 2023, a final decision was made as to the establishment of a firm to provide investment advice on funds not needed in the daily administration of the Boards. Everence Financial was the firm selected to invest the Board funds. Everence Financial (formerly Mennonite Mutual Aid) has a mission statement that reads "We help people and institutions integrate their faith and values into their financial decisions to accomplish their stewardship goals."

This institution was also selected because of their capacity to invest the funds with a Christian worldview. Part of that process was to discuss with the Investment Advisor our values. A document that established our "Dunkard Brethren Church Investment Policy Statement" guides the investment process. And a small part reads as follows. "The Dunkard Brethren Church is guided by Christian principles and strives to utilize its resources in a responsible and professional manner. We believe that our economic decisions reflect our corporate values and as such, our financial resources should be invested in a manner consistent with Christian principles."

To that end, accounts were established, and in January of 2024, a total of $996,000 was invested with Everence Financial using the Trustee Board funds. There is one outstanding CD in the Trustee Board that, when it matures, is expected to be combined with the Everence Financial account.

The final goal of gifting funds to appropriate causes needs work. This process needs created and a framework for decision making with investment earnings will need established.

2025. Report of the Financial Stewardship Board *[Excerpt]*

The Financial Stewardship Board had been given the responsibility of improving the management of the denominational funds. The goals set for this committee have included these longer-term goals/mandates:

1) Monitor and audit the accounting process and update as necessary.
2) Create an investment plan for funds not included in the operating needs.
3) Vet and approve needs/proposals for gifting funds to appropriate causes, be that our churches, missions, or needs within the Christian community.

Through the past year, the board has worked to have more oversight of the accounting firm and bank accounts.

The board was questioned by the accounting firm in January of 2025 about how to date receipts for donations that are received in mid to late January but have a check dated in December of the previous year. *A policy was set in place in accordance with the tax code:* ***"Any donations will receive a receipt based on the postmarked date on the envelope."*** The board encourages everyone to get donations in the mail a few days before the end of the month that the receipt would be desired in. For the current tax year, the postmarked date would be no later than December 31.

The Financial Stewardship Board is still working on a policy for gifting of the gains from the investments which the board was tasked with. At this time, there have been no donations made by the board from the gains of the investment account. A decision was made by the board to wait at least 1 year before giving from the gains from the investments.

There has been a concern by the board of the deficit that the accounts have been operating in over the past year. Inflation has increased the expenses of the brotherhood. Total expenses of the brotherhood boards amounted to $457,778.60. Total income was $267,002.14. The numbers in this paragraph do not include trustee loan transactions, as they are an asset. Transfers from the trustee board to other boards are not included as well. This year, the brotherhood boards, not including the mission operational accounts, had a net asset loss of $(111,381.86) despite the investment account having a gain of $79,394.60. The board is considering this in relation to future giving of the investment gains.

Anointing

1929. Bro. Kessler and Bro. Hostetler had their reports read, Bro. L. B. Flohr not reporting.

A motion was made to hear the report of these two brethren. This was passed.

REPORT OF COMMITTEE ON REVIEW [of MINUTES]

We, your Committee on Review of Minutes, beg to recommend as follows:

1st - That In the anointing service a few appropriate lines be sung, followed by brief exhortation by the Elder, and prayer in which any member present may take part, after which James. 5:10-18 be read and brief comments made. Then the assistant will pour oil into the hands of the Elder, who will apply it to the head of the sick using these words: "We anoint you dear Brother (or sister) in the name of the Lord unto the perfecting of your Faith, and unto the healing of your body, and unto the forgiveness of all your sins"; followed by prayer by the two brethren and closing with the Lord's prayer.

Sec. I was considered and amended to read:

That in the anointing service a few appropriate lines be sung followed by brief exhortation by the Elder, and prayer in which any member present may take part, after which James. 5:10-18 be read and brief comments made. Then the assistant will pour oil into the hand of the Elder three times who will apply it to the head of the sick, using these words: "We anoint you dear brother (or sister) in the name of the Lord unto the perfecting of your faith, and unto the healing of your body, and unto the forgiveness of all your sins", followed by laying on of hands and prayer by the two brethren and closing with the Lord's prayer. - Approved.

1947. The Vienna Congregation, Dunkard Brethren Church asks General Conference, 1947, through District Meeting, First District, to appoint a committee of three to prepare a division for inclusion in the "Church Manual" now in the process of being brought up to date, covering offices to be made available to and for the dying, and report to General Conference, 1948.

Answer by Congregation: Request granted. Passed to District Meeting.
Action by District Meeting; Passed to General Conference with its answer.
Action by General Conference — paper returned.

Baptism

1929. The Goshen Church, Ind., 2nd District, asks Annual Conference, through District Meeting, to reconsider and change Art. 4, sec. 5, p. 4 of the Polity Booklet to read: "Persons who have been baptized by trine immersion for the remission of sins, by an administrator who believes and practices the whole Gospel when baptism was administered, may, without re-baptism, be received into church fellowship, by confessing to live out the doctrines and practices of the Dunkard Brethren Church." (Mt. 3:15; John 1:33, and 17-18; and Mt. 28:19.)

Answer by District Meeting: Passed to Annual Meeting.
Answer: Persons who have been baptized by trine immersion for the remission of sins, by an administrator who believed and practiced the whole Gospel when baptism was administered, may, without re-baptism, be received into church fellowship by confessing to live out the doctrines and practices of the Dunkard Brethren Church. (Mt. 3:15, John 1:33, and 17-18, and Mt. 28:19.)

1930. We, the Quinter Church, assembled in council, ask A. M. through D. M. that Section 5, Article 4 of our late Polity, be changed to read as follows:

1st. That persons may be received into fellowship who were members of the Church of the Brethren, having been baptized by trine Immersion prior to the date of the Dunkard Brethren organization. Those baptized Into the Church of the Brethren since our organization date, rebaptism to be required.

2nd. That rebaptism be required of persons from other denominations.

3rd. That rebaptism be granted to those who were members of the Church of the Brethren prior to our organization, if they so request. (1 Cor. 12:13.)

Passed to A. M.
Answer by A. M. Passed.

1933. The Goshen Dunkard Brethren Church assembled in council asks Annual Meeting through District Meeting that Section 5, Article 4, page 6, be reestablished as it is in the polity booklet. This would ask that the decision of Annual Meeting of 1930, as we now have it on the minutes, be reconsidered.

Answer by District Meeting: We decide that Annual Meeting decision of 1930 be amended to read as follows: That rebaptism be required of persons from other denominations with the exception of the Old Order Brethren.

That rebaptism be granted to those who were members of the Church of the Brethren or Old Order Brethren prior to our organization, if they so request.
Passed to Annual Meeting.
Answer by Annual Meeting: We reaffirm the decision of 1930.

1938. We, the Midway congregation of the Dunkard Brethren Church, petition General Conference, through District Conference to reconsider all later decisions on the rebaptism question, and re-adopt Section 5, page 4 of the original Polity Booklet.
D. P. Klepinger, Elder, Miss May Stoner, Clerk

Answer by District Meeting—We reconsider the question and decide that churches may receive adult members into our fellowship from churches whose faith and practice is trine immersion for the remission of sin. Passed to General Conference.
Howard Surbey, Writing Clerk
Action by General Conference: Decided to make no change.

1940. We, the Midway Dunkard Brethren Church petition General Conference through District Conference to reconsider Sec. 5, Art. 4 on Page 3 of new Polity Booklet, and decide that churches may receive adult members into our fellowship without rebaptism, from churches whose faith and practice is trine immersion for the remission of sins.

Answer by District Conference: We pass the paper with the following answer to General Conference: That persons coming from churches that believe and practice trine immersion for the remission of sins may be received on their former baptism if they subscribe to the church covenant as prescribed in our polity booklet. However, such persons may be rebaptized if they so desire.

It was decided to place this paper in the hands of a committee of three to study and report at the conference of 1941.
Committee: Elders D. W. Hostetler, Theo. Myers, Lewis B. Flohr.

1941. The Committee appointed by General Conference to consider the question of re-baptism reported as follows:

To the Dunkard Brethren Church assembled in General Conference, June 4, 1941: Greeting.

In answer to the query on rebaptism, we submit the following:

(1) Persons who have been baptized by trine immersion (Matt. 28:19) into churches that teach and practice trine baptism for remission of sins, (Acts 2:38) may be received to membership in the Dunkard Brethren Church without rebaptism if they subscribe to the church covenant as prescribed in our Polity Booklet.

(2) If they should, however, desire rebaptism, it may be granted to their satisfaction.

Action by General Conference: This paper was recommitted to the same Committee for further study for one year.

1942. The Committee appointed by General Conference to consider the question of rebaptism reported as follows:

To the Dunkard Brethren Church assembled in General Conference June 3, 1942:

Greeting.

In answer to the query on rebaptism, we submit the following:

1. Persons who have been baptized by trine immersion (Matt. 28:19) into churches that teach and practice trine baptism for remission of sins (Acts 2:38), may be received to membership in the Dunkard Brethren Church without rebaptism if they subscribe to the church covenant as prescribed in our Polity Booklet.

2. If they should, however, desire rebaptism, it may be granted to their satisfaction.

Action by General Conference: The Committee was dismissed and it was decided that the decision in the Polity Booklet (Art. 4, Sec. 5) on re-baptism be the position of the Church.

1944. We, the Walnut Grove congregation ask General Conference, through District Meeting, that a Baptismal Certificate be printed for the benefit of the members of the Dunkard Brethren Church. Also have printed on said certificate subjects with Bible references, setting forth the fundamental principles and doctrines of the church.

Answer by congregation. Approved; sent to District Meeting.
Action by District Meeting. Passed to General Conference.
Action by General Conference: It was decided that a committee of three elders be appointed to study this matter and submit a form to the next General Conference.

Committee: L. W. Beery, J. P. Robbins, Abraham Miller.

1946. No Report of Committee on Baptismal Certificate, Item 19, Query No. 4, Page 20, Minutes of 1944.

Action by General Conference: Committee continued to complete work and report to next General Conference.

1946. We, the Northern Lancaster County congregation, ask General Conference through District Meeting of 1945 that Sec. 5 of Art. IV on page 3 of the Polity Booklet, be changed so as to receive into fellowship such as have been baptized by trine immersion, and who confessed the Faith identical to ours, but due to their affiliation, are no longer permitted to fully practice their faith.

Answer: Unanimously approved and sent to District Meeting.
Answer by District Meeting: That this query be placed in the hands of a committee of three, *Elders A. G. Fahnestock, Lewis B. Flohr and J. L. Myers* to study and formulate an answer to be presented to the next District Meeting.

Report: We, the committee appointed by last District Meeting to formulate an answer to the query from Northern Lancaster County Congregation on receiving members on former baptism by trine immersion, submit the following:

Answer: Decided that we receive into membership such as have been baptized by trine immersion for the remission of sins, who had confessed at that time the faith such as ours and who have since continued therein, and who accept the faith, on instruction, as held by the Dunkard Brethren.

This decision does not repeal the General Conference decision of 1930 on baptism, but in effect is an amendment thereto. *A. G. Fahnestock, J. L. Myers, Committee.*

Action by District Meeting of 1946: Passed with its answer to General Conference.
Action by General Conference: This answer was amended by the insertion of the word "may" between the words "we" and "receive", and the query with its answer was passed.

1947. *Report of Committee on Baptismal Certificate*: No Progress. It was decided to accept Eld. J, P. Robbins' resignation and because of Eld. L. W. Beery's physical conditions to supply a member in his place on this committee. Eld. Howard Surbey and Eld. Orville Royer were chosen.

Committee: Eld. Abraham Miller Eld. Howard Surbey Eld. Orville Royer

1948. Report of Baptismal Certificate Committee:

We, your committee appointed by 1947 General Conference to submit a form of Baptismal Certificate, in answer to Query No. 4, Page 20, 1944 General Conference Minutes, beg to submit the following:

A. The following list of fundamental principles and doctrine of the Church, prefixing the certificate and of the same width paper.

The Dunkard Brethren Church believes and practices the New Testament and from it draws the following fundamental principles:

1. Faith – (Eph. 2:8, 1 John 5:4.)
2. Repentance – (Acts 2:38; Rev. 3:3; 1 Thess. 1:9.)
3. Baptism - Commanded by Christ – Matt. 28:19-20.
   - For the remission of sins – Acts 2:37-38.
   - Requires going down into the water – (Acts 8:36-39; John 3:3-7.)
   - A threefold immersion. – Matt. 28:19.
4. Daily prayer to God through Christ. – John 14:13-14.
   - Adoration and Praise.
   - We may be dead to sin – Rom. 6:1-3.
   - We may be alive unto God – Rom. 6:8-12.
   - We may have power for service – Psa. 63:35.

5. The New Testament teaches:
   - Against going to law – 1 Cor. 6:4-7.
   - The better way – (Matt. 5:43-45; Matt. 18:15-22.)
   - Against oaths, which are positively forbidden in the New Testament – (Matt. 5:33-37; Jas. 5:12.)
   - Against secret societies – 2 Cor. 6:14-18.
   - Non-conformity to the world's sinful customs and foolish fashions – (Rom. 12:1-2; 1 John 2:15-17; 1 Tim. 2:9-10; 1 Pet. 3:3.)
   - "To abstain from strong drink and the use of tobacco." (2 Cor. 7:1; 2 Tim. 2:20-26.)
   - Christian women should wear a Prayer Veil in times of praying or prophesying –1 Cor. 11:1-15.

---- (Perforated) - - - -

This is to Certify, that _____was received into Church fellowship by Christian baptism at my hands in the bounds of the _____ Congregation, this the _____day of _____A. D.

_____Officiating Minister.

RECOMMENDATIONS

- Be regular in your attendance at Church, Sunday School, and other authorized meetings.
- Do not neglect daily prayer and Bible reading.
- Counsel older members before doing anything of doubtful propriety.
- In case you move, obtain a certificate of membership and place it in the nearest Congregation of the Dunkard Brethren.
- Be diligent in every good work, and the Lord will direct and bless you.

B. That the Certificate of Baptism be approximately 4 inches by 6 inches.

Respectfully submitted by: Abraham Miller, Howard J. Surbey, Orville Royer, Committee
Action by General Conference: Report accepted.

1968. Feeling it is inconsistent to accept members from the two denominations named, in Polity Booklet page 4, Sec.8, and exclude all others without rebaptism; when these denominations listed neither require vows such as we do, nor promise to keep separate from the world in ways which we do, while other groups follow a practice very similar to ours.

Therefore, the *Waynesboro Congregation* asks General Conference through Conference of the first District, to replace Section 8, page 4 of the Polity Booklet with:

1. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by triune immersion, after being fully instructed as all applicants for membership and are to be asked to make the usual answers of acceptance, approved by the church council.

2. Omit.

3. Omit "of the two denominations named."

Answered by District Meeting: Passed to General Conference.
Action by General Conference:

Part 1. Motion passed to amend this section by changing the word "triune" to the word "trine" and inserting after the word "immersion", "for the remission of sins. "

Part 2. Adopted as printed in query, omit.

Part 3. A motion passed to omit; "of the two denominations named, " and also omit in Part 3—E of Sec. 8, Article IV of Church Polity Booklet, "coming from either of the denominations named."

2021. We, the West Fulton Congregation of the Dunkard Brethren Church, petition 2021 General Conference through the Second District to make the following changes to the Dunkard Brethren Polity.

ARTICLE V - The Law of Pardon

Current Reading:

Sec. 4. Baptism in purpose, along with faith, repentance and confession is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37; Tit. 3:5)

Baptism in mode is immersion. In form it consists of trine immersion in the name of the Father, and of the Son and of the Holy Ghost. (Matt. 28: 19; Mark 1:5, Matt. 3:6, Acts 8:38-39) Kneeling or bowing is the scriptural posture for baptism. (John 19:30; Rom. 6:4-5)

Proposed Reading:

Sec. 4. Baptism with faith, repentance and confession is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37; Titus 3:5)

Baptism, by definition, consists of immersion in water in the name of the Father, and of the Son and of the Holy Spirit. (Matt. 28: 19; Mark 1:5, Matt. 3:6, Acts 8:38-39)

ARTICLE XI Membership

Current Reading:

Sec. 2 - 2. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine immersion for the remission of sins,

after being fully instructed as all applicants for membership, and are to be asked to make the usual answer of acceptance, approved by the Church Council.

Proposed Reading:

Sec. 2 - 2. Persons that have received a believer=s water baptism, as deemed adequate by the local church leadership, in another denomination, may be accepted into membership of the Dunkard Brethren Church, after being instructed in the scriptures, evaluated in practice, and asked to make the usual answer of acceptance, with the approval of the church council. Permission would be granted if the applicant wishes to be re-baptized following the customary method of the church.

Baptism

Current Reading:

The applicants, or persons, applying for baptism, after answering that they are to conform to the scriptures as understood by the church, that they, after hearing the reading of Matthew 18:10-22 are willing to be governed by that scripture in the adjustment of personal difficulties that may arise, are taken into water of proper depth so that when they kneel down the water will immerse the body when bowed forward in the name of each of the Holy Trinity.
Proposed Reading

(To be inserted after the first paragraph to become the second paragraph and to reword the second paragraph which would become the third paragraph:)

Persons from another denomination that have already received a believer's water baptism may be accepted into membership of the Dunkard Brethren Church, after answering that they are willing to conform to the scriptures as understood by the church, and after hearing the reading of Matthew 18:10-22, answering that they are willing to be governed by that scripture in the adjustment of personal difficulties that may arise.

New converts applying for baptism and membership, after answering that they are willing to conform to the scriptures as understood by the church, and after hearing the reading of Matthew 18:10-22, answering that they are willing to be governed by that scripture in the adjustment of personal difficulties that may arise, are taken into water of proper depth so that when they kneel down the water will immerse the body when bowed forward in the name of each of the Holy Trinity.

Action by District Meeting: Passed
2021. Action by General Conference: Tabled until 2022 as Old Business.

2022. Action by General Conference: Following explanation of the query and discussion, a motion with support was made that the query be respectfully returned. An objection was raised and the motion carried with a ballot vote of: Yes 33, No 21

2025. We, the Pleasant Ridge Congregation of the Dunkard Brethren Church, petition 2025 General Conference through the Second District to change the requirements for church membership for people coming from religious groups of similar faith and practice that have already been baptized by immersion. We propose that the Polity and Manual be revised in the following ways.

(All words to be changed, as well as the changes themselves, are in bold font and underlined. This is to help in consideration of this query and not intended to be inserted this way in the polity and manual.)

Polity
Article V – Law of Pardon

Sec.4.

Current Reading:

Baptism in purpose, along with faith, repentance and confession is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37; Tit. 3:5)

Baptism in mode is immersion. In form ***it consists of triune immersion*** *in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19, Mark 1:5, 8; Matt. 3:6, Acts 8:38-39).* ***Kneeling or bowing is the scriptural posture for baptism. (John 19:30; Rom. 6:4-5)***

Proposed Reading:

Baptism in purpose, along with faith, repentance and confession is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37; Tit. 3:5)

Baptism in mode is immersion. In form **we practice baptism by trine immersion** in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19; Mark 1:5, 8; Matt. 3:6; Acts 8:38-39) **Kneeling or bowing is the posture practiced in baptism as an expression of humility and surrender, symbolizing our identification with Christ in His death, as reflected in passages such as John 19:30 and Romans 6:4-5.**

Article XI – Membership

Sec. 2.2

Current Reading:

Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized ***by trine immersion*** *for the remission of sins, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.*

Proposed Reading:

Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized **by immersion** for the remission of sins, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Manual
Chapter 1
Church Membership, Covenant and Baptism

Current Reading:

Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized ***by trine immersion*** *for the remission of sins, after being fully instructed, as are all applicants for membership, and are to be asked to make the usual answer of acceptance, approved by the Church Council.*

Proposed Reading:
Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized **by immersion** for the remission of sins, after being fully instructed, as are all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: After explanation and discussion, motion to pass the query, with support. Ballot vote: Yes – 31 No – 14. Query is passed.

2025. We, the New Life Congregation of the Dunkard Brethren Church, petition 2025 General Conference through the Fourth District to make the following changes to the Dunkard Brethren Polity.

ARTICLE V – The Law of Pardon

Current Reading
Sec.4. Baptism in purpose, along with faith, repentance and confession is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37; Tit. 3:5)

Baptism in mode is immersion. In form it consists of trine-immersion in the name of the Father, and of the Son, and of the Holy Ghost. (Matt 28:19; Mark 1:5, 8; Matt 3:6; Acts 8:38-39) Kneeling or bowing is the scriptural posture for baptism. (John 19:30; Rom. 6:4-5)

Proposed Reading
{Omit Sec. 4. Renumber Sec. 5 to Sec. 4.}

ARTICLE VI – Church Ordinances

Current Reading
{Baptism, one of the seven ordinances recognized and practiced by Dunkard churches, is not included currently with the other six in the list of ordinances. Add baptism to the list of ordinances as Sec. 7.}

Proposed Reading
Sec.7 In purpose, water baptism by immersion is a public testimony, symbolizing the spiritual regeneration in the believer's life through the baptism of the Holy Spirit (Matt 16:16, Eph. 2:8-9, Tit. 3:5)

In mode, the form of water baptism practiced by the Dunkard Brethren Churches is immersion. Specifically, it is performed in the manner of trine-immersion in the name of the Father, and of the Son, and of the Holy Ghost, (Matt 28:19; Acts 2:37-38, 8:38-39), received in a kneeling or bowing posture. (Rom. 6:4-5)

ARTICLE XI – Membership

Current Reading

By conviction of sin, conversion and confession of our sins, by faith in the Father, the Son, and the Holy Spirit, as revealed to us by the Bible, and by trine-immersion baptism, we enter into covenant relationship with one another as one Body in Christ Jesus.

Sec.2. 2. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine-immersion for the remission of sins, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Proposed Reading

By conviction of sin, conversion and confession of our sins, by faith in the Father, the Son, and the Holy Spirit, as revealed to us by the Bible, we enter into a covenant brotherhood relationship with fellow believers in the one Body of Christ Jesus.
Sec.2. 2. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine-immersion, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Baptism

Current Reading

Baptism is administered in water. When the applicant enters into baptism sincerely, having a good conscience toward God, it is followed by the baptism of the Holy Spirit. Being born of water and of the Spirit brings about the entrance into the Kingdom of God here on earth.

Proposed Reading

When applicants for baptism are sincere in their faith, testifying of a good conscience toward God, having been saved by God's Grace and being born again, then baptism is administered in water.

Current Reading

3. Do you covenant with God, through Christ, to be faithful unto death?

The Elder or Minister administering baptism then says: "On this confession of faith which you have made before God and these witnesses, I baptize you for the remission of sins, in the name of the Father, and of the Son, and of the Holy Spirit," timing the three immersions of the applicant with the words as spoken. While the one baptized remains kneeling, the administrator lays his hands on their head and prays for the forgiveness of their sins, the bestowal of the Holy Spirit,

the Spirit's comforting influence and guidance, and that their name be written in the Lamb's Book of Life.

Upon coming out of the water the one baptized is received by a handshake and/or a holy kiss denoting they are now a part of the Body of Christ, the Brotherhood, and the local Church family.

Proposed Reading

3. Do you covenant with God, through Christ, to be faithful unto death?

The Elder or Minister administering baptism then says: "On this confession of faith which you have made before God and these witnesses, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," timing the three immersions of the applicant with the words as spoken.

While the one baptized remains kneeling, the administrator lays his hands on their head and prays for the Spirit's comforting influence and guidance in the believer's life.

Upon coming out of the water the one baptized is received by a handshake and/or a holy kiss denoting they are now a part of the Brotherhood and the local Church family.

Action by District Meeting: Passed to General Conference
Action by General Conference: After explanation and discussion, motion to pass the query, with support. Ballot vote: Yes – 21 No – 24. Query is respectfully returned.

Church Affiliations

1944. We, the Goshen church, petition General Conference through District Meeting, to appoint a committee to confer with a committee or group of representative men, in the Southern and Eastern Districts of the Church of the Brethren in Pennsylvania, to consider the feasibility and advisability of forming a union by which we may be able to work together as one body. The expense of this committee for, not to exceed two meetings to.be paid by the Board of Trustees of the Dunkard Brethren Church. This committee to report to the next General Conference of the Dunkard Brethren Church.

Answer by District Meeting: We pass the paper and recommend that General Conference appoint this committee.
Action by General Conference: Respectfully returned.

1964 Report of the General Mission Board *[Excerpt]*

The Board in answer to a call from Denmark sent a committee there to pay them a visit. *A report of this visit is in the hands of each Elder of the brotherhood*.

* * * *

A supplementary to the above report—Because of the deep spirited experience brethren Myers and Haldeman enjoyed in Denmark the Board requests support of its decision to send two Elders and families to the Assembly of Christ in Europe, to the brethren and sisters of similar faith, to labor among them for the cause of Christ.

General Mission Board, Herbert Parker, Sec'y
Action by Conference: A motion passed to grant the request in the Supplementary Report.

1964. The following letter of greeting was read from the Brethren of the Assembly of Christ in Denmark:
Greetings to this years Conference in U. S. A.

Christs Assembly in Denmark, have at the meeting in Copenhagen— Wednesday 1- 4- 1964, unanimous decision to send greetings to Assembly— met in this years Conference in Roxbury, Pennsylvania.

We wish to express our thankfulness to all the dear Brothers and Sisters in U. S. A. for your much interest in us, by sending the dear two Brethren to us, Brother Paul R. Myers and Brother Millard Haldeman. May the Lord abundantly Bless the Faithful in U. S. A. Some have contributed so that these two Brethren could come to us. God be praised for all which has been done and will be done.

We pray that the fulness of God's Spirit may be in the hearts of those gathering together, that the Conference work may be done to promotion of His Kingdom, to salvation for souls, and glorification, of the Lord's name, over all the world.

From Christ's Assembly everywhere in Denmark
Forstander
Johannes Hansen

1964. Answer to letter from Denmark was read as follows and was unanimously approved:
To the Assembly of Christ in Denmark, Greetings in Jesus name.

General Conference assembled at Roxbury, Pa. on June 10, 1964 acknowledge the greetings received from those of similar and precious faith in Denmark.

We wish to express our appreciation to you for care and brotherly kindness expressed to our brethren who visited you last October, and we trust that the love and fellowship shown them will long endure. We are happy that our brethren found that there are those in another land who humbly and devotedly hold to the teachings of Our Lord and Savior Jesus Christ.

It is our desire that the blessings of the eternal God and his Christ has been graciously bestowed upon you and will continue with you, and that your Brother Elder who is afflicted will receive God's healing power and that he may have grace to endure as God wills.

We have enjoyed many rich spiritual blessings and Christian fellowship in this General Conference. It is the wishes of this conference that God's name shall be praised by all the brethren and sisters, and that they remain faithful to our Lord till he comes for his saints.

Signed—Elder Howard Surbey, Moderator
Elder Paul Blocher, Reading Clerk
Elder Vern Hostetler, Writing Clerk
Elder Paul R. Myers
Elder Millard Haldeman

1964. We, the Pleasant Home Congregation of the 4th District of the Dunkard Church ask General Conference of 1964 through District meeting that the wording on Page 29, Article 3, under item Conducting Services be changed to read "Members of other like precious faith and practice be permitted to take part in our church services such as prayer and devotions." Matt. 12:50.

Passed by Congregation.
Answer by District Meeting: Passed, and sent to General Conference.
Action by General Conference: Motion that this paper be passed with the understanding that only members of the Assembly of Christ in Europe, be used in our services in this way. Passed.

1965. We, the Goshen Congregation of the Second District of the Dunkard Brethren Church petition General Conference through District Meeting that the last three words be removed from the answer to the query 23, page 14 in the 1964 minutes of the General Conference.
Passed by the congregation.
Answer by District Meeting: Decided that we send this Paper to General Conference, with a request that a committee of three be appointed to study Page 29 Article 3 of our Polity along with

other decisions on this subject and bring a report to the 1966 General Conference in order that we may have a clearer understanding of our responsibility in public Worship.

A motion was made as follows: That this General Conference so decide that the Brethren from the Assembly of Christ in Europe be used in our services without restrictions.
Passed unanimously.

1965. We, the Goshen Congregation of the Second District of the Dunkard Brethren Church petition General Conference through District Meeting that, “The Assembly of Christ of Denmark," be added to paragraph one, section 8, page 4 of Polity Booklet, and that the word two in paragraphs 2 and 3 be changed to three.

Passed by the congregation.
Answer by District Meeting: Passed, and sent to General Conference, with wording changed to read as follows:

We, the Goshen Congregation of the Second District of the Dunkard Brethren Church petition General Conference through District Meeting that, "The Assembly of Christ of Europe," be added to paragraph one, section 8, page 4 of Polity Booklet, and that the word two in paragraphs 2 and 3 be changed to three.

Answer by General Conference: Passed unanimously.

1965. Report of the General Mission Board *[Excerpt]*
Due to illness and a few other hindrances, the brethren have not been able to leave for Denmark yet.

1966. Report of the General Mission Board *[Excerpt]*
Elders Paul R. Myers and Millard Haldeman and wives left for Denmark April 15, 1966 as missionaries. Our prayer is that these brethren will have the support of the brotherhood both in prayers and funds.

1966. **Letters from Denmark read and answered as follows**:
Frederiksvaerk, Denmark
May 25, 1966
Dear Brethren and Sisters Assembled at the Conference of 1966.
Greetings from Denmark in the Name of our Blessed Lord and Saviour.

We are indeed thankful to our Father in Heaven for His wonderful care for us in our many miles of travel, and for His divine love and provision for our every need in the work here.

The dear Brethren and Sisters here are so graciously supplying our temporal need and our dear Father in heaven is so wonderfully supplying us with Spiritual strength.
We find the language very difficult, which makes the work very difficult to carry on, not being able to speak with the people as we should. The Lord is helping us and we look forward to the time when we shall be able to speak in their language.

We have been holding meetings each week at four different points, Copenhagen, Frederiksvark, Koge, and Helsinger. Three of the members are moving from the Koge church to Frederiksvark so the services will be discontinued there. We pray the Lord will open up another mission point elsewhere in the place of this one. The remaining members at Koge who are able, will come to Copenhagen for services. We shall continue to hold meetings in some of the homes at Koge from time to time.

With the closing of the church at Koge the services will now be held as follows, Copenhagen, twice on Sunday and prayer meeting on Wednesday evening. Frederiksvark on Thursday evening and Helsinger on Monday at 1:00 P.M.

We feel that there are those who are praying in America for the work here. We are made to feel greatly our human weakness in this great responsibility. Christianity comes easy in America compared with Denmark. The Brethren and Sisters here in Denmark are very conscientious in their Christian lives. They are not only modest and conservative but they show in their lives a deep spiritual experience which has come out of many trials and tribulations. In their devoted lives we are made to believe that it has come out of deep conviction of their heart and is a manifestation of the working of the Holy Spirit.

While we cannot attend the Conference our earnest prayers will be that God will speak in every sermon and song and that His Will shall be done in all things.

Denmark is a very beautiful country and as we travel from place to place over hill and plain, land and sea, preaching the Gospel in humility, we praise our great God and Father. Pray that He will lead us to lost souls. We thank all for your help in this work in every way. May God bless each of you.

Bro. & Sis. Millard Haldeman, Bro. & Sister Paul R. Myers

(To be read to the Gen. Conference)
Strandgade 7 A,
Frederiksvaerk,
Denmark
To all the Brethren and Sisters in the Dunkard Brethren Church in America,
Greetings to the General Conference:

We send greetings in Jesus name, that God will bless the General Conference. We send our deepest heart-felt thanks for your sending your beloved Brother and Sister Myers and beloved Brother and Sister Haldeman to do missionary work in the Kristi Menighed. (Assembly of Christ)

From the day of their coming, we have had many good services and sermons in the Assemblies in Koge, in Frederiksvaerk, in Helsinger and in Copenhagen. Bro. Myers and Bro. Haldeman have spoken the Word many times with the power of the Spirit and the Assembly thanks God for it.

We have all seen God's hand give Brother and Sister Haldeman a nice apartment. It is very hard to find an apartment in Frederiksvaerk, but God found one for us.

Our beloved Brother and Sister Myers live together with Sister Hanni and I. We are very glad to have them in our home. So God has made all things well here for the four brothers and sisters from America.

I ask the Brethren and Sisters in the Dunkard Brethren Church to pray much for the Assembly in Scandinavia. Pray that God's Will be done, through the Brethren from America, in the Assembly here.

I send you greetings from God's Word. I Cor. 3:11. This greeting is from all the members of the Kristi Menighed, and from Elder Rasmusson and myself.

Elder Johannes Hansen Thalbitzer

Dear Bro. and Sister Myers and Bro. and Sister Haldeman,
Greetings from General Conference of 1966.

We are indeed thankful to our Heavenly Father for your remembrance of this Conference. Also to hear of the wonderful care and provisions you have received thus far in your travel and mission work. For this we thank God.

We are made to rejoice that we are able to report how we have felt the presence of God in this G. C. and the leading of His Holy Spirit in all the work. Yet we were made to be heavy at heart, as dear Bro. D. K. Marks became ill at supper time on Sunday evening and passed away on his way to the Hospital.

We missed you dear Brethren and Sisters in this Conference. But we hope that your laboring in this great field will bring to all of us Great Joy. So we continue to hold you up at the Throne of Grace as you labor for the Cause of Jesus Christ.

In His tender care and keeping we do commit you Dear Ones.
Howard Surbey, Jacob Ness, H. Edward Johnson

West Milton, Ohio U.S.A. June 8, 1966
Dear Brethren Hansen, Rasmusson, and the Assemblies of Christ,

Greetings in the name of our Lord and Saviour Jesus, from all the Brethren and Sisters of this 1966 General Conference.
We thank God for your remembrance of us who are in America and in this 1966 General Conference.

We are happy to hear that the Dear Brethren and Sisters who left us to come to you have brought you much joy in the name of Jesus. We will be praying much that God will be with Bro. Myers

and Bro. Haldeman as they feed the Assembly upon the Bread of Life. To bring us close together in Jesus, and some day to meet in that Heavenly Home.

We ask the Assembly to pray for us here in America that we may be able to stand in these evil days.

With Christian love from all the Brethren assembled in this General Conference
Howard Surbey, Jacob Ness, H. Edward Johnson

1967. Report of the General Mission Board *[Excerpt]*

The Mission work in Denmark came to an abrupt close when the Assembly there took a rising vote that they would not accept the Doctrine of the Dunkard Brethren Church of America.

At once the work was closed, and the Brethren came home.

The Mission Board is very grateful for the ministerial response to the calls of the Board. Also, for the contributions and prayers of the Brotherhood.

1967. Query No. 3: We, the Quinter Congregation, of the Third District of the Dunkard Brethren Church petition General Conference through District Conference that,

1. Queries No.'s 2 and 3, Conference Minutes 1965, be reconsidered by Conference 1967, and be made null and void in our General Conference Minutes.

2. That "The Assembly of Christ of Europe" be stricken out of paragraph one, section 8, page 4 of Polity Booklet, and that the word three in paragraph 2 and 3 be changed to two, as in our previous decision.

3. Further that, the last three words, be restated in our former decision, in answer to Query No. 23, page 14 in the 1964 minutes of our General Conference.

Action by District Meeting: The motion was made, seconded and passed, to pass sections one and two of this Query to General Conference.

1967. Query No. 4: We, the Englewood Congregation of District No. 2, petition General Conference of 1967, through District Meeting to cancel and make null and void, the privileges granted to the "Assembly of Christ in Europe" by the 1965 Conference, Queries 2 and 3, pages 17 and 18 of the General Conference Minutes, inasmuch as they have decided not to accept our Dunkard Brethren Doctrine as preached and explained by our Brethren sent to Denmark.

Action by District Meeting: Passed to General Conference.
Action by General Conference: *Query No. 3 and No. 4 were considered together*.

A motion was passed to return Query No. 3 and adopt Query No, 4 with the understanding that Query No. 23 of 1964 minutes be included.

1969. As a declaration against the modern trend, Standing Committee of I960 request General Conference to approve the following declaration, submitted by a committee appointed in 1966, and adopted by Standing Committee of 1968:

Be it resolved that we conform to the scripture requirement "Be ye a separate people. " We further state that according to Scripture, the church of Christ is called out from the world. Therefore, we as the Dunkard Brethren Church cannot fellowship with nor have or take any part with unbelievers - the Ecumenical Movement, the National Council of Churches or any similar organization.

Conference Action: An amendment was accepted and this declaration will read:

Be it resolved that we conform to the Scripture, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II Cor. 6:17.

Therefore, we as the Dunkard Brethren Church shall not take part in the Ecumenical Movement, The National Council of Churches or any similar Organization.

Church Growth (Board)

2021. We the Pleasant Home Congregation of the Dunkard Brethren Church petition the General Conference through the Fourth District Meeting to establish the present Church Growth Committee as the Church Growth Board. The Church Growth Board will be comprised of eight members, two members from each District of whom at least four will be Elders. The Board will be comprised of volunteers. The names of these volunteers who wish to serve on the CGB will be presented to Standing Committee for consideration and approval. These individuals will also be presented to the Genera! Conference business meeting for consideration and approval.

The Board will organize by choosing officers and establishing a treasury that will be funded by the Trustee Board. The Board will be accountable to General Conference through reporting its activities and having its financial statement reviewed yearly. The term of each Board member will be four years. The initial Board will have two members chosen for four years, two members for three years, two members for two years, and two members for one year. Terms of Board members from the same district will not expire in the same year. Besides the formal Board there will be one member from each Congregation who will serve in an advisory role.

The primary functions of this Board will be to establish new congregations in areas not presently served, to reinvigorate small congregations, to encourage the movement of officials and lay members to areas needing help, and to encourage independent groups who may desire a fraternal relationship. The Board may provide aid through advice, resources, and finances. The Board's focus will be on the spiritual well-being of those they serve.

***

After the reading and a brief explanation of this Query, an amended version of the Query was presented to the delegate body [the amended, added wording is underlined and in bold print.

The amended query was passed unanimously by the delegate body.

Following are the names of those who have volunteered, and have been nominated by Standing Committee, to serve on the Church Growth Board:

First District — James Eberly, Merle Sweitzer
Second District — Brant Jamison
Third District — Mark Andrews, Dennis Myers
Fourth District — Ward Deaton, Mark Cordrey

Each nomination was presented individually to the Delegate Body and approved without objection.

2022. Report of the Church Growth Board

The Church Growth Board has had a very exciting year! Due to being granted official “board” status at General Conference 2021, this is the board’s first annual report. Many hours of prayer,

study, legwork, interviews, conference calls and writing went into forming this board in the preceding years, so it has been a blessing to see it come to fruition.

Following is a brief outline of the board and some plans we are working on. The board consists of two members from each district. There is also a local "point person" in each congregation to disseminate information from the board and to talk to anyone who is thinking of moving to a proposed church plant or re-plant. Currently, the board is looking at re-planting the Mountainview congregation in Montrose, CO. There has been some interest shown in this area and we are seeking anyone who is feeling called to help there.

The board plans on designing a page on the upcoming church website that gives pertinent information such as: proposed church plants and re-plants, how many families needed for a proposed plant, logistical information about projected locations, as well as current board information.

We, the board, would like to give our sincere "Thank You" to all that have helped this board form and operate by offering advice, asking relevant questions, and providing solutions to challenges. Please reach out to your congregational point person or any of the board members if you are interested in an area to plant or with any ideas on how to expand our Father's Kingdom. Ephesians 3:20-21

Brant Jamison, Secretary

Motion with support to accept as printed. No objections.

2023. Report of the Church Growth Board *[Excerpt]*

Much of this year has been spent putting some of our groundwork into action by supporting a potential church plant in the Garnett, KS area. There were multiple conference calls by the board to discuss this venture. Several members of the board then traveled to the area to interview all the members of the Grandview congregation about the possible church plant at Garnett. They also held a meeting with the congregation to share some of their findings, give additional insights, answer any questions, and give the board's blessing on whatever decision the local congregation made.

2024. Report of the Church Growth Board *[Excerpt]*

The Church Growth Board has continued its work in two areas over the last year. The first was assisting the Garnett Dunkard Brethren Church to become a congregation. After our work in the Garnett area was completed, the CGB spent most of its efforts discussing ways to assist small and underserved congregations. At present there are several congregations and outreach points that need assistance: Grandview, Hart, Mohlers, Mountainview, and Swallow Falls. If you have any interest in visiting, helping, moving to, or assisting any of these congregations in some fashion, please reach out to them directly, or through any Church Growth Board member.

Headquarters

1974. Standing Committee requests a committee to study the matter of a Headquarters and secretary for the Brotherhood was presented.

Decided: A committee of three be appointed to study the question of said headquarters and secretary for the Dunkard Brethren Church, Inc., and report to the next General Conference. *Committee Approved: Elders Howard J. Surbey, Vern Hostetler, Ray Reed.*

1975. In order to conserve and advance the interests of the Dunkard Brethren Church, Inc, we, the committee appointed by 1974 General Conference, recommend:

1. That a room or rooms be set aside as Headquarters of the Dunkard Brethren Church, Inc. The location shall be permanent; preferably centralized in the brotherhood.

2. That a secretary be named by General Conference to be in charge of this Headquarters.

3. The Secretary shall perform the following duties:

A. File, store and distribute material and information pertinent to the Dunkard Brethren Church, Inc.

B. Collect the financial reports from the treasurers of the various boards by May 1 of each year, have them audited and submit them to Standing Committee for General Conference.

C. Handle printing and distribution of General Conference Minutes:
He shall receive all material, in order to submit to the printer, from the Writing Clerk no later than July 15 each year; secure three copies from the printer for proofreading to be approved by the Moderator, Reading Clerk and Writing Clerk, before proceeding with the printing.

D. Notify newly elected members of the various boards who are not present at General Conference of their office.

E. Keep a census of the Brotherhood, including the number of members, deacons, ministers, elders and presiding elder of each congregation; updated annually.

F. Furnish a revised Directory of Boards to the Editor of the Bible Monitor as soon after General Conference as possible.

G. Pass on to the various boards all correspondence received relative thereto.

4. That full operation of this Headquarters, including expenses of room or rooms, equipment whether donated or purchased, supplies, utilities and the secretary's salary be under the supervision of the Trustee Board.

5. That an itemized expense and receipts account be kept and published annually, as of March 31, similar to other accounts.

6. That the address and services of this Headquarters be printed in each Bible Monitor, on the page with the Masthead.

Elder Vern Hostetler, deceased, Howard J. Surbey, Ray R. Reed
Action by Conference:
Motion made that we vote by ballot either yes or no for having a secretary and likewise for a headquarters. Motion passed.

Vote for secretary was Yes 27, No 13. Vote for headquarters was Yes 31, No 10.

Motion made and passed we discuss the report item for item and that the report be divided into two parts.

Item 1, Sentence 1,

The headquarters shall for the present be in the recommendation of 1 room.

Sentence 2, the location shall be permanent; preferably centralized in the Brotherhood.
Motion made that the rules be suspended that we might continue on the report as a whole. Motion passed.

Motion made that the Committee be replenished to full number of three (3) elders. Motion passed.

Motion made that recommendation of standing committee nomination of Eld. James M. Kegerreis to become the third member of this Committee replacing Eld. Vern Hostetler, deceased, was approved.

Motion then made that this committee be combined with the Trustee Board and they be empowered to carry out the recommendations of this General Conference in the matter of a headquarters and secretary. Motion passed.

Motion then made that we take up the printed report before us as a whole with remarks, or objections, or changes being permitted in our recommendations to the new committee that they might report back to General Conference next year. Motion passed.

Motion made that item “C" concerning date of delivery of materials be changed from July 15, to August 1. Motion passed.

Motion made that item 3-E be dropped from the duties of the Secretary. Motion passed.

Motion made to pass the amended report as a stated recommendation to the committee for their further consideration and report back to next General Conference. Motion passed.

1976. Report of Committee appointed by 1975 General Conference to further study the matter of Headquarters for the Dunkard Brethren Church, Inc.

1. A place shall be set aside as Headquarters for the Dunkard Brethren Church, Inc.
2. The office of General Secretary shall be a two-year term. The Secretary shall be nominated by Standing Committee and approved by General Conference.
3. The Secretary shall perform the following duties:
    a. File, store and distribute material and information pertinent to the Dunkard Brethren Church, Inc.
    b. Maintain a current record of the Elder in Charge of each Congregation.
    c. Maintain a current record of the Officers of each District.
    d. Pass on to the various Boards all correspondence received relative there to.
4. An itemized expense and receipts account shall be kept and published annually, as of March 31, similar to other accounts.
5. The address and services of this Headquarters shall be printed in each Bible Monitor, on the page with the Masthead.
6. The full operation of this Headquarters, including expenses of facilities, equipment whether donated or purchased, supplies, utilities and the Secretary's salary, shall be under the supervision of the Trustee Board.
7. The location of Headquarters shall initially be at a place suitable to the Secretary, with the approval of the Trustee Board. We recognize the value of the location being permanent, and recommend working toward this, as the work progresses.

Action by General Conference: the entire report, as amended, lost by ballot vote

2006. We the Shrewsbury Congregation, petition General Conference through District Meeting of the First District, to consider the following:
The establishment of a central office for the Dunkard Brethren Church, Inc., staffed sufficiently to perform assigned responsibilities.
1) The function and duties of this central office, and its staff, will be defined by Standing Committee.
2) The staff of this central office will be appointed by and amenable to Standing Committee.
The various brotherhood boards will continue to serve in their current respective decision making and advisory functions. The staff of the central office will assist in administering the work on a continuing basis by performing assigned tasks and responsibilities as required.

Reasons for establishing a Church Headquarters with Staff. Suggested functions:

1) Provide a fixed address which will not change when Board members change. [Reference our current Board member rotation plan suggested by General Conference decision.]
2) Provide continuity of Church work & Board functions across annual changes in our leadership of General Conference and Standing Committee, as well as membership changes on our various Boards.
3) Provide continuity in the administration of Church work & Board functions between our annual General Conference and our scheduled semi-annual Board Meetings.
4) Provide storage and distribution of Publication Board books, literature, and tracts.
5) Provide coordination of Church Publications / Production of Mission's Newsletters.
6) Provide coordination of Church information -- one point of contact.
7) Provide storage of Church Records / Historical Records / Records Library.

8) Provide continued recognition (of the Dunkard Brethren Church, Inc.) as a tax-exempt entity.

Action by District Meeting: Passed to General Conference.

Additional background explanation was given by the one presenting the query. The goal of this proposal is to provide assistance in doing what the various boards and committees are already trying to do in light of the fact that the work of our church is being done by busy people with full-time occupations. A staff person could provide administrative and secretarial assistance in doing much of the routine work, leaving the Officers of General Conference and Standing Committee as well as the members of the boards and committees with more time to provide direction and leadership. Concern regarding our present legal status was raised in the pursuit of a legal entity in Kenya. Among other concerns, two issues were raised: (1) How do we keep this office from becoming a controlling factor in our church? (2) Has any thought been given to the financing of such an office with one or more staff persons? These and other concerns were discussed.

One of the members of the Auditing Committee gave his perspective on this issue with regard to the state of our financial records.

A motion passed by ballot vote regarding the concept of having a central office and staff.

A motion passed by ballot vote to accept the query as amended with the understanding that the information under "Reasons for establishing a Church central office with Staff / suggested functions" is advisory only.

Action by General Conference: As amended and passed.

A motion passed by ballot vote that Standing Committee appoint an Implementation Committee which shall present a preliminary report to Standing Committee at the 2006 Leadership Conference (in November), and a final plan to the Delegate Body at General Conference of 2007.

The nominees for the Implementation Committee (as nominated by Standing Committee and approved by the Delegate Body) are: Marlin Marks, Robert Lehigh, and Ray Stuber.

2007. Report of the Implementation Committee regarding the establishment of a central office for the Dunkard Brethren Church *(See items 21, 27, 28, 29, and 30 of the 2006 General Conference Minutes)*

The following report was made available to all attendees of General Conference in booklet form from May 26, 2007 until time of General Conference business meeting. During the business meeting the report was paraphrased in summary form.

Report of the
Implementation Committee
for the establishment of a
Central Office
for the
Dunkard Brethren Church

To be Presented May 30, 2007

Recommendations from the Implementation Committee

* * * * * * * * * *

We the Shrewsbury Congregation, petition General Conference through District Meeting of the First District, to consider the following:

The establishment of a central office for the Dunkard Brethren Church, Inc., staffed sufficiently to perform assigned responsibilities.

1) The function and duties of this central office. and its staff will be defined by Standing Committee.
2) The staff of this central office will be appointed by and amenable to Standing Committee.

The various brotherhood boards will continue to serve in their current respective decision making and advisory functions. The staff of the central office will assist in administering the work on a continuing basis by performing assigned tasks and responsibilities as required. (Action by Conference: The Query passed as amended.)

* * * * * * * * * *

After careful and prayerful consideration, we, the Implementation Committee, humbly present the following for consideration:

While the query seems to be very clear concerning the role Standing Committee will have in defining the function and duties of the central office and the appointment of the staff, we feel that it is important that the staff person (administrator) report to the Chairman of the Trustee Board rather than to a committee who meets once or twice a year. Therefore, we suggest that the Chairman of the Trustee Board will have the final responsibility for the hiring of this employee, and that the administrator (staff person) will be accountable to the Chairman of the Trustee Board. Before hiring an administrator, the Trustee Board shall submit their choice for this position for confirmation by the Standing Committee. The Trustee Board, in cooperation with the administrator and in consultation with Standing Committee, will set the priorities for the staff of the Central Office. There will be no set term of service for this staff person.

The operation and expense of the central office shall be under the supervision of, and funded by. the Trustee Board. Additional staffing may be obtained as needed subject to the availability of finances and the work load.

Range of Duties:

File. store, and distribute material and information pertinent to the Dunkard Brethren Church, Inc.

Maintain appropriate and pertinent records which concern the congregations, districts, and the general Brotherhood. This office would be responsible to keep legal documents in a safe location, and also make digitized copies of such as is necessary for safekeeping.

Pass on inquiries or other correspondence received to the appropriate Boards or Committees for fulfillment and/or disposition.

The Central Office should be an information-warehouse concerning Dunkard Brethren History and beliefs (theology).

Assist Boards and Committees in any way possible, including the typing and mailing of reports Do the research Board Secretaries would like to do but don't have the time for; example: keep up more carefully with the Selective Service System and the Draft status; monitor the Federal Government in Washington, D.C., for any possible legislation concerning the Draft or other pertinent issues; therefore, must be able to cruise the net safely and responsibly.

Answer inquiries about the DBs on the phone, e-mail, fax, or by letter; including fixed phone & fax numbers and a fixed e-mail address

Fill orders for DB Publications

Provide assistance in fulfilling Standing Committee mandates; as in helping with the Polity Revision Committee

Maintain an accurate mailing list of all DB Members and other interested parties.

Produce, Design, Print & Mail newsletters for the various missions and perhaps other boards at least on a monthly basis (Torreon 6x per year and Africa 6x per year, and other Board newsletters additionally). This would include making contact with the mission Staff and extracting enough information about what's going on to have material to put into a newsletter. *(It may be well to initially focus on producing and designing the newsletters, but let the printing and mailing to someone else.)*

Keep up-to-date with what's happening within the congregations and mission points. Produce a nation-wide post congregational activities of national or international interest — keep folks up-do-date with appropriate announcements via the existing DB Chat List

It would be great if this person or this office could update and produce Dunkard Brethren literature.

Handling of Finances;

Maintain a separate Treasurers Account for each Board that has an account. and perform the duties of a Treasurer on behalf of the Boards. All donations to the brotherhood can be sent to this office with the board designated, and this office will issue receipts for all funds received. (Missions will need to have their own accounts, as well.) The person in the Central Office shall have the privilege and responsibility of writing checks and maintaining up-to-date financial reports for each Board for which there is an account. However, other responsible persons (such as an official in the local congregation) must be the ones to have check-signing authority. The same person should not receive the funds and sign the checks.

The administrator of the central office will not serve as the chief financial officer for the Brotherhood. He will not make decisions with regard to finances. Rather, he will bank the funds, keep accurate records of the funds, and issue checks only upon the direction of the treasurers of each board or committee.

Complete Treasurer's Reports shall be sent to the Treasurer of each Board or Committee that maintains a bank account on a monthly basis. Annual Reports shall be sent to each member Of the Boards and Committees which have Treasurers. The staff of the central office shall prepare the Treasurers Reports for General Conference in a uniform format, and have them to the members of the Auditing Committee by March I of each year. *(Probably should have some provisions for a second signature on the checks.)*

Assemble and issue uniform, accurate, and meaningful Treasurer's Reports

Some recommendations by John Ledington:

Any financial lines that are created must use Generally Accepted Accounting Principles. The accountant/treasurer must never have the ability to sign check. That function belongs to management (two officials who would have check-signing capability).

An outside accountant with CPA standing and an outside attorney for advice should be retained as sources for outside instructions to augment the Central Office. These professionals should be familiar with our brotherhood if at all possible.

Facility:

The permanent address of the Dunkard Brethren Church, Inc. shall be published in the Bible Monitor and appear on other Dunkard Brethren literature as it is published or printed.

Thought concerning a location: After tossing around several ideas about how to have a portable facility which could be moved to various locations, it was felt that this would be unsatisfactory.

Moving the office from place to place would take a lot of time and energy which would detract from the long-range development of the central office.
Therefore, we recommend moving the employee rather than the office.

Insofar as possible, we feel that the most central location would be most suitable. Therefore, we would suggest that if the central office is to have a permanent base, it should be located in the vicinity of a stable congregation. We would suggest the following congregations: Englewood (which has the advantage of being near the Brethren Heritage Center in Brookville, Ohio), Pleasant Ridge/West Fulton, or the Plevna congregations.

Idea on Financing: In light of the strong support for this query, there should be similar support from the congregations with offerings and financial backing. Ideally, a fund could be set up from which the earnings could be applied to the routine costs of running such an office, and special offerings and donations could be applied when making one-time upgrades (such as the purchase of a building or obtaining new equipment).

Qualifications of Personnel: especially the Administrator:

Familiarity with, and working knowledge of Brethren History.

Must be able to get along well with others; and be able to network with others via the phone, e-mail, and letters. Needs excellent communication skills.

Accuracy; attentiveness to detail.

Be able and willing to represent the DB Church with a Christ-like attitude in varying situations While this person does not have to be an Elder or an Official, however the Biblical qualifications of the Elders, Deacons, and Ministers would apply

Must be able to maintain confidentiality on sensitive issues.

Computer-literate; should be able to work with complex publishing software and a good USPS-compatible database which would have the capability to keep an accurate, up-to-date mailing list.

Spiritually mature.

While a detail-oriented "financial-type" person would be desired, yet we would recommend that priority be given to someone who has talent and ability in the area of publication-related work. This office would hold good prospect for a growing involvement with publication in the long-range planning.

* * * * * * * * * *

Obviously not every possible scenario can be anticipated while planning for such a venture. We therefore present these suggestions as a basis for further discussion on how best to implement this proposal.

Sincerely, Martin Marks, Ray Stuber, Robert Lehigh,
Implementation Committee, Dunkard Brethren Central Office

Financial considerations follow:

Proposed Approximate Costs for Central Office
Startup Costs (one-time basis) c:\db\gencon\sprdsht\startupc.wq1
(based upon costs in South-Central Pennsylvania; these costs will vary from area to area)

	Cost	Item
	325.00	Desk
	250.00	Chair
	350.00	Computer Work Station (Desk)
	250.00	Chair
	360.00	2 File Cabinets
	100.00	8-Foot long Work Table
	320.00	4 Secretarial / Work Station Chairs
	2,000.00	Copier
	300.00	Fax Machine
	3,000.00	Computer with accessories & some software
	1,250.00	Black & White Laser Printer for Office Work
	250.00	Scanner
Guess ?	5,000.00	Good-Quality Heavy-Duty Color Laser Printer for Production Work
Guess ?	5,000.00	Collator, Stitcher, Trimmer for making Booklets (used)
Guess ?	3,500.00	Table-Top Folder
	350.00	Shipping Equipment / Tape Guns, Tape Dispenser
	500.00	Shelving
	500.00	Miscellaneous Equipment (including a Phone)
	???	Addressing Equipment / Labeler / Tabber ??
	23,600.00	Total Startup Cost
	150,000.00	? Purchase suitable Building with Office & Warehouse space ?

Recurring Annual Costs (per month / per year)

Per Month	Per Year	Item
1,200.00	14,400.00	Rental of Office/Warehouse space ???
		Monthly Expenses:
	0.00	Wages; see next page for options
	0.00	Payroll Taxes and Health Insurance (Employee Benefits);

		see next page for options
	0.00	Payroll Taxes (Employer's Share); see next page
150.00	1,800.00	Workman's Compensation Insurance
700.00	8,400.00	Postage & Shipping @ 1,800 pieces per month
70.83	850.00	Multi-Peril Insurance (Fire & Liability)
	0.00	Printing Services
125.00	1,500.00	Office Supplies
65.00	780.00	Paper / Envelopes
35.00	420.00	Shipping Supplies
80.00	960.00	Utilities: Electric
70.00	840.00	Utilities: Phone (Includes International Calls to Mission Points)
83.33	1,000.00	Utilities: Heat
125.00	1,500.00	Travel
12.50	150.00	Accounting Fees
	0.00	Legal Fees
25.00	300.00	Inventory (Supplies to sell) (DB-Published Books, etc.)
15.00	180.00	Building & Grounds Fees / Maintenance
15.00	180.00	Repairs & Services
15.00	180.00	Computer Expenses
	0.00	Miscellaneous
	0.00	
2,636.67	31,640.00	Total Recurring Monthly Expenses (without Wages or Employee Costs)
		Choose 1 from the following options:
3,120.00	37,440.00	Full-Time Worker 40-hours per week (head of household) $18.00/hr
1,404.00	16,848.00	Payroll Taxes & Health Insurance
4,524.00	54,288.00	Sub-Total for Full-Time Worker @ 40 hours per week
7,160.67	85,928.00	Total Recurring Expenses + Full-Time Worker 40-hour week
1,560.00	18,720.00	1/2 time Worker 20-hours per week at $18.00 per hour
358.80	4,305.60	Payroll Taxes (No Health Insurance)
1,918.80	23,025.60	Sub-Total for 1/2 time Worker @ 20 hours per week
4,555.47	54,665.60	Total Recurring Expenses + 1/2 time Worker 20-hour week @ $18.00/hr
780.00	9,360.00	Clerical Worker at 15 hours per week at $12.00 per hour
179.40	2,152.80	Payroll Taxes (No Health Insurance)
959.40	11,512.80	Sub-Total for Clerical Worker @ 15 hours per week
3,596.07	43,152.80	Total Recurring Expenses + 15-hour work week $12.00/hr

Proposed Needed Endowment to supply Routine Costs for Central Office Annual Operating Costs (Budget) = $80,000 per year		
Principal Needed	% Rate	Annual Proceeds
1,000,000.00	5.00	50,000.00
1,500,000.00	5.00	75,000.00
1,750,000.00	5.00	87,500.00
Annual Proceeds Desired	% Rate	Principal Amount Needed
50,000.00	5.00	1,000,000.00
75,000.00	5.00	1,500,000.00
87,500.00	5.00	1,750,000.00
80,000.00	5.00	1,600,000.00
80,000.00	6.00	1,333,333.33
80,000.00	7.00	1,142,857.14
80,000.00	8.00	1,000,000.00
45,000.00	5.00	900,000.00
35,000.00	5.00	700,000.00
85,000.00	4.00	2,125,000.00

These suggestions, ideas, and recommendations are subject to change. Please feel free to submit your ideas/corrections/changes to:

Marlin Marks (717) 246-9193
3027 Acorn Lane e-mail: marlin.marks@metso.com
Red Lion, PA 17356

Motion with support to table this business for one year with the option of future research.

2008. **Report of the Implementation Committee regarding the establishment of a Central Office for the Dunkard Brethren Church** (See items 21, 27, 28, 29, 30 of 2006 General Conference Minutes and items 27 and 36 of 2007 General Conference Minutes.)

Your committee has given serious consideration to the discussion concerning a Central Office at the General Conferences of 2006 and 2007. It is evident that a Central Office is desirable and needed. It is also evident that given the current economic climate that a Central Office to be

feasible must be scaled back from previous projections. A modest Central Office providing certain services can be provided without a drastic financial drain on the Brotherhood. We are developing a plan for a Central Office that should meet the Brotherhood's anticipated needs for the foreseeable future.

Following are some of the needs that can be met with a scaled-back model:

- File, store, and distribute material and information pertinent to the Dunkard Brethren Church, Inc.

- Maintain appropriate and pertinent records which concern the congregations, districts, and the general brotherhood.

- Pass on inquiries or other correspondence received to the appropriate boards or committees for fulfillment and/or disposition.

- The Central Office should be an information warehouse concerning Dunkard Brethren history and beliefs.

- Answer inquiries about the Dunkard Brethren Church by phone, fax, e-mail, or letter.

- Fill orders for Dunkard Brethren publications.

- Keep up-to-date with what is happening within the congregations and mission points. Produce a nation-wide or international prayer list — post congregational activities of national or international interest — keep folks up-to-date with appropriate announcements via the existing Dunkard Brethren chat list as items are submitted by the interested parties.

- It would be appropriate to update and produce Dunkard Brethren literature as time and finances allow.

We propose that the Trustee Board through its Chairman will have final responsibility for the nominating, hiring, and retaining this independent contractor/employee and that the independent contractor/employee will be accountable to the Chairman of the Trustee Board. Before hiring this office manager, the Trustee Board shall submit their choice for this position for confirmation by the Standing Committee. The Trustee Board, in cooperation with the office manager, will set the priorities of the Central Office. There will be no set term of service for this position.

The operation and expense of the Central Office shall be under the supervision of, and funded by, the Trustee Board. Additional staffing may be retained as needed, subject to the availability of finances and the work load. At this time, we feel the outline of responsibilities as proposed above can be done by a competent person on a part time basis.

In this proposed model, the method of the handling of the finances of the Brotherhood was left for a future time. There may be some alternative ways to achieve the goals and needs regarding this domain.

In order to keep this suggested model affordable, we propose that the office be moved rather than moving the long-term independent contractor/employee. Perhaps eventually a permanent Central Office location can be procured. But after the discussion during the last two years, we do not feel that is achievable at the present time.

Respectfully Submitted,
Marlin Marks, Ray Stuber, Robert Lehigh

After discussion a motion was amended and passed that General Conference approve the concept of a Central Office.

A motion passed to have a committee representative of all Boards prepare a plan of implementation and present to General Conference 2009.

A motion passed to dismiss with thanks the "original" Implementation Committee for the establishment of a Central Office for the Dunkard Brethren Church.

2009. Report of the Implementation Committee for the establishment of a Central Office for the Dunkard Brethren Church (Reference items 21, 27, 28, 29, & 30 of 2006 General Conference Minutes, items 27 & 36 of 2007 General Conference Minutes, and items 23, 28, 29, 30, 31, 32, & 33 of 2008 General Conference Minutes.)

Your Committee wishes to report progress and ask for another year to develop a better plan.

Committee: Brothers Dennis St. John, Keith Bailey, James Meyers, Dale Meyers, Merle Sweitzer, Mark Cordrey, and Milton Cook

Three members of this Committee expressed the frustration of this committee in trying to come to some determination about this matter. During further discussion of this report, a suggestion was made which included the offer of using Dunkard Brethren.com as a virtual office for the Dunkard Brethren Church, Inc. There was more discussion upon this subject.

A motion was made with support to accept the report and grant another year to develop a better plan.

2010. Report of the Implementation Committee for the establishment of a Central Office for the Dunkard Brethren Church (Reference items 21, 27, 28, 29, & 30 of 2006 General Conference Minutes, items 27 & 36 of 2007 General Conference Minutes, items 23, 28, 29, 30, 31, 32, & 33 of 2008 General Conference Minutes and item 22 of 2009 General Conference Minutes.)

We, your committee, report progress in our assignment. Through prayer, study, outside consultation, and discussion, we have developed a plan for the implementation of the desired Central Office. We believe that the financial accountability component of the Central Office proposal is the part that needs immediate attention.

We recommend that the Trustee Board be authorized to employ or contract with an individual, who has professional education and experience in financial accountability. This person, along with his personal equipment, will be employed on a part-time basis. The Trustee Board will supply funding for appropriate computer software to fulfill these responsibilities.

This person would develop a financial system that would meet accepted accounting standards. This system should be operational by the January 1st following acceptance by General Conference. This system would unify the financial reporting, the issuance of receipts and financial review of all Boards. All Boards handling and reporting financial transactions would be required to use a common system for reporting their financial activities. Each Board would decide how to handle their financial transactions, but all transactions would be reported to the financial center. The organization and function of the various Boards would not be affected, beyond financial reporting.

Other possible services connected with the Central Office proposal will not be developed at this time. These other proposed services may be added at a later date.

Respectfully Submitted, Committee: Brethren Lloyd Lorenz, Keith Bailey, James Meyers, Dale Meyers, Merle Sweitzer, Mark Cordrey, and Milton Cook

Motion made to accept the report, after extensive discussion on the report. Motion passed by ballot vote.

2011. Report of the Implementation Committee for the establishment of a Central Office for the Dunkard Brethren Church (Reference item 23 of 2010 General Conference Minutes, item 22 of 2009 Minutes, items 23, 28, 29, 30, 31, 32, & 33 of 2008 Minutes, items 27,29 & 36 of 2007 Minutes, and items 21, 27, 28, 29, & 30 of 2006 Minutes.)

Progress report will be verbally presented at General Conference regarding the action taken by the General Conference of 2010.

Trustee Board
Marlin Marks
Torn St. John
Lloyd Lorenz

Tom St. John verbally reported that this project was handed off from the Implementation Committee to the Trustee Board (refer to 2010 Minutes, Item 23 on page 9). The members of the Trustee Board considered the directive given and decided to pursue an outside person who met the qualifications of a Certified Public Accountant or someone who is familiar with this kind of work (on the financial side). Information was sought from all the Boards, and this information

was a bit slack in coming back. The Trustee Board got to the point of pursuing some quotations from outside individuals to see what the cost would be in handling this. And that is where they were at the time of the 2011 General Conference. Since one member's tenure on the Trustee Board was up, it was thought best to allow the Trustee Board to pursue it with their new organization structure in place (with the new board member).

There was a motion to accept the report as given verbally and as printed. Motion passed with no objection.

2013. Report on the Implementation Committee for the Establishment of a Central Office for the Dunkard Brethren Church (reference item #22 of the 2012 General Conference Minutes, #22 — 2011, #23—2010, #22 —2009, #s 23, 28, 29, 30, 31, 32, & 33 —2008, #s 27, 29 & 36 — 2007, and #s 21, 27, 28, 29, & 30 —2006)

As a step toward using outside accounting services for the financial activities of our Brotherhood Boards, the Trustee Board contracted with Martin Accounting Service of Myerstown, PA, to do an independent review of each Board Financial Report for 2012. That review is additional to the routine review already done by our Brethren on the Financial Review Committee. The results of the independent review will be presented at General Conference.

Brother Marlin Marks explained that Martin Accounting Service reviewed our accounts, and gave an opinion that everything seemed to be done according to generally accepted accounting practices. The cost was just under $700. Galen Martin questioned why we want to reinvent the wheel when we already have a good system in place. Mr. Martin wondered why we wish to hire an expensive accountant to do the work we're presently doing with volunteer reviewers.

A motion was made to accept the report as given including the explanation. The motion was supported and passed with no objection.

MARTIN ACCOUNTING SERVICE
PUBLIC ACCOUNTANTS

Galen M. Martin
Phares L. Fisher
David J. King
Keith D. Martin
Daniel S. Beiler
Daryl G. Martin
Alpheus P. Fisher

719 East Lincoln Avenue
Myerstown, PA 17067

Phone: (717) 866 - 5712
Fax: (717) 866 - 7642
Email: macct@macct.com

June 1, 2013

Dunkard Brethren Church, Inc.
Marlin Marks, Trustee Board Treasurer
426 Summit Drive
Red Lion, PA 17356

To the Board of Directors:

In accordance with your request we have reviewed the records for the Dunkard Brethren Church, Inc. for the period January 1, 2012 to December 31, 2012. The check ledgers, bank statements, detailed trial balances, and other supporting documents were submitted for our examination.

We reviewed the following accounts:

- Trustee Board
- General Mission Board
- Relief Board
- Publication Board
- Torreon Navajo Mission Account #1
- Torreon Navajo Mission Operational Account
- Africa Mission

In our opinion, based upon the scope of our examination, we feel the transactions for the period were accurately reflected in conformity with generally accepted accounting principles and business practices.

Submitted by,
MARTIN ACCOUNTING SERVICE

Galen M. Martin
Public Accountant

1978. Unanimous consent of the delegate body was gained to present the item regarding Brethren Bodies Encyclopedia. Motion made and approved that we participate in the editing of the book. Elder Howard J. Surbey was approved as our representative on the editorial staff. Elder Jacob Ness, alternate.

1984. Unanimous consent for the disposition of the two three-volume sets of the Brethren Bodies Encyclopedia was granted. One three-volume set to be kept by the librarian of Standing Committee and the other three-volume set to be kept by the Editor of the Bible Monitor. These sets are to be passed on to the successor in office. One set is to be displayed at each General Conference

1984. The Moderator announced that Standing Committees had appointed four brethren to study the feasibility of compiling a *Dunkard Brethren Church History*. Brethren appointed were Elders *James Kegerreis, Harley Flory, Ray R. Reed and Rudy Cover.*

1997. History Committee changes and additions were announced as follows:

	Principal	Assistant
First District:	*Robert Lehigh*	*Marlin Marks*
Second District:	*Harley Flory*	*Dennis St. John*
Third District:	*Ray Reed*	*Larry Andrews*
Fourth District:	*Milton Cook*	*Henry Walker*

James Kegerreis and Rudy Cover are retained as honorary members.

Report by Robert Lehigh on the goal of the History Committee to publish a 300-page hardcover book of Dunkard Brethren history by the year 2001, our 75th year as an organization. Robert Lehigh will serve as editor.

1998. **Report of the History Committee**.

The major focus for 1997-98 has been to compile a list of ministers and elders, and writing articles for the 4th Volume of the Brethren Encyclopedia. A final review of the listing of ministers and elders is next on the schedule.

There have been some rather intriguing responses to the announcement that plans for being made to publish a book. Many people are excited, and ready and willing to help! Some have already sent pictures. Others were quite surprised by the announcement, and doubted that it could be done. And some apparently do not plan to participate at all, due to some of the negative circumstances that have occurred in our history.

As of this writing, I have in hand histories of three congregations, and the promise of two more. This is of great help, and I wish to sincerely thank those who have done this work, as well as those who are pursuing it! Several people have contributed to my set of *Bible Monitors*, as well as old copies of Minutes of General Conference.

The members of the History Committee have been most helpful in compiling the listing of ministers and elders (with dates), as well as pulling together copies of all available District Minutes.

The *Bible Monitor* has proven to be a valuable resource, as well. Besides the issues that were raised in its pages, I have found the February First listings and the information in the obituaries to be most helpful.

A sincere thank you goes out to all who have caught the vision for the project of compiling a book about Dunkard Brethren History!

Respectfully submitted: Bro. Robert S. Lehigh, Editor
The History Committee report was accepted.

2000. **Report of the History Committee**

Work on the Dunkard Brethren History Book project is again moving forward with significant (and much appreciated) motivation from the Assistant Editor, Frank Reed. Frank is in the process of reading all the issues of the Bible Monitor along with a great deal of other material in order to gain a fuller understanding of what happened before, during and after the split from the Church of the Brethren in 1926. This process is hindered by the lack of availability of a complete set of Bible Monitors. Charts containing lists of needed issues are being circulated. Quite a few copies of various missing District Meeting Minutes are needed as well.

Robert Lehigh is currently working on a comprehensive list of elders and ministers, after which he plans to work on the list of deacons. This material will not only be used in the history book, but also in Volume 4 of *The Brethren Encyclopedia*.

Writers for various topics will be needed. These topics include biographies of persons who were significant in the Dunkard Brethren movement. Your willing assistance will be greatly appreciated.

Robert S. Lehigh, Editor
This report was accepted with explanation.

2001. Report of the History Committee [Excerpt]

Additional material for the Dunkard Brethren History Book project has been obtained during the past year. A complete set of Bible Monitors has been supplied, for which we are grateful. Additional research and typing has been done by Sister Shirley (Stump) Frick, and this is also deeply appreciated.

We invite you to the 75th Anniversary of the founding of the Dunkard Brethren Church to be held at Plevna, Indiana, on the weekend following General Conference (June 8-10, 2001). The topics to be presented during this weekend will serve to give a fuller understanding of the events, personalities, and influences that went into shaping our denomination as we know it today.

2002. **Report of the History Committee** [Excerpt]

The 75th Anniversary of the founding of the Dunkard Brethren Church was held at Plevna, Indiana. on June 8-10,2001. The meetings were quite a success with challenging messages and very good attendance! The featured speakers were Frank L. Reed. Harley Flory, Milton Cook, and Dennis St. John. The members of the Plevna, congregation offered bountiful and gracious hospitality. An additional highlight was the rides that were offered in a Model A Ford by Mervin Hilty. Those who were attentive learned quite a bit about the founding and development of our denomination

A complete listing of ministers that were installed from 1980 to the present was completed and sent to the editorial offices to be included in the Brethren Encyclopedia Volume #4. A complete listing all elders and ministers who ever served in our denomination is nearing completion. Then we plan on working on a complete listing of deacons.

Sister Shirley (Stump) Frick continues to offer support by doing research and typing. We are also grateful to Mary Jane (Reed) Swihart for her work on the lives of her parents, as well as for gathering information on those who served in CPS or CO camps over the years.

2003. **Report of the History Committee Board** [Excerpt]

Quite a bit of behind-the-scenes work has occurred while providing Material for the Fourth Volume of The Brethren Encyclopedia. Some of this will provide a stimulus for exploring areas and issues relating to the Dunkard Brethren History Book. While the work done for the Fourth Volume related primarily to events since the 1980s, the questions raised can be explored back through the 1920s. Some of the subjects covered include: abortion, Africa Mission Project, Bible translations, the Christian school movement, folklore among the Brethren, new congregations, homosexuality, theology, women's role in the church, worship, and youth. As you can see, many of these topics were not issues of concern when our fraternity was founded. However, some of them were felt to be important enough that the Delegate Body of General Conference approved statements to define our position within the past 20 years.

2005. **Report of the History Committee** [Excerpt]

Thanks to Sister Shirley Frick, the work of compiling and organizing the history of the Dunkard Brethren Church is moving forward. She has put more than 600 hours into reading and recording information, much of which was from the Bible Monitor. As of April 2005, Shirley has researched all the Bible Monitors from 1922 through 1992 and is currently working on congregational histories.

We also are indebted to Brother Frank Reed for his continuing work on this history project. Frank has read through most of the Bible Monitor issues, as well as having done a lot of other work relating to Brethren history. It was also shared that Bro. Keith Bailey has committed to assist in the writing of the Dunkard Brethren Church history book.

2006-2007. **Reports of the History Committee** [Excerpts]

There has been some significant movement on the work of compiling a book on Dunkard Brethren Church history since last General Conference. When Bro. Keith Bailey was asked to utilize his expertise in compiling the material for this book, the data was still in "raw form." Brother Keith followed up on the leads that the previous research had yielded, read all the Bible Monitors since they were first published in October of 1922 and followed up on those leads, and then had to write it all up in readable form.

Those who worked on the book previously, Frank Reed and Shirley Frick, have made their material available, for which we are grateful. The Brethren Heritage Center in Brookville, Ohio, where the Dunkard Brethren archives are located, has been very helpful. At this time, we want to thank everyone for helping with the collection of data and photographs through the past few years for the Dunkard Brethren History Book!

Several chapters have been distributed to the members of the History Committee for review. Progress is also being made in organizing the appendices. Some work has been done on the design of the book.

Please pray for Brother Keith Bailey that the Lord would grant him strength, health, and soundness of mind to bring this project to completion. It will be a much better book because of his involvement, and we want to publicly thank Brother Keith and express our deepest appreciation to him for being willing to take on this huge project. His goal, and ours, is that this book would be a means of blessing our Brotherhood and the entire Church of God.

There is good news to report regarding the Fourth Volume of the Brethren Encyclopedia. The material should be ready for the printer by the middle of June *[2006*].

The Board of Directors of the Brethren Encyclopedia is sponsoring a 300th Anniversary observance of the first eight Brethren baptisms in Germany during the first weekend in August of 2008. Several Brethren Heritage tours are being planned which will include this anniversary commemoration.

2008. **Report of the History Committee** [Excerpt]

After many months of hard and tedious labor by Brother Keith Bailey, dedicated to research and writing, the manuscript for the Dunkard Brethren history book is nearly completed!

We want to express our sincere thanks to all who have helped with the gathering of information about our history. Without you, it could not have been done! Zachary and Carla Rice are providing a very valuable service to us. Carla is carefully reviewing and typing the entire manuscript, while Zac is working on setting up the layout for the printing process in a specialized Graphic Arts software program.

The scope of this book is from the Protestant Reformation in Europe through today. Brother Keith has done a lot of original research for the chapter about B.E. Kesler as well as for many

other details that will be found throughout the book. This will be the first extensive history of the Dunkard Brethren written by Dunkard Brethren.

2009. **Report of the History Committee** [Excerpt]

Since last year when we reported that the Dunkard Brethren History Book would soon be sent to the printer, a huge amount of research has been done to substantiate the facts presented, and to double check accuracy, and to dig up more details about the stories. Brother Keith Bailey has painstakingly checked and double checked all references to make sure the book is credible,

As of April 1, 2009, the Dunkard Brethren History Book entitled, *They Counted the Cost*, has been submitted to Evangel Press in digital form. After one more round of extensive proofreading, we anticipate having the book printed and available in time for General Conference. Brother Milton Cook was impinged upon to carefully proofread the entire manuscript one last time just before it was sent to Evangel Press. We appreciate his expertise and good humor.

Our hope is that all this labor and cost will not be in vain. We trust these books will not be taken home and set on the shelf, but read, reviewed, and studied. There are many lessons to be learned from our church history! We are humbly pleased with the final product, and commend it to your use.

2010. **Report of the History Committee** [Excerpt]

The Dunkard Brethren history book, "*They Counted the Cost"* by Keith Bailey was printed in time for the first distribution hooks to take place at General Conference of last year. Since that time, all pre-publication orders have been fulfilled.

This was a monumental project, and along the way there were some errors and omissions that escaped our attention until the book was already published. For this we are sorry and humbly apologize.

Tax Exemption and Social Security

1969. Questions have been asked by representatives of the government's social security program concerning our denomination's teaching, position, etc., regarding required payments into social security. Also, what provisions the church would provide as the result of non-payment of benefits.

Having been confronted with this situation during the past several years, the officers of 1968 General Conference present this inquiry to General Conference of 1969 to decide whether:

A. Shall there be a definite statement on this subject, or
B. Shall there be further study.

The answer of the General Conference was this:

The Dunkard Brethren Church has not taken a stand on Social Security, but leaves the matter to the individual as to his participation in Social Security.

1972. QUERY FROM TRUSTEE BOARD: Since the last General Conference the Trustee Board has succeeded in procuring from the Internal Revenue Service a letter of Tax Exemption. Therefore, it is necessary for the Board to send to the 1972 General Conference the following query:

Shall the local Congregation participate in the General Brotherhood "LETTER OF TAX EXEMPTION"?

Action by General Conference: Decided that each congregation may participate in the General Brotherhood "LETTER OF TAX EXEMPTION".

Elders Vern Hostetler and Ray Reed were nominated by Standing Committee to care for the work of this query. This Committee was approved by the Delegate Body. This Committee shall contact each congregation to determine if they care to participate.

1973. *Report of Committee to secure a Group Letter of Tax Exemption for those congregations who care to participate*. The Congregations of the Brotherhood have responded well in expressing their desire to be included in a Group Letter of Tax Exemption. To date 19 congregations have responded with one not caring to be included. A Statement of Qualifications is in process of being signed by the Trustee Board to substantiate the claim for Exemption. Upon receipt of this statement, we are ready to file with the Exemption Department of the Internal Revenue Service.

Committee desired further time to hear from the 4 or 5 congregations which have not reported. Report accepted.

1974. Report of the Committee to procure a group letter of tax exemption.

Internal Revenue Service has repeatedly required additional information including the need to obtain a certified copy of the Articles of Incorporation and the Amendments thereto; applications submitted on the behalf of each congregation to be included in the group exemption letter for an employer's number for each of them. Also, a detailed report on IRS form 1023 of our reason for applying, and specifics which qualify the Church for exemption.

Our last communications with IRS was in early May, and the officer we are working through in St. Louis, Mo., indicated she would forward our application file to the Washington D. C. office. We are awaiting their ruling at the present time.
Humbly submitted, Your Committee: Elders: Vern Hostetler, Ray R. Reed

1975. REPORT ON GROUP LETTER OF TAX EXEMPTION.

The Committee appointed by 1972 General Conference to care for the work of securing a group letter of tax exemption to include the congregations of the Brotherhood has succeeded in obtaining this ruling from the Internal Revenue Service dated July 19, 1974. The Congregations who wished to be included in receiving this exemption should have received your employer's identification numbers. This number is to be used when required by banks or other institutions in filing IRS forms reporting interest or dividends paid to your congregation: Also, any correspondence you may have with IRS.

The Exempt Congregations are not required to file Federal Income Tax returns and are not liable for social security or Federal unemployment taxes. Donors may deduct contributions to the Congregations. Bequests, legacies, devises, transfers, or gifts to or for the use of the Congregations are deductible for federal estate and gift tax purposes.

Congregations desiring further information, or who may wish to be included in this exemption should contact the Board of Trustees.

Elder Vern Hostetler, deceased, Elder Ray R. Reed.
Action by Conference: Report accepted

1984. A motion passed to consider three (**1984**) queries together.

1984. We, the Pleasant Ridge Congregation petition 1984 General Conference through District Meeting of 1984, held at the Pleasant Ridge Church on April 7, 1984, that we as the Dunkard Brethren Church seek exemption from the *1983 Social Security Amendments*, in as much as these regulations of involuntary application and enforcements of Social Security are contrary to a sincerely held Biblical conviction that the government should not tax God or His Church. Matt 22:17-21; Eph. 1:21-22; Eph. 5:23; Col. 1:18.

Action by District Meeting: Passed to General Conference.

1984. The Shrewsbury Congregation, District No. 1, asks General Conference through District Meeting 1984, to formulate a statement for congregations and the brotherhood regarding the recent Social Security Tax on churches.

Action by District Meeting: Passed to General Conference.

1984. The Dallas Center Congregation petitions General Conference through District Meeting of the Third District, 1984, to adopt the following: God, the creator of all things and ruler supreme, has ordained the powers that be. The Church has upheld the teachings of God's Word to be obedient to the laws of the land so far as they do not conflict with the laws of God. We believe the United States Constitution upholds God as supreme; and the separation of Church and State.

Jesus taught: "My kingdom is not of this world." John 18:36. Jesus speaks of his apostles: "they are not of the world, even as I am not of the world." John 17:16. Peter taught that "We ought to obey God rather than men." Acts 5:29.

The United States Government has ruled that all churches must pay Social Security taxes of their employees as of January 1, 1984.

The power to tax is the power to control. For the Church to pay this tax would be recognizing the United States Government as ruler over God and the Church:

Therefore, we, the Dunkard Brethren Church, Inc., cannot conscientiously recognize the law recently passed stating that churches must pay Social Security taxes for their employees as of January 1, 1984, and cannot comply with this law in good faith. However, we are not opposed to paying taxes as individuals, as instructed in the scriptures.

Action by District Meeting: Amended and passed to General Conference.

<u>Answer by General Conference to all three queries:</u>

The first query was amended and passed after being declared doctrinal:

We, the Pleasant Ridge Congregation petition 1984 General Conference through District Meeting of 1984, held at the Pleasant Ridge Church on April 7, 1984, that we as the Dunkard Brethren Church, Inc., seek exemption from the *1983 Social Security Amendments* affecting churches, in as much as these regulations of involuntary application and enforcements of Social Security are contrary to a sincerely held Biblical conviction that the government should not tax God or His Church. Matt. 22:17-21; Eph. 1:21-22; Eph. 5:23; Col. 1:18.

A motion passed that the Trustee Board of the Dunkard Brethren Church, Inc., with the advice and help of the officers of open General Conference, formulate the paper seeking the exemption from *the 1983 Social Security Amendments* affecting churches. This to carry the seal of the Dunkard Brethren Church, Inc., affixed by the Secretary of the Trustee Board.

1985. REPORT OF TRUSTEE BOARD [Excerpt]

The Church by General Conference decision *(1984 General Conference Minutes, item 23 and item 26)* seeks exemption from the 1983 Internal Revenue Service Social Security amendments affecting churches.

Legislation was passed by Congress in July or August, 1984 allowing a one-time irrevocable election by a church or church-controlled organization, opposed for religious reasons to the payment of taxes, to elect exemption from Social Security Tax.

An effort was made by your Board to contact all the congregations who may have had an employee or employees each receiving $100 or more annually. They were supplied with IRS Form 8274 which had to be filed by October 30, 1984. An application was also made for the Brotherhood under employer identification number 23-7154525 to cover the Trustee Board, General Mission Board, Publication Board, Bible Study Board and Relief Board and an exemption was received.

These exemptions do not mean that the tax does not have to be paid, but the employees receiving compensation of $100 or more in a year are subject to self-employment tax on the compensation. They will be considered employees for all other purposes of the Internal Revenue Code including the withholding of income tax and the filing of Form W-2 and Form 941-E by the exempt church organizations.

Funds to an evangelist given as a gratuity are not taxable.

Churches who may not have been contacted and who have an employee receiving $100 or more annually but have not yet filed Form W-2 or Form 941 may still be able to qualify for exemption. If you begin to employ someone for more than $100 annually, you may receive exemption by filing Form 8274 before the first date on which a quarterly report would be due.

Contact your Trustee Board if you need more information.

Dale Jamison, Chairman Ray Reed, Secretary Warren Smith, Treasurer
The report was accepted.

2001. We, the Shrewsbury Congregation of the Dunkard Brethren Church, humbly petition General Conference, through District Meeting of the First District to approve the following: A Board of three persons appointed from among our membership to establish and maintain an official presence of the *Dunkard Brethren Church* on the Worldwide Web, also referred to as the Internet.

The purpose of this presence is for mission outreach and ministry in fulfilling the Great Commission, Matthew 24: 14a, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" and Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

We believe this web presence can minister Jesus Christ to those who may possibly not be reached by our other outreach mission ministries. We believe it is our responsibility to place our church "billboard" along the online "Information Super Highway" to proclaim the message of truth, salvation, and hope in Jesus Christ, as understood by the Dunkard Brethren Church. This board is accountable to the General Mission Board and all expenses associated with this ministry will be paid from General Mission Board funds. The editor/webmaster of this ministry shall be paid for time spent in set-up, maintenance, and updating of the website.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

2021. Note: The response of the Publication Board to this 2019 assignment has been fulfilled by the Plan of Implementation presented and approved as part the Report of the Publication Board.

The response of the Audio/Visual Committee to the 2019 assignment *[the production of the current Dunkard Brethren Polity, Church Manual, and Instruction for Applicants for Membership in electronic format]* was presented to the delegate body in the Proposal that follows:

Dunkard Brethren Church Website Proposal

Two years ago, the Publication Board and Audio/Visual Committee were tasked to create a plan of implementation to allow the Church Polity to be readily accessible in digital format.

A Denominational Website could meet this need as well as others. Our vision is to have a unified Denominational Website giving easy access to events, sermons, publications, Missions, etc. Individual congregations can choose to have their own local subsite linked to the main site. We would have virtually unlimited space for audio, video, pictures or any other media we wish to make available on both the main site and individual church sites.

The main site will incur the majority of the cost since most of the behind-the-scenes programming will be done here. This allows easier future integration for a phone app.

This will be a secure website. Only designated administrators will have access to change or add any information to the sites. There is a member's only site for any material that should not be available to the general public. This will only be accessible via a user login.

Dunkard Brethren Denominational (Corporate) Website

1. Denominational Public Website
2. Denominational Membership Website
3. Denominational Administrative Website
   - Public site administration
   - Individual Church sites (each Church can have a District or local level administrator)
   - Denominational Membership Information site administration

1. Denominational Public Website

- Home Page (Main welcome page with links to the below subsequent pages)
- About Page (Mission statement, statement of faith, history, etc.)
- Churches (List of all Dunkard Brethren Churches with addresses, location maps, contact info, etc.)
- Missions (Contact, location and other information about Mission Points)
- Sermons (Audio or video sermons from Leadership Conference,
- General Conference, District Meetings)
- Resources (General resources for public distribution)
- Events (Public events for the Dunkard Brethren Church: General Conference, District Meetings, etc.)
- Contact (Contact information for more information for the public.)

2. Denominational Membership Website (Included corporate site and individual church site options)

- Welcome Page / Dashboard
- Digital version of Church Polity.
- Denominational Directory (Searchable)
- Birthdays & Anniversaries by Month
- Wednesday Night Bible Study Leaders / Schedule for that member's congregation.
- Study Sheets for that member's congregation.
- Offering schedule for that member's congregation.
- Revival dates and info for that member's congregation.
- Officer duties and responsibilities for that member's congregation.
- Council Meeting agenda and minutes for that member's congregation.

- District Meeting agenda and minutes for that member's district.
- Leadership agenda, preaching list, other information. (If needed.)
- General Conference preaching schedule, business meeting agenda and minutes, other information.)
- Denominational Prayer List.

3. Denominational Administrative Website

This is where all of the backend supporting sites are kept and where all changes are made.

- Maintain main site public pages
- Maintain individual church pages
- Maintain members only pages

Dunkard Brethren Individual Church Websites Each church has 3 packages to choose from.

1. Basic Options
2. Standard Options
3. Enhanced Options

1. Basic Options

- Home Page (Main church graphic, special announcement area, welcome, service times, map, etc.)
- About Page (Mission statement, statement of Faith, history, etc.)
- Contact Page (Contact info for that local church for individuals wanting more info)
- Members Only area for members to login and receive information for that specific church or information from the district or denomination. (Examples: Bible study leader list for that specific church, offering schedule, council meeting notes/minutes, district meeting notes/minutes, leadership conference information, general conference information, etc.)

All content is maintained by the district administrator via the corporate administrative website.

2. Standard Options

- *Includes all of the Basic option plus*:
- Sermons Page (Upload audio sermons from that specific church for on-demand listening)
- Special Events (Post special upcoming events such as love feast, revivals, district meeting, etc.)

All content is maintained by the district administrator via the corporate administrative website.

3. Enhanced Options

- *Includes all of the Basic and Standard options plus:*
- Church Resources (Sunday school material, bible study notes, devotionals, etc.)
- Online Giving

Content can be maintained by a local designated member rather than the district wide administrator.

The district administrator will also be able to maintain the site.

[End of Website Proposal]

After a time for questions and some detailed discussion of this proposal, the following was presented:

A Motion was passed to accept the Proposal presented by the Audio/Visual Committee and give them the discretion on how to move forward with the implementation. The acceptance of this Proposal shall be considered the answer by General Conference to Query #5 of 2019.

The Motion was amended to add: The funding for the denominational website will be provided by the Trustee Board. Amendment seconded and approved with no objection.

A privileged motion was presented to complete the item of business that is now being considered before dismissal. Motion was seconded and approved without objection.

A ballot vote was taken on the Motion as amended, to accept the Website Proposal presented by the Audio/Visual Committee: Yes, 41; No, 10. Motion passed.

2023.Presentation was given by the Audio/Visual Committee of the development and features of the Dunkard Brethren Church website's updates and features, including password protected document access and congregational web sites.

Civilian Service (Board) and Military Draft

1939. We, the Cloverleaf Dunkard Brethren Church ask General Conference, through District Meeting of District No, 3, in connection with Section 3, Article 7, Polity Booklet to appoint a committee to petition government officials for military exemption for its members, also to assist members that might be drafted in case war might be declared.

Answer: Request granted; passed to General Conference.
Answer by General Conference: Request granted; the committee to proceed as they find most expedient.

Committee Elders
Harry E. Andrews, 5 years
Lewis B. Flohr, 4 years
D. W. Hostetler, 3 years
Theodore Myers, 2 years
O. T. Jamison, 1 year

1940. *The Committee on Military affairs* offered the following paper to be sent to the President. The paper was approved by the delegates:

THE PRESIDENT

Sir:

The Dunkard Brethren Church, in Annual General Conference, Quinter, Kansas, June 5, 1940, petition you to hear and consider the following:

As a Christian people, throughout more than two hundred years, we have maintained non-resistance as an integral part of our faith, therefore we petition that we may be granted exemption from any and all forms of military service, in case this country becomes involved in war.

Since the National Constitution grants freedom of religious worship, and since we have no code or confession of faith other than the New Testament, we follow its teachings. "If any man have not the Spirit of Christ, he is none of His." "Recompense to no man evil for evil" (Romans 8:9, and 12:17) "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, said the Lord, Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Romans 12:19-21). The Saviour said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." (John 18:36) Romans 13:9 renewed the command "Thou shalt not kill." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in

Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:43-45).

"And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matthew 26:51-54).

Our brethren are ready and willing to suffer for the cause of their faith, if need be, rather than be forced to bear arms, which they cannot conscientiously do. They are largely farmers; when man-power is in demand, as in war times, it would seem more rational to permit them to remain at work on farms, or to place those not already in agriculture, into the industry or into reconstruction work, rather than to penalize them for refusal to bear arms by placing them in camps or perhaps by imprisonment, thereby keeping them out of productive activity.

MINUTES

OF THE

Fourteenth General Conference

OF THE

Dunkard Brethren Church

Called into Special Session

CONVENING AT

Pleasant Ridge Congregation

NEAR MONTPELIER, OHIO

February 22, 1941

SPECIAL SESSION, FEBRUARY 22, 1941

1941. The special conference was called to order at 10:45 a.m., Saturday, Feb. 22, 1941.

Elder Roscoe Reed was appointed to fill the place of Bro. Harry Andrews as reading clerk and the officers took charge of the meeting.

Elder Ord L. Strayer read Psalm 103 and opened the meeting.

The moderator appointed as tellers Bro. Howard Surbey and Bro. Henry Bessey.
Timekeeper, Bro. Arthur Brumbaugh.

Elder Lewis B. Flohr made preliminary remarks, previous to consideration of the business.

An offering amounting to $48.41 was taken to help defray the expense of entertaining the meeting.

The Credentials Committee announced 16 Elders, 9 ministers and 19 deacons seated as delegates and *the delegate body immediately considered the following statements and proposals of the Civilian Service Committee*.

Business:

We learn from the government that they have no funds appropriated to pay nor board the brethren who will be drafted and assigned to "Civilian Work of National Importance, " and this places us in need of the counsel, advice and action of the church in order to develop plans for taking care of our brethren under these circumstances.

These men are to be placed in camps and will be under the care and supervision of the church except during working hours. The work will be soil conservation or forestry (including reforestation) work, under civilian government authorities. Where disused CCC camps are available they will be assigned for this use; others may have to be built. Therefore, we recommend and suggest to special General Conference as follows:

That the establishment of a camp or camps of our own be authorized wherever, whenever, and if it seems best, and that we co-operate with others as far as within our control, and as far as it will not jeopardize our stand for the Lord's kingdom.

Answer: Approved.

1. Passed with its answer.

2. It is estimated that the cost per man in camp will be $35.00 per month. The brethren drafted and put to this work might be supported as follows:

    - Each one, or his family, pay his expenses, if possible, and as far as possible.

- The local congregation support him as far as possible.
- If need be, in addition to the above, the Brotherhood may be asked to supply the need.

Answer: Approved.
Answer by General Conference:

The sense of this Conference is that the expense of caring for the brethren placed in camps be paid by the Treasurer of the Trustee Board and that funds raised in any way for this purpose throughout the Brotherhood shall be placed in his hands.

3. The conditions under which the committee's recommendation had been prepared having been changed between the printing of the business and the date of the conference, the following was offered and adopted unanimously:

Since it is now understood that the camps will be equipped by the government, we believe the congregations might well supply the sheets, pillow cases and other needed articles to the brethren sent from their number and we so recommend.

4. That the supervision and manning of a camp be done by volunteers as far as possible, the balance being paid out of the operating funds of the camp, and that the Board of Trustees advance the funds to start operation and maintenance.

5. That the following ways and means be considered and used, wherever feasible, for financing the work in general, by systematic working and giving, monthly —
    a. A brotherhood-wide offering, to start the work.
    b. Let each member of the church give one day a week or one week a month in. earnings or equivalent.
    c. That those having cash incomes give a regular amount.
    d. That our members undertake production projects wherever possible, for delivery to camp or for sale, producing grain, fruits, vegetables, dairy and poultry products, etc.

Division (a) was amended to read: "A brotherhood-wide offering, taken by the congregations to be repeated monthly."

Section 5 was approved as amended.

6. That, if feasible, a farm near camp be secured and operated, by volunteer labor as far as possible, to provide food for the camp.

Answer: Approved.
Failed to pass.

7. That cooperation with the National Council for Religious Conscientious Objectors be had as far as practicable.

Answer: Approved.
Answer by General Conference:

Proposal approved, $5.00 per month authorized as a contribution to the expenses of the National Council, beginning with December, 1940.

8. That the committee named by General Conference in 1939 be styled the Dunkard Brethren Civilian Service Committee.

Answer: Approved.
Passed with its answer.

9. That the Standing Committee be an advisory board to the committee.

Answer: Approved.

Answer by General Conference:
That Standing Committee is authorized to appoint an advisory committee of 5 to consult with the Civilian Service Committee.

A rising vote of thanks was tendered the Pleasant Ridge congregation for its hospitality.
The business being completed the Conference adjourned.

MODERATOR, J.L. Myers, READING CLERK, Roscoe Reed, WRITING CLERK, Ord L. Strayer

1941. The Civilian Service Committee reported as follows:

1. The sending of Brethren to camps where work of national importance will be done instead of, and for the same length of time as, draftees will be required to serve in the military or naval service, has been very much delayed. The first Conscientious Objectors were ordered to report to Camp on May 15, 1941. The first camp was opened that date at Patapsco, Maryland. In camp the men are under the care of whatever church or churches that operate the particular camp. At work, they will be under the direction of the U. S. Dept, of Agriculture. No military uniforms, practices, or control are connected with these camps, but proper sanitary and health conditions must be maintained in them.

2. In the Brotherhood, 126 brethren are recorded as registered; of these 35 are likely to be placed in Class IV-E. Six have been reported to the Committee as already so classified. One of these has received the second physical examination and has been disqualified.

3. The cost of keeping a brother in camp, not including clothing and necessary spending money, is S35.00 a month. This, according to the decision of Special General Conference, Feb. 22, 1941, is to be paid out of the Trustee Board Treasury, and is to be supported by an offering each month by each congregation of the Brotherhood.

4. The ways and means of supporting this work financially are to be found in the Minutes

of Special General Conference, held Feb. 22, 1941, We urge the entire membership and all congregations to familiarize themselves with those Minutes and do all they can to carry them out.

D. W. Hostetler, Chairman, Theodore Myers, Lewis B. Flohr, Ex. Sec.

1942. The Civilian Service Committee reported as follows:

1. To date eight brethren have been assigned to Civilian Public Service Camps; they are:

    a. Wm. J. Woodiel, Goshen, Indiana, discharged.
    b. Charles Edgar Rounds, Broadwater Cong. Maryland, discharged.
    c. Orval R. Rounds, Broadwater Cong., Maryland, Grottoes Camp, Va.
    d. Virgil T. Smootz, Ridge Cong., West Va., Grottoes Camp, Va.
    e. Albert N. Rounds, Broadwater Cong., Maryland, Grottoes Camp, Va.
    f. Kyle Thayer Reed, Carthage Cong., Ill. Weeping Water Camp, Neb.
    g. Lawrence Alvin Shumate, Vienna Cong., Vienna, Va., Hagerstown Camp, Maryland.

2. There was $268.56 in the Civilian Service Fund at the beginning of the year; receipts were $2620.84; expenditures were $574.05, leaving a balance of $2315.35, April 30, 1942. Because of the additional registration, and the large calls for men into military service we expect the number of our brethren in Civilian Service camps in the near future to mount rapidly. We believe that the Church should aim to maintain this fund to be sufficient for the need without drawing on the general funds of the brotherhood, which funds were bequeathed to the brotherhood for general use of the brotherhood before the need of Civilian Public Service arose.

3. The National Service Board has proved to be an entirely satisfactory contact medium in securing all desired information from the Selective Service Authorities. Our contribution of five dollars a month toward the expense of that board is considered a real economy in that it obtains for the committee service that would not be obtainable any other way.

4. Due to lack of reports on the later registrations, we have no figures of any value as to the number now registered, and possibly to be put into Civilian Service. Much needed help can be given to the Committee if all concerned will kindly and promptly cooperate by reporting the names and particulars as to registrants within military age, and including ages 18 and 19.

    D. W. Hostetler, Chairman, Theodore Myers, O.T. Jamison, H.E. Andrews, Lewis B. Flohr, Ex. Sec.

1944. Report of the Civilian Service Committee June 7, 1944:

We have according to information available 14 Brethren in Civilian Public Service.

- Two at Luray, Va. C.P.S. Camp.
- Four at Grottoes, Va. C.P.S. Camp.
- One at Hagerstown, Md. C.P.S. Camp.
- Two at Lapina, Ore. Govt. C.P.S. Camp.

Five in Detailed Service as follows:

- One at Howard, R. L Hospital.
- One at Sykesville, Md. Hospital,
- One a Dairy Tester in Maine.
- One at Dayton, Ohio Hospital.
- One on a Wisconsin Dairy Farm.

The contributions have been gratifying, nearly all congregations contributing regularly.

Balance on hand April 30, 1943	$8,991.61
Receipts for the year ending April 30, 1944	4,102.51
Total for Civilian Service	13,094.12
Expenditures	3,092.69
Balance on hand	$10,001.43

We have found the services of the National Service Board of increasing usefulness, and believe we should increase our contributions to that board from five to fifteen dollars a month. We so recommend.

D. W. Hostetler, Chairman, H.E. Andrews, Lewis B. Flohr, Ex. Sec.
Action by General Conference:
We accept the report of the Civilian Service Committee and empower them to increase the contribution of $5 per month to the National Service Board, to whatever expense is incurred on behalf of the Dunkard Brethren Church.

1946. The Minutes of the 1944 Conference were corrected by adding the following, inadvertently omitted:

Query from Civilian Service Committee:

Since brethren with wife and other dependents are being called into Civilian Service, and seeing help will be needed in some cases to support their dependents, the Civilian Service Committee requests General Conference of 1944 to provide a plan for such relief work.

Answer: Request granted. In cases of need, in which the family, or the family with the help of the congregation, cannot take care of the situation, the Civilian Service funds should be used for this purpose, in a uniform manner over the Brotherhood.

All Congregations should increase their monthly contributions to the Civilian Service funds for the support of - this Civilian Service dependency relief work.

Elder D. W. Hostetler, Chairman Serv. Com., Elder Lewis B. Flohr, Ex-Sec., Civ. Serv. Com.
Action by General Conference: Passed.

1946. In order that the Dunkard Brethren Church may help and encourage its loyal members, who have given their time in Civilian Service, to get started in civilian life; the Plevna Congregation asks General Conference through 1946 District Meeting, to adopt the following plan or something similar:

1. That any member who has spent three years or more in C. P. S. may borrow from the Trustee Board one thousand ($1,000), for 5 years without interest.

2. Any member who has spent less than three years in C. P. S. may borrow in proportion to the time spent.

3. This loan can only be secured after discharged and henceforth must be applied for not later than one year after discharged to be valid.

Answer by District Conference: We pass this paper and recommend that General Conference either accept this plan or devise a more suitable one to go into effect immediately.

Action by General Conference: The following answer was adopted:

1. That we pay each brother a donation, at the rate of fifty dollars ($50) per year for each year spent in C. P. S.

2. Also authorize the Trustee Board to lend him up to four hundred dollars ($400) per annum, for each year spent in C. P.S. not exceeding twelve hundred dollars ($1200); providing sufficient security is given, with interest at the rate of one per cent (1%) per annum.

3. The principal to be paid back at the rate of not less than one hundred dollars ($100) per annum, beginning 3 years after the loan is made with final payment to be made not later than ten years after date of loan.
4. This loan can only be secured after discharge and henceforth must be applied for not later than two years after discharge, for this application to be valid.

1951. The Civilian Service Committee has to report that new Armed Service legislation has been drafted by Congress, but whether yet finally acted upon has not been learned.

The new law provides that Conscientious Objectors will be assigned to civilian work contributing to the national health, safety or interest.

1958. REPORT OF CIVILIAN SERVICE BOARD

In the main, our young brethren have experienced little difficulty in obtaining CO classification.

In a few cases it has been necessary to utilize the case work of the Board (NSBRO) to get matters going property. The NSBRO has been rendering service that fully justifies the support we have been giving it. The information contained in The Reporter, published monthly by that Board, would cost much more if obtained otherwise. The subscription rate is One Dollar a year.

The draft law expires July 1959. It is not working, under present circumstances, as the armed services had anticipated. They are now advocating a considerable higher pay scale for those services, hoping to make it attractive as a career, not only by increasing service pay, but also by early retirement with retired pay. If some such proposal becomes law, the armed services may not desire to have the draft law extended. But the international situation, which is an important factor in the matter, cannot be predicted, and may change any time.

Respectfully submitted, Lewis B. Flohr, Ex-sec. Civilian Service Board.
Action by General Conference, Report accepted and approved.

1968. REPORT OF THE CIVILIAN SERVICE BOARD

This condensed report covers many hours of activity—writing, telephoning, visiting, and interviewing. Help was given to requests from California, Ohio, Pennsylvania and Maryland.

March 12, 1968, a meeting of the National Service Board for Religious Objectors was attended, in Washington, D. C. This was important because of the re-enactment and change of the Selective Service Act. Changes and procedures were learned. One change noted was the omitting from Form 150, reference to a Supreme Being.

The years contribution to the N.S.B.R.O. was $480.00. Because of an increased budget, necessitated by the increased draft calls, and hence more of our C-O's applying for 1-W work, the Service Board requests an increase in financial help. This I recommend as being worthy of the service rendered.

Those interested, and those who were in need of advice were kept informed through "The Monitor" by "Timely Advice" and "News Items."
On several occasions the office of the Pennsylvania State Director, Col. Half-Penny and his assistant, Col. Snodgrass, was visited. Especially was this true in the interest of one who failed in his first employment, and again when he failed the second time. Only by your Secretary laying all facts before the State Director, was this 1-W given a third and last chance to make good.

Cases of the following type were handled favorably for the registrant: —

1. One who claimed that he filed CO papers, but was called and inducted before an inquiry was made from your Secretary. It was necessary to get written permission from the Registrant, to

have access to his file in the local Draft Board's office. This was done and found file very incomplete. This one could not be released.

2. One who registered —parents said, "Now what do we do?" A list of approved employers was furnished and advised to wait for physical.

3. A brother who accepted military service, served his time, asked forgiveness of the Church and was reinstated as a member, but found he was still a member of the Reserves. He was given help and has been released.

4. One CO who failed to pass the physical, did not receive a 4-F classification, but was given a verbal notice of failure. Later received 1-Y classification and a questionnaire to be filled. Straightened out this case by determining his CO was better than the 1-Y.

5. One who lived and registered in Tucson, Arizona, but moved to California. Joined the Dunkard Brethren Church and applied for CO status. He was turned down, as was his appeal. Immediately telephoned J. Harold Sherk, of the NSBRO, set the machinery in motion for his re-classification so that he might go into 1-W work. Recently he has received his CO classification.

6. One who wished to join the Dunkard Brethren Church, but was a member of the National Guard. Cooperating with him and J. Harold Sherk, his release was procured and he is now a member of the Dunkard Brethren Church.

7.One (referred to above in par. 5) who secured approval employment in 1-W work. Work was not satisfactory. He was asked to resign. He was taken before the State Director of Selective Service. Fortunately, he had procured another approved employment. He was permitted to engage in this work. But he left this and faced prosecution. Your Secretary again accompanied him before the State Director. He was reprimanded, warned and given a third chance. This employee is holding, which secures his freedom. Very seldom a case like this.

I cannot report the number of Brethren in 1-W work because of the failure of those who should have reported to me the eight facts, listed in the Monitor, when a registrant is assigned to 1-W work.

Might each congregation in the Brotherhood make someone responsible for bringing me up to date, and keeping me informed of any change? This is relative to our 1-W's. The eight facts are:

1. Name of Registrant
2. Married or Single
3. Where employed
4.Address where working
5. Home address
6. Name of home congregation
7. Name of Presiding Elder
8. Date entered 1-W work

Ray S. Shank, Executive Sec'y Dunkard Brethren Church, Civilian Service Board
Action by Conference: Approved. A motion was also passed to increase the contribution to the N.S.B.R.O. to $600.00 a year.

1970. REPORT OF CIVILIAN SERVICE BOARD

The past year there have been no calls for help. I have no idea how many Brethren went into 1-W work.

Members of the Dunkard Brethren Church who register according to the Selective Service Act, will keep in mind only a CO status may be requested. This request is made when Form I50 is filed. A CO is any person who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form.

Prospective Registrants should send to National Service Board, 550 Washington Building, 15th and New York Avenue, N.W., Washington, D. C. 20005 (202) 393-4868, for the pamphlet "LETTERS OF SUPPORT". This costs 5¢ per copy. It is designed to give guidance on obtaining letters supporting the registrant's CO claim.

College deferments (11-S) may be in for a rough time this year. The realities of random selection seem to have created an atmosphere which calls for some long-needed reforms.

The name NSBRO — National Service Board for Religious Objectors has been changed to NISBCO — National Interreligious Service Board for Conscientious Objectors.

Mr. Harold Sherk has retired as the Board's Executive Secretary, and presently Mr. Warren W. Hoover is the Executive Director.

There is a strong probability the Draft may be discontinued for a volunteer service.

There was not a listing of 1-W workers in February's issue of the Monitor. This was because the Presiding Elders did not cooperate—-did not advise of their Brethren going into 1-W service. This information does not come from Washington. Only one Elder wrote and furnished me the needed information. The Lord willing, I hope to revise these records for February, 1971 Monitor. If you desire to write me, I may be able to report one by one as I receive notice and then be able to make up one complete file.

Signed: Ray S. Shank, Executive Secretary, Civilian Service Board, Dunkard Brethren Church
Conference Action Approved.

1971. REPORT OF CIVILIAN SERVICE BOARD

The Supreme Court has ruled, "Nonreligious, moral and ethical opposition to all war" is a proper foundation for the claim of Conscientious Objectors.

In counselling our Brethren, we should hold, only to the opposition rooted in religious belief. The Court's decision has increased the activity of the National Interreligious Service Boar and necessarily the expenses. I recommend that the Dunkard Brethren Church does not answer the call for increased financial help, but the present contribution be continued. This is commensurate for the services we require of the BOARD.

The Nation's declining job market is creating severe difficulties for COs seeking work, in many parts of the country. The 1-O registrant who faces the call to 1-W service, should seek out meaningful work. If work can be found with other than an employer on the approved list, he will check this with his local Board for approval.

February 1, 1970 Monitor shows we have only 4 Registrants doing 1-W work, or at least this is all who have been reported to me. A 5th one was overlooked, by me. This is Bro. Rudy A. Shaffer, married, doing maintenance work at the Torreon Indian Mission, P.O. Box 188, Cuba, New Mexico, 87013. He is from the Mountain Dale Congregation, where Joshua Rice is Elder.

I have more Brethren whom I have helped recently; who look forward to being called. Any Brother who receives his I-0 classification should stand-by until called for a physical.

There is considerable talk of ending the DRAFT, but no favorable action, and likely not for some time.
Ray S. Shank, Executive Secretary, Civilian Service Board, Dunkard Brethren Church
Conference Action Approved

1972. REPORT OF CIVILIAN SERVICE BOARD

No activities have been reported from Districts No. 2, 3 and 4. Your secretary attended the meeting of the National Service Board in Washington, D. C., in order to clarify the many complications of the revised regulations, under the new Director. This clarification was necessary to adequately counsel our Brethren.

Opposed were: —The extension of the Draft; increase of 1-W service from 2 to 3 years and the new revision of form 150. Success attended these efforts, all but one. The Draft was extended two years.

In District No. 1, four Brethren requested assistance, received their 1-O Classification and have been advised of authorized employers.

Changes have been made in a number of classifications. Class I-Y has been abolished. All new Registrants will be placed in class I-H. These will not be examined or processed for induction unless they are reclassified out of I-H into I-A or 1-O.

Requests for deferment or exemption may be made only by the registrant. Upon assignment to Civilian Service Work, 1-O Registrants are reclassified as 1-W and upon their two year's Alternate Civilian Service having been successfully completed, are reclassified as 4-W.

Prospective Registrants or interested Counsellors would be well rewarded by sending seventy-five cents ($.75) to the following address and ask for the fifty-page booklet ' 'CONSCIENTIOUS OBJECTORS and the DRAFT. "

N I S B C O, 550 Washington Bldg., 15th and New York Ave., N.W., Washington, D. C. 20005
Ray S. Shank, Executive Secretary, Civilian Service Board
Dunkard Brethren Church General Conference Action: Report accepted.

1973. REPORT OF CIVILIAN SERVICE BOARD

During the past year, five of our men have been in 1-W service. I believe the year 1973 finds each one's two years completed. Anyone who has not been reported will continue until the expiration of his two years.

Induction has been ended, but the Selective Service System has not. The registration requirement, when men reach the age of eighteen, will continue to be in force. Register when reaching the age of eighteen.

In view of reduced calls and prospects of ending induction, your secretary did not attend a meeting of the National Service Board in Washington.

During the year one brother, in District No. 1, requested assistance. All registrants will be placed in Class 1-H. These will not be examined or processed for induction unless they are reclassified out of 1-H into 1-O and this only in case of emergency.

1974. REPORT OF CIVILIAN SERVICE BOARD

The 1973 Report stated, "Induction has been ended, but the Selective Service System has not." This simply means that reaching the age of 18, each male must register.

Because of this and increasing problems facing the National Interreligious Service Board, the activities and expenses of the NISBRO has not ended, in fact they have increased. For this reason, I favor our continued support, without which your secretary would be loathe to request help, advice in which different problems which face us and seek interpretations of new rulings. That prospects of these may become worse are evident.

Eighteen-year-olds will still be required to register. There will still be an annual Draft Lottery. Men will still be filing C.O. claims.

NISBRO is working in the interests of the C.O. problems such as these confront them: Threat of institution of Compulsory Military Training as a replacement of the Draft; New Tax Legislation; Junior ROTC.

When any proposed change in Selective Service, adversely affecting C.O.'s NISBRO requests, "Our Board is unanimous in its request that these proposed amendments be withdrawn."

Do you what "Junior ROTC" implied? Here is a special need for alarm. Parents need keep informed of their children's school activities. There is or will be an attempt to include in the schools a course of Junior ROTC — Junior Reserve Officer Training Course. The purpose, for all, but especially to impress those children who are permitted to have, in their homes, the gun, the sword, the toy cannon, the uniform, or what have you of a Military nature. These playful activities would be implemented by school courses, so that upon reaching draft age or the age of eighteen, the desire to accept Military service will be so imbedded that few will desire claiming

C.O. status. Efforts will be made to place JUNIOR ROTC units on Church related College Campuses.

There has been much agitation, recently, that Conscientious Objectors should be entitled to G.I. benefits, for time spent in 1-W service. One man sought educational benefits on the basis of two years he spent in Hospital work. During March, the Supreme Court ruled that C.O.'s are not entitled to G.I. educational benefits. Not likely claims for any other G.I. benefits will be allowed.

While I have not heard from any, there may be a couple still in I-W service. I would be able to bring all my records up to date, and would appreciate if all, from the Dunkard Brethren Church, who are presently completing their 1-W service, would write me and give me the facts concerning their present status.

I should, also, have for my file, the information about those, of the Dunkard Brethren, who having reached the age of 18, registered and have received a 1-H classification. This is necessary if you request help at any future time.

If one has registered, and has received any other classification, please write me.
Ray S. Shank, Executive Secretary Civilian Service Board, Dunkard Brethren Church

1975. REPORT OF CIVILIAN SERVICE BOARD [As amended, Excerpt]

The activities of the Civilian Service Board have been few during the year 1974. The Draft has not been activated hence no 1-O Classifications for Conscientious Objectors have been issued.

Since there is now no registration of the Brethren because of Presidential Proclamation as of April 1, 1975, further notice will be given when registration is again required.

If I have been correctly informed, at present there are no I-W workers from Dunkard Brethren homes. Nineteen from Dunkard Brethren homes have reported they have received a 1-H Classification.

1978. Report of Selective Board [Excerpt]

The advice to all our members between 18 and 25 is, to carefully watch your conduct before the Public. Be especially careful that you do not have any part with the JROTC program in High School or College. Study Sec. 2, page 12 of the Polity Booklet.

1980. Report of Civilian Service Board

We submit to General Conference for approval the following paper, as an aid to our young people to establish their position on non-resistance, should registration for military service be required:

DECLARATION AND CERTIFICATE

The "Dunkard faith" was established in 1708 by Alexander Mack and friends in Schwarzenau, Germany, and migrated to America in 1719. The faith was perpetuated by the German Baptist Brethren Church, the Church of the Brethren and, since 1926, by the Dunkard Brethren Church, all of whom practiced the principles of non-resistance as stated in *Dunkard Brethren Church Polity Booklet* based on the New Testament. "Learning the art of war and participating in carnal warfare or service in any branch of the military establishment, at any time, is forbidden by the New Testament." John 18:36, 2 Cor. 10:3-4, Rom. 12:2, Matt. 5:44.

ATTEST:
Explain your beliefs upon which you base objection to all types of Military Service:

How did you acquire your beliefs?

Explain how your beliefs affect the way you live and the type of work you do or plan to do:

In harmony with the fore-going stand by the Dunkard Brethren Church I, _____re-affirm my anti-war covenant made to the Dunkard Brethren Church, _____Congregation, at baptism.

Date _____Name_____ Address _____
Reference: Name _____ Address _____

DECLARATION of the Congregation where the above-named member holds membership.

This is to certify that _____is a member in good standing in the _____ Congregation of the Dunkard Brethren Church, and, we believe, is entitled to all the war exemption privileges granted to members of organizations that hold non-resistant principles.

Date _____
Presiding Elder _____
Address _____

We also recommend that our membership of draft age should register as opposed to all forms of military service. If no provision is made on the registration form to state your position, you should write "Conscientious Objector" above your signature upon registering.
Elder Howard J. Surbey, Sec.

Action by General Conference: Moved, seconded and passed to accept this report and spread it on the Minutes.

1981. **Report of Civilian Service Board** [Excerpt]

The registration of young men for military service at age 19 continues. We advise all members upon registering to write "I am a conscientious objector to war in any form" above your signature. Secure the "*Declaration and Certificate*" form from your Presiding Elder, complete it and keep it with your records.

Elder Ray Reed, Chairman
Elder Howard Surbey, Secretary

In harmony with the fore-going stand by the Dunkard Brethren Church I, _____re-affirm my anti-war covenant made to the Dunkard Brethren Church, _____Congregation, at baptism. [Editor Insertion]

A motion was passed that the words "at baptism", be deleted from the third from last line of attest portion of Declaration and Certificate.

Action by General Conference: Report accepted as amended.

1986. **Report of Civilian Service Board** [Excerpt]

We emphasize the following statement of faith on war and non-resistance:

The Dunkard Faith was established in 1708 by Alexander Mack and friends in Schwarzenau, Germany, and migrated to America in 1719. The Faith was perpetuated by the German Baptist Brethren Church, the Church of the Brethren and, since 1926, by the Dunkard Brethren Church, all of whom practiced the principles of non-resistance as stated in the Dunkard Brethren Church Polity Booklet based on the New Testament: "Learning the art of war and participating in carnal warfare or service in any branch of the military establishment, at any time, is forbidden by the New Testament." John 18:36, 2 Cor. 10:3-4, Rom. 12:2, Matt. 5:44.

1987. **Report of Civilian Service Board** [Excerpt]

We continue to advise our young members to register at age 18, and write on the registration form, "I am conscientiously opposed to carnal warfare or service in any branch of the military establishment." There is no place provided for writing such a statement So write it wherever you can.

You should also complete the "Declaration and Certificate" form available from your presiding elder or the Civilian Service Board, and keep it with your records. Your greatest asset to aid in obtaining CO recognition is a consistent Christian deportment.

Elder Ray R. Reed, Chairman
The report was accepted.

1988. Attention was called to the fact that Eld. Hayes Reed has served on the Civilian Service Board for 30 years. Also, Eld. Charles Leatherman, who resigned from the Civilian Service Board, has served for 24 years. Both of these brethren were tendered a vote of thanks for their years of service.

1988. **Report of Civilian Service Board** [Excerpt]

We encourage our young people to stand upon the principles of the Bible and uphold the cause of Christ, the Prince of Peace. If you have any questions concerning Military Registration or Service, feel free to consult us.
Ray R. Reed, Chairman

The report of the Civilian Service Board was presented. After discussion, the Chairman presented an amendment which was adopted as follows: We ask that each District provide a time at each District Meeting for the members of this board from their District to present the doctrine of the church on non-resistance and war and non-affiliation with any military establishment.

1989. **Report of Civilian Service Board** [Excerpt]

In response to the minutes of last General Conference and the concern in the report of our board relative to non-resistance, it is with gratitude to view the focus and action in the various Districts

Next year in 1990 will be the 50th anniversary of the founding of the *NISBCO*. It is that in recognition of this point in years, the primary emphasis would be to lift up peace, conscience and non-resistance. Some plans under consideration may be regional gatherings and also a National Meeting. The NISBCO board continues to closely follow any pending legislation, as well as contacts with Selective Service and U.S. Congressional Members.
Jacob Ness, Secretary

1999. **Report of Civilian Service Board**

Your Civilian Service Board has begun exploring various options of how we can best receive recognition of our Conscientious Objector status from our government, and from the Selective Service in particular. Your Board has observed some cautions about the political leanings of NISBCO (National Interreligious Service Board for Conscientious Objectors), which are more inclined toward pacifism than Bible-based nonresistance. However, they continue to provide a voice in Washington, D.C. as well as expertise in Conscientious Objector-related concerns.

In the pursuit of alternate methods of gaining recognition by the Selective Service Board, a meeting was held through the courtesy of Brother Jason Reed with Aaron Martin, who is a member of a Selective Service Board from Lebanon County. Aaron reported that there are regional Selective Service Boards in place all across the United States who are ready to review all requests for exclusion from serving in the Armed Forces in the event of a draft. He stressed that each individual will be carefully interviewed and scrutinized on their own merit. The individual's lifestyle, character, and individual faith are what count. Just being a member of a traditional "peace church" will not automatically mean that one will be granted an exemption from the draft.

Within 30 days of their 18th birthday, our young men should register (as is now required by law). It would be good to write "Conscientious Objector" somewhere on the registration card, even though there is no space provided for it. All our young people should be encouraged to write a paper clearly stating their reasons for being conscientiously opposed to war, and then sign

and date the document. Your Civilian Service Board is currently working on ideas of how best to accomplish this.

In addition to getting out the word about these concerns to our young people, we need to be developing contingency plans for Alternate Service should a draft suddenly be enacted. The draft could be enacted "the next day on the signature of the Commander-in-Chief." The first inductees would receive their orders to report for physicals within seven days of the enactment of the draft. Therefore, it is urgent that we have plans in place and not be caught by surprise on this important issue.

Respectfully Submitted, Bro. Robert Lehigh, Representative

Addendum to Civilian Service Board Report 1999:

The Civilian Service Board has investigated what would be the most appropriate way to relate to the Selective Service System. Upon report to Standing Committee the following action was taken there.

*It was approved that the support of **NISBCO** be withdrawn and our Civilian Service Board draft a proposal for formulation of a statement of our position to be presented to the Selective Service Board and notify them of our withdrawal from NISBCO.*

This is that statement:

Statement of the Dunkard Brethren Church

The Dunkard Brethren Church is one Of the Historic Peace Churches. Her convictions are founded on the fundamental belief in a Supreme Being. Her counsels, based upon New Testament commands, have always been opposed to participation in war in any or all forms. She makes no distinction between what are sometimes termed "just" and "unjust" wars. All wars are considered wrong for the Christian to engage in because of the taking of human life and destruction of property. Although having no creed other than the New Testament, to live peacefully with all men has ever been the aim and rule of her members.

The "Dunkard" faith was established in 1708 by Alexander Mack and associates in Schwarzenau, Germany, and migrated to America in 1719. The faith was perpetuated by the German Baptist Brethren, the Church of the Brethren, by the Dunkard Brethren Church since 1926, all of whom practiced the principles of nonresistance.

A conscientious objector position among her members is not a new thing. During the American Revolution our Annual Conference in 1781 passed the following article:

"Exhort in union all brethren to hold themselves guiltless and to take no part in war or bloodshedding."

And in 1785, the Annual Conference passed the following article:

"First, we do not understand at all that we can give ourselves up to violence. . . we cannot see or find any liberty to use any carnal sword.'

Again, during the Civil War, at Annual Conference in 1865, in answer to the question of whether it was right for our brethren to bear arms, the following answer was given:

"We consider that we have no right to take up arms."

In 1940 the following letter was sent to the president of the United States *[Franklin D. Roosevelt—Editor Insertion]*:

The Dunkard Brethren Church, in Annual General Conference, Quinter, Kansas, June 5, 1940, petition you to hear and consider the following:

As a Christian people, throughout more than two hundred years, we have maintained nonresistance as an integral part of our faith, therefore we petition that we may be granted exemption from any and all forms of military service, in case this country becomes involved in war.

Since the National Constitution grants freedom of religious worship, and since we have no code or confession of faith other than the New Testament, we follow its teachings. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9). "Recompense to no man evil for evil" (Romans 12:17). "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good" (Romans 12:19—21). The Saviour said, "My kingdom is not of this world.

If my kingdom were of this world, then would my servants fight" (John 18:36). Romans 13:9 renewed the command: "Thou shalt not kill. " "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:43-45).

"And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matthew 26:51-54)

Our brethren are ready and willing to suffer for the cause of their faith, if need be, rather than be forced to bear arms, which they cannot conscientiously do. They are largely farmers. When man-power is in demand, as in war times, it would seem more rational to permit them to remain at work on farms, or to place those not already in agriculture, into industry or into reconstruction work, rather than to penalize them for refusal to bear arms by placing them in camps or perhaps by imprisonment, thereby keeping them out of productive activity.

Since 1941, we have cooperated with the National Service Board for Religious Objectors now known as *National Interreligious Service Board for Conscientious Objectors*. We have discontinued our affiliation with that organization because they have increasingly advocated political and philosophical stands that do not correspond with our Biblical view of nonresistance.

2000. **Report of the Civilian Service Board**

As directed by the 1999 General Conference support from *NISBCO* (National Interreligious Service Board for Conscientious Objectors) has been withdrawn, and a letter informing them of our intentions has been sent.

The statement of our position as passed by last year's Conference, along with other supporting documentation, was presented to the Director of Selective Service and his staff by mail. This was followed up with a meeting on December 6, 1999, at the headquarters of the Selective Service System, which is located in Arlington, Virginia (just across the Potomac River from Washington D.C.). Merle Sweitzer, Jason Reed and Robert Lehigh represented the Dunkard Brethren, along with four brethren from the Old Brethren Church and four brethren from the Old Order River Brethren fraternities.

We were received very kindly and graciously by Director Gil Coronado and four of his staff persons. After a briefing of the overall mission of the Selective Service System, they explained their function specifically as it relates to conscientious objectors and alternative service. We then had a question-and-answer dialogue. The meeting lasted slightly over two hours. We deeply appreciated the courtesy and respect accorded to us.

A comprehensive report of this meeting was presented to members of the Civilian Service Board and other interested persons. In order gain a fuller understanding of the implications a potential draft, this report should be read by all our church leadership and young people.

The following statements are a very brief summary of what we learned at the meeting:

1. All males are required to register with Selective service when they turn age 18. To choose not to register is a felony. Registration forms may be Obtained at your local post office.

2. It is essential that each young person live a lifestyle that is consistent with the teachings of nonresistance and peace — as taught by the Prince of Peace. All our members need to live consistent Christian lifestyles in order to maintain the respect of our friends and neighbors.

The possibility of a *Health Care Personnel Delivery System* was discussed. There is actually a stronger possibility of a Health Care Draft than of a general draft. Further information can be found in the aforementioned report of this meeting.

We left feeling very positive about our meeting, and we believe a foundation has been laid for any further communications with the Selective Service System which may be necessary.

Respectfully submitted,
Robert S. Lehigh, Acting Secretary
This report was accepted with explanation given.

2001. **Civilian Service Board**

Recognition to Ray Reed for serving on the Civilian Service Board for 30 years.

2001. **Report of the Civilian Service Board** [Excerpt]

Concerning registration, more and more young men are finding that they are receiving notices from the Selective Service in their mailboxes around the time of their 18th birthdays. With modem-day technology, it is relatively easy for this agency 10 know your age, and whereabouts.

While various forms of registration are available, such as registering over the phone or the Internet, I would definitely advise registering by paper—either on a form they send you in the mail or on one picked up at your local post office.

Write somewhere on the form, "l am a Conscientious Objector." Then make several photocopies of that form (be sure the form is dated and signed!) and file those photocopies in a safe place where you or your parents can find them. The purpose of this is to document that you had this conviction at the time you registered. Then walk the talk! There is a good chance you won't ever need this documentation, but if you do need it, you'll need it badly! It is better to be prepared (safe) than sorry!

We are counting on those who read this report to get the word out to the young men in their local congregations.

2002. **Report of the Civilian Service Board** [Excerpt]

Some excitement was stirred up this past year among those in the "objector to war" community as a bill to reinstate the draft was introduced into the United States House of Representatives in December of 2001. This particular bill generated concern because it allowed no exemptions from military training for conscientious objectors (other than in the direct combatant training component).

However, another bill was also introduced in March of 2002 which, if passed, would "express the sense of Congress that reinstating the military draft or implementing any other form of compulsory military service in the United States would be detrimental to the long-term military interests of the United States, violative of individual liberties protected by the Constitution, and inconsistent with the values underlying a free society as expressed in the Declaration of Independence." Neither bill was acted upon as of this writing. President Bush was quoted from one of his speeches as declaring that he is against reinstating the draft (in a York, Pennsylvania, newspaper). But these bills do indicate that the leaders of our nation are thinking about the draft.

In this time of turmoil and a declared war against an undeclared enemy (Terrorism), it is more important than ever for every person who is in any way identified with our group to live a life that is consistent with the teachings of our Lord Jesus Christ! People everywhere are watching us, and at least some among our number may well be brought to trial at some point in the future for our faith - whether it is for desiring to stay out of the military system, or to be exempted from jury duty, or for some other reason.

2003. **Report of the Civilian Service Board** [Excerpt]

Your Civilian Service Board continues to advise young men to register with the Selective Service System as required by law upon attaining the age of 18. If, for some reason, you didn't register at that time, you can register up until the age of 26. There is currently no registration requirement for young women. To choose not to register is a felony.

2006. **Report of the Civilian Serve Board** [Excerpt]

The current Director of the Selective Service System, William A. Chatfield, released the following statement concerning Alternative Service in June of 2005: "Our goal, in any return to conscription, is to provide a 24-month term of fully supervised alternative civilian service to any man classified as conscientiously opposed to both combatant and noncombatant military training and service. Our pledge to America is that in fulfillment of their citizen's obligation, the alternative civilian service of conscientious objectors will benefit the Nation's health, safety, and interests. We simultaneously pledge to conscientious objectors that their right to productive, fair, and honorable alternative service will be protected." We are grateful for this acknowledgement of and commitment to the Alternative Service Program by the current director.

2010. **Report of the Civilian Service Board** [Excerpt]

Three members of the Dunkard Brethren Church were able to join in on the *[Selective Service webinar/teleconference]* meeting of March 25, 2010. The big announcement for this meeting was the announcement of the new, and twelfth, Director, Lawrence G. Romo, who was appointed by President Obama. We were told Mr. Romo fully supports the Alternative Service Employer Network program, and will sign the memorandum of understanding with an Alternative Service Employer on April 20, 2010. (This will be the first agreement that was signed between Selective Service and an Alternative Service Employer since January of 1985, so this is a major development.)

With the Alternative Service Employer Network program now being activated, we are free to move ahead as directed by General Conference of 2009 in seeking to establish a formal memorandum of understanding with Selective Service.

2011. **Report of the Civilian Service Board** [Excerpt]

During the October 13 *[Webinar]* meeting, Director Romo declared it is the purpose or the Selective Service System (SSS) to have a very robust system in place for the Alternative Service Program. He said religious tolerance has been a very important issue in our country since its founding, and they want to make sure they have a viable Alternative Service Program. They also want to make sure that all the churches in our country are comfortable with the Alternative Service Program. He reported that he was happy to sign the Memorandum of Understanding (MOU) with the Mennonite Church in April of 2010. This is a significant step because that MOU with an Alternative Service Employer was the first one signed with any group in more than twenty-five years.

One of the major challenges faced by the staff of Selective Service is the continuing need for funding. They are funded out of the Federal budget and agencies like Selective Service are forced to make their case for continuing existence in committee hearings and before Congress. As they have been very open to communicating with us and hearing our concerns, we would ask for your prayers regarding this situation. The members of your board feel it would be in the best interest of conscientious objectors to war if the Selective Service System were to continue being funded.

A report of the April 2011 Webinar was printed in the June 2011 issue of the Bible Monitor. The Civilian Service Board is actively pursuing a Memorandum of Understanding with Selective Service. They are also working together with the Relief Board to form a plan for voluntary service.

2012. Report of the Civilian Service Board [Excerpt]

The most recent Alternative Service Program update session put on by the staff of the Selective Service System took place on April 11, 2012. Cassandra Costley, who is the manager of the Alternative Service Program, led the session [and] gave an update on the Alternative Service Program.
The SSS has signed agreement with the Old Order Amish. hut there are still a lot of details to be worked out. The SSS is also in communication with Mennonite Disaster Service and Weaverland Disaster Services regarding the issue of Alternative Service Workers being volunteers rather than paid staff persons. Currently there is a question whether the Selective Service would recognize work that is done on a voluntary basis for the Alternative Service Program. Having to pay equal wages for equal work could create a hardship for many non-profits and churches when they largely depend on volunteers. Your Civilian Service Board members will continue to monitor this situation.

Additional information was presented by Brother Robert Lehigh. The Board has decided to further investigate the possibility of working under the umbrella of CASP instead of setting up our own Alternative Service Program directly with Selective Service.

2015. Report of the Civilian Service Board [Excerpt]

Quite a few people are wondering about women and the draft. Currently, there is no law on the books that women will be drafted. The surprise announcement on January 24, 2013 by the. Secretary of the Department of Defense, Leon Panetta, that women will be allowed to serve in combat roles, has triggered a discussion on the issue of women being drafted. The following is a report from Richard Flahaven which he gave during a briefing on April 29, 2014:

Women in Combat.

The Army opened up a great many additional jobs for females. The Army and Marine Corp are testing each of their combat jobs to see what the standards should be. Most of the combat jobs are in these two branches of service. The Navy and Air Force are further along with integrating women than the Army and Marine Corp. The goal for all the branches of service is to open up all

positions in the military to women or else explain why to the Secretary of Defense by January, 2016. The thinking for now is that the services plan to open up all jobs including special operations to women, but likely few women will actually be qualified to fulfill those jobs.

Young men should continue to register with Selective Service upon attaining the age of 18. If they forget, they may register through age 25. Once a young man reaches the age of 26, he can no longer register. The possibility of women being subject to the military draft at some point in the future is real, and if that happens, they will also be required to register with Selective Service.

2018. Civilian Service Board Report [Excerpt]

A significant change has taken place within the staff of the Selective Service System. Cassandra Costly, who was the Director of the Alternative Service Division for many years, retired in January of this year. Cassandra was a great support for the cause of those of value the issue of Conscientious Objection to War and Alternative Service. She will be missed. Cassandra was eligible to retire quite a bit sooner than she did, but she was determined to leave the Alternative Service Program in the hands of someone who valued this issue as much as she did. We are very grateful to her for her commitment to this cause. As of this date, her successor has not been named.

2021. Report of the Civilian Service Board [Excerpt]

The National Commission on Military, National and Public Service, formed by Congress in 2017 to study the military draft and the role of the Selective Service System, submitted their final report to Congress during the week of March 25, 2020. This commission made 164 recommendations, several of which are of particular concern to us.

In reviewing the question of whether Selective Service registration should include women, the, Commission concluded that the time is right to extend Selective Service System registration to include men and women.

Another area of concern is the intent to have the Executive Branch conduct a comprehensive review of existing exemptions and deferments to the draft, and make suggestions to Congress about how they should be modified. We need to pray fervently that recognition continue to be given to conscientious objectors to war, and that they be given an opportunity to work in Alternative Service rather than being forced to serve in some branch of the military or other government service.

2022. Report of the Civilian Service Board [Excerpt]

The new person from Selective Service who is assigned to Alternate Service and Conscientious Objection is Kenneth Montgomery. Ken was on a Livestream with the group during the CASP Open Meeting last summer. Among the things he highlighted was the fact that the law regarding the registration of women has not changed.

During the January, 2022, CASP board meeting, we were given a report regarding the kidnappings in Haiti. It was interesting to hear it from an administrative point of view. (For the record, 17 CAM volunteers and staff were kidnapped in Haiti on Saturday, October 16, 2021.

Shortly thereafter, the captors demanded that a ransom of one million US dollars per hostage be paid. Some of our members were among the hostages. There were a lot of different thoughts about how this should best be handled. One of the key points of disagreement was on how to work with the kidnappers. Should a ransom be paid, or not? Many hours were spent by the CAM leadership regarding this situation. Finally, on December 16, 2021, the hostages escaped, and fled from Haiti shortly thereafter.) This has changed CAM's rather extensive work in Haiti significantly.

2024. Report of the Civilian Service Board [Excerpt]

Since CASP began, there has always been an active interest by someone from Selective Service who was involved with Alternative Service. Ken Montgomery was the last person to be in this position. At this point, CASP does not have contact with anyone in the national office of Selective Service.

Regarding our own CASP program, we are overdue to have a project. An integral part of the CASP Program is to have a project every two years. We were actually due to have a project last winter, but it was canceled at the last minute. We really did not have enough staff or volunteer young men to have a project, even if it had not been canceled. We deeply appreciate those who volunteered for the project last February 2023. But we were disappointed there was not sufficient interest for the project to take place.

2025. Report of the Civilian Service Board [Excerpt]

Last year, we reported that we in the conservative Anabaptist community seemed to have lost contact with any staff working in the national office of the Selective Service System in Arlington, Virginia. Since that time, through the kind assistance of some friends, we were able to establish contact with Joan Greene, who is the new Alternative Service Program Manager. She works out of Region III headquarters, which is located in Aurora, Colorado.

We continue to recommend that young men register with Selective Service upon attaining the age of 18. If they forget, they may register through age 25. Once a young man reaches the age of 26, he can no longer register. At this time, those who register with Selective Service are not classified. Although non-registrants will not likely be prosecuted, failure to register is a felony, and non-registrants may be denied Federal and state loans, grants, job training, and jobs for life. For example, a non-registrant can never work for the US Postal Service. To date, only young men are required to register.

(CASP) Conservative Anabaptist Service Program

2008. **Report of the Civilian Service Board** [Excerpt]

Many members of our fraternity are familiar with Christian Aid Ministries. They have been busy setting up an Alternative Service Program which has been approved by Selective Service in the event of a return to the draft. The concern was to provide something better and safer than the former I -W program of the past. The "Conservative Anabaptist Service Program" (CASP) has been organized and is now operating under Christian Aid Ministries (CAM). The goal of CASP is to enable each "participating church constituency" to develop and operate a Selective Service System approved Alternative Service Program geared to their own needs in the event of a future draft. The members of your Civilian Service Board are reviewing the information kindly provided by CAM, and will develop a more comprehensive report by Conference time.

Additional comments were presented by the Secretary and several other members of the Civilian Service Board. Some of the comments were in regard to their recent visit to the Selective Service System (SSS) Headquarters in Arlington, VA, and the three-hour meeting with the Officials in charge there. The current views of the SSS are very favorable to Alternative Service. The Civilian Service Board will continue to review the CASP alternative to determine whether or not we should join that program. or initiate a program of our own.

2013. **Report of the Civilian Service Board** [Excerpt]

The members of your board feel that it is very important to be ready in case a military draft ever is to be reinstated, and have been working on this for several years. Most recently, we have taken a closer look at the Conservative Anabaptist Service Program (CASP), which is a subsidiary of Christian Aid Ministries (CAM). In preparation for possibly conducting pilot projects, we invited the members of the Relief Board to join us for some planning sessions. The plan was for the Civilian Service Board to oversee the projects, making sure everything was in compliance with Selective Service regulations for the Alternative Service Program; the Relief Board would implement the service program projects. The members of the Relief Board responded enthusiastically to this proposal.

A joint meeting was held in November with the members of the Civilian Service Board, the Relief Board, Eli Weaver (overseer of the CASP program), and Paul Weaver (Vice President of CAM). With the approval of Standing Committee, we formally asked to be a part of CASP. Since many on the CASP Board were not very familiar with the Brethren, there were a good many questions. However, the CASP Board approved the Dunkard Brethren Church to be a part of CASP during their January 8, 2013, board meeting. The final step in this process is a vote by the Delegate Body of General Conference, who can either approve or deny the membership of the Dunkard Brethren Church in CASP.

Being involved with CASP would mean our Brotherhood would be responsible for conducting at least a four-week service project of some type every two years. We would need at least eight young

men of draftable age (18 through 25) to serve in each of these pilot projects. These projects serve as trial runs to anticipate how things might go in an actual project. If a military draft were to be enacted, we would have much of our planning for Alternative Service Workers already in place.

Additional information on CASP was provided through a handout and explanation by Brother Bob Lehigh, who highlighted the value of the code of conduct.

Brother Milton Cook talked about his experience in serving in Alternative Service where he was pretty much on his own, but the Beaumont, CA congregation was close by, and he attended regularly. Milton values the provision of having our own people lead the projects and providing spiritual nurture and oversight. Spiritual activities are a part of the CASP program. To have such projects on an ongoing basis would keep the issue of Civilian Service and Conscientious Objection in our Brotherhood consciousness.

Brother Marlin Marks highlighted that we need to have something in place, whether a memo of understanding directly with Selective Service, or in working with CASP. Marlin stated that it is better to place our own men in Alternative Service Employment than have the State Directors do it (the State Directors are many times military men — serving in the military reserves). Marlin also provided further explanation about the Selective Service System and Alternative Service in general. Cassandra Costly, who is the head of the Alternative Service Division of Selective Service, greatly respects the CASP program, and enjoys her trips to Holmes County, Ohio, each summer to attend the board meetings. The CASP program has her respect. The pilot programs have been very successful and have received positive reviews from the young men participating in them.

Next the Moderator explained that the procedure will be to accept the Board Report, and take a separate vote for whether or not the Dunkard Brethren Church should participate with CASP. This will be handled as two separate items.

A motion was made to accept the report of the Civilian Service Board with the oral explanations. The motion was seconded and passed with no objection.

At this time consideration was given to our participation as a Brotherhood with CASP.

Brother Fred Pifer, who was serving as Moderator of the meeting, came down off the podium and gave some explanation of his experiences in the 1960s [when] there was great opposition to the Vietnam war. Fred believes what we are looking at today will enable our denomination to "hit the road running" in case a draft ever would be reenacted. We will need to find our own employers who would be willing to accept Alternative Service Workers if a draft were to occur.

After some further discussion, there was a motion made to approve the Dunkard Brethren Church, Inc., in CASP. The motion was seconded. A ballot vote resulted in Yes = 34; No = 0. The Dunkard Brethren Church's participation in CASP has been approved by unanimous support. The Delegates were encouraged to go home and pray and promote this project & program among their congregations.

2015. Report of the Civilian Service Board [Excerpt]

The Dunkard Brethren Conservative Anabaptist Service Program (CASP) Project in the Pisgah National Forest near Brevard, North Carolina, is now history. We are grateful to the Lord, the young men, and the volunteer staff who were willing to serve and make this dream become a reality. Thanks to all of you for your prayerful support of this project. Many congregations supported the project in various ways.

The young men serving on this project included Matthias Funk, Cody and Brett Kegerreis, Trent Meyers, Mark Cordrey, Micah Hudnell, Jeffrey Martin, and Andre Beck. The volunteer staff included Ward & Becky Deaton, Tom & Susie St. John, Joe Hawbaker, and Lydia Pifer. Kim Meyers also helped out the first week and a half.

The project ran from February 2 through 27, 2015. Everyone arrived on site on Saturday, January 31 to get settled in, for orientation, and for worship on Sunday. Some of the crew arrived quite early on Saturday morning, took a nap, and then went to work making bunk beds for the young men to sleep.

The first week was spent splitting fence rails the old-time way with wedges and sledge hammers. The sisters had a huge load the first week because they had up to seven or eight Rangers (and assistants) join the rest for lunch each day.

The second and third weeks the group was working further away from the compound, so they packed their lunches in the morning and ate at the work site. The morning devotions and evening Bible studies went well.

The weather wasn't very cooperative the third week of the project and after Monday the Rangers couldn't get up on the mountain. They communicated by phone and some smaller projects near the activity center were completed.

Ministering to the group the first weekend was Justin Beck. Dennis St. John ministered to the group the second Sunday of the project. Bob Lehigh visited the project and ministered on the weekend of February 20-22. The group sang at a rest home one evening, and helped chop vegetables at a food kitchen on another evening.

We want to thank the members of the Brotherhood very much for all the prayers and support on behalf of this project. Since this was our first time tackling such a project, it was a learning experience for everybody. We appreciate the expertise of CASP and Christian Aid Ministries in laying out the structure and providing advice for the successful implementation of such a project.

2017. Civilian Service Board Report [Excerpt]

We were greatly blessed to have a successful Conservative Anabaptist Service Program (CASP) Project this year at the Cedars of Lebanon State Park, near Lebanon, Tennessee. Thanks to all of you who prayerfully supported this project.

The project ran from Monday, January 30, through Friday evening, February 24. Almost everyone arrived at the site on Monday in time to get settled in and have supper. A time of orientation followed that evening. Our crews began working with the Rangers on Tuesday.

The young brothers who served on this project included: Christopher Cordrey, Matthew Pifer, Derrick Fidler, Seth Weaver, Austin Noll, Devon Reed, Micaiah Johnson, Waylon Baum, Taylor Miller, and Philip Stump. The volunteer staff consisted of Dale & Ann Eberly, Nelson & Laura Hawbaker, David & Kathy Alspaugh, Mary Sue Moss, Mary Kay Bulman, and Kristel Keller. Sincere thanks go out to each one who served.
The young men completed various projects, such as repairing and upgrading cabins and a lodge building, working on outside walkways, and splitting rails and making fences. The rangers were happy with the amount of work that was completed. On Saturday mornings, some of the young men cleaned the vehicles and tools while others cleaned the living quarters. Saturday afternoons were free for an off-base activity.

Milton Cook and Bob Carpenter provided ministry support on different weekends. Bob Lehigh led in the orientation for the project. Outreach opportunities included visiting a local congregation one Sunday morning and singing at a rest home.

2019. Report of the Civilian Service Board [Excerpt]

Another successful Conservative Anabaptist Service Program (CASP) project was held at the Cradle of Forestry in the Pisgah National Forest near Brevard, North Carolina. There were many obstacles, but through God's grace and mercy, they were overcome. Since we did not have enough young men as volunteers for this project, we reached out to see if there would be interest among other groups of like precious faith. The Old Order River Brethren responded and five young men from that group served on the project. We are grateful for their participation.

The young men who served were Caleb Cordrey, Austin Wagner, Bradley Burkholder, Amos Bricker, Josiah Hershberger, Malcolm Niswander, Christian Strickler, and Taylor Wingert. Those serving on the staff included Fred & Diane Pifer, Jacob & Rhoda Short, Mary Sue Moss, Mary Kay Bulman, Justin & Dawn Beck, Tom & Susie St. John, and Mark and Susan Nines. We owe a deep debt of gratitude to each one who served and made this project possible.

The project ran from Monday, February 4, through Friday, March 1, 2019. Some of the work accomplished included removal of several old wooden bridges, trail cleaning and repair, making repairs to buildings, building new bridges, clearing and chipping branches of fallen trees, installing new identification and directional signs, cleaning historical buildings, and splitting logs into firewood

The young men took turns with devotions each morning and leading in songs and prayers as needed. They all faithfully did a good job. During the evenings of the project, the group had a series of studies from the book, "Disciplined Living for Young Men" by Harold S. Martin. On Saturdays the group was able to see some of the many sights in the area.

Thanks so much for your prayers and support for this project. We thank God for His blessings throughout the month and during the time of planning.

2021. Report of the Civilian Service Board [Excerpt]

Our fourth CASP (Conservative Anabaptist Service Program) Project was held on January 4-29, 2021 in Port Arthur, Texas. While our first three CASP Projects involved working in state or national forests, this project involved rebuilding houses that had been damaged by a number of hurricanes that tore through this area. The most destructive was Hurricane Harvey, which occurred on August 25-28, 2017.

The Memorial Baptist Church in Port Arthur, Texas, served as the project base. There was a coordinator from Christian Aid Ministries on site, and he had quite a few projects lined up for the month of January. We really appreciated his service.

The nine young men who served were: Dylan Wagner, Danny Wagner, Matthias Chupp, Dayton Guisenger, Quinton Reed, Aden Priest, Oliver Todd, Austin Wagner, and Kenny Burkholder. The staff for this project included: Denny & Karen Myers, Ray & Cheryl Noecker, Donald & Carol Clapper, Cherilyn Noecker, Lois Ann Chupp, and Josiah Noecker.

Some of the jobs consisted of tearing out floors down to the joists and installing new ones, tearing off a part of a roof and replacing it along with the ceiling, some plumbing and wiring, painting inside and outside, and a lot of cleaning up! A block of time was spent each week cleaning and organizing the tools and the tool trailers.

The young men who served on the project took turns having devotions and prayers. Tuesday and Thursday evenings were reserved for Bible study lessons. On weekends there was time for some sightseeing and touring of the area.

The next CASP Project is tentatively scheduled for January / February 2023 with one person already expressing interest. The Supreme Court may take up the issue of women being drafted for military service. Special thanks and appreciation for all the support given to make the last CASP Project a success!

Districts

1931. We, the Grand Junction, Colorado, Dunkard Brethren Church, petition Annual Conference, through District No. 3, that for convenience, we be permitted to work with and be considered a part of District No. 3.

Answer: Amended – "To work with District No. 3 until their district is organized."
Passed to Annual Conference with amendment.
Answer by Annual Conference: Passed.

1932. Vienna Congregation asks District Meeting of 1931, Eastern District, to ask Annual Meeting to authorize the districts to have District Mission Boards to care for the mission work in the respective districts as far as possible, and to cooperate with the General Mission Board of the Dunkard Brethren Church in its work.

Answer: Request granted.
Passed to Annual Meeting.
Failed to pass.

1932. We, the Mountain View Dunkard Brethren Church, petition Annual Meeting through District Meeting, that for convenience we desire to be considered a part of District No. 3 instead of District No. 4.

Moved and seconded that we comply with their request. Passed to A. M.
Answer by Annual Meeting: Petition granted, to include all of Colorado west of the Continental Divide.

Waterford, Calif., July 28, 1931
1932. To Annual Conference of Dunkard Brethren for 1932, Greeting:

> We the Dunkard Brethren of Zone No. 4, met at this place today to organize out District with delegates from Wenatchee Dunkard Brethren and from Newburg Dunkard Brethren and from Waterford Dunkard Brethren, organized by electing Elder E. W. Pratt, Moderator; Harry Andrews, Writing Clerk; and D. B. Steele, Reading Clerk.

Defined limits of our District as the territory west of Continental Divide from the Mexican line on the south to the Canadian line on the north, with four congregations at present. Wenatchee, Washington, to include Washington and Idaho, and Newberg to comprise the state of Oregon. Waterford to include the state of California, and Grand Junction, Colorado, to be defined when they identify themselves with our District.

We respectfully ask Annual Conference of 1932 to recognize our District organization.

Answer by Annual Meeting: Defer one year and have a committee to investigate and report in 1933.
Committee: Elders L.I. Moss and E.L. Wolf.

1933. Since there are so few churches on the west coast, we feel it would be better for them to be a part of District No. 3, but if the three churches, now at this time, by vote of each church, decide they want a separate district, we recommend this conference grant their request. Also, the officers of this conference instruct each church to take this vote and report.
Committee — L.I. Moss, Ezra L. Wolf.

This question was disposed of by the following motion:

> That we recognize the organization of the 4th District and that the officers of Annual Conference be an advisory board to be called on if needed.

Passed by Annual Meeting.

1934. We, the Wenatchee Dunkard Brethren Church in special council assembled, petition Annual Conference through the District Meeting of the 4th District to change article 2, page 19, in the Polity Book, so as to read as follows:

All Elders, Ministers and Deacons present, with the Delegates sent from the various churches, shall constitute the voting body of District Meeting.

Passed to District Meeting.
We, the 4th District in District Conference assembled, passed the above query to Annual Conference.
Answer by Annual Meeting: Respectfully returned.

1936. Vienna Congregation asks General Conference through District Meeting of 1936 to decide that each congregation may send three delegates to District Meeting instead of two as at present so as to give a larger delegate body, which is especially needed in the smaller districts.

Answer: Request granted. Sent to District Meeting.
Action by District Meeting, Passed to General Conference.
Action by General Conference: Passed.

1949. In order to have the fullest possible consideration of queries in District Meetings, before sending on to General Conference, Vienna congregation, First District, asks General Conference that all Districts have queries for District Meeting in hands of District Meeting clerk, so that he may have them printed or otherwise reproduced and put into the hands of the Congregations two weeks or more in advance of the District Meeting date.

Answer: Request granted; sent to District Meeting.
Action by District Meeting: Passed with its answer to General Conference.
Action by General Conference — Passed.

1969. We, the Northern Lancaster County Congregation petition General Conference, through District Meeting, District No. 1, that no sisters be allowed to serve as delegates for District Meeting.

Action by District Meeting: Passed to General Conference,
Conference Action: Respectfully Returned.

1979. The Shrewsbury Congregation asks General Conference through District Meeting that one of the following be considered for inclusion in the reprinting of the Polity Booklet:
Under District Conferences, item number 3 to read as either A or B —

A. preferable six or more
B. omit the phrase, 'six or more."

District conferences are composed of delegates, three from a church, from a number of churches, six or more, most conveniently located to work together, and convenes annually. [Editor insertion]

Action by district meeting: Passed to General Conference.
Action by General Conference: Passed with the following change: Omit the phrase "six or more".

2015. We, the New Life Christian Fellowship Congregation petition General Conference through the Fourth District to merge the Fourth into the Third District. The General Conference rotation in coming to the west coast every fourth year would stay the same.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query failed to receive two third of the vote. Query failed.

Divorce and Remarriage

1928. Dayton, Virginia Congregation asks Annual Meeting of 1928, through District Meeting, Eastern District, whether a brother who sincerely entered into marriage, but which marriage was not accomplished beyond the marriage ceremony, (the woman never accepting or performing the part of a wife, having entered into the marriage contract in order to defraud the brother of his property), should be barred from holding office, according to Minutes of Annual Meeting? *(See Art. 15, 1855, Minute Book published in 1908).* The brother obtained a divorce and remarried.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.

1928. The Vienna, Virginia, Congregation asks Annual Meeting of 1928, through District Meeting to decide that in case of divorce that only the innocent party, if remarried, be permitted to hold membership.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.

Answer: *All queries on our Minutes relating to the Divorce question, referred to a committee of three, who shall consider the matter, and form an answer to* be presented to the Conference at a later stage of the meeting.

Committee: B. E. Kesler, J. L. Kline, L. B. Flohr.
Report of Committee at later stage of the meeting: Not ready to report at this Annual Meeting.

1929. Divorce Question *[Committee]*
Bro. Kessler stated that both he and Bro. Kline submitted plans to Bro. L. B. Flohr but neither received an answer.

A motion passed that this matter be held until the query coming this year be received, and then get the report of the committee.

1929. *The Quinter, Kan. Church of the Third District, handed in a paper relative to divorce.*
Inasmuch as this matter was referred to a committee at the last Conference, and the committee is not prepared to report on account of the death of Brother Kline, a motion passed that the query from the Quinter Church be turned over to the committee on divorce, and that a brother be appointed to fill the vacancy caused by the death of Bro. Kline.

Elder D. W, Hostetler, Mich., was recommended by the Elders Meeting. Appointment was confirmed.

1930. Committee on Divorce reported as follows:

DIVORCE AND REMARRIAGE — DEFINITION OF TERMS

1. Whore: A harlot, a prostitute
2. Harlot: A married woman who leads the life of a prostitute.
3. Prostitute: Single or married women who sell their bodies for sexual gratification.
4. Lewd: Unlawful indulgence of lust or sexual desires.
5. Incontinent: Not restraining sexual appetite. (Webster).

A. Fornication:
   - The sin of impurity committed between unmarried persons. (John 8:41; 1 Cor. 7:2.)
   - The sin of adultery when one or both persons are married. (Matt. 5:32)
   - The sin of incest (1 Cor. 5:1) (Cruden.)

B. Fornication:
   - The incontinence or lewdness of an unmarried person, male or female; also, the criminal conversation of a married man with an unmarried woman.
   - Adultery
   - Incest.

C. Adultery: The voluntary sexual intercourse of a married person with another than the person's husband or wife.

D. Incest: Sexual commerce between persons in the degree of relation wherein marriage is prohibited.

E. Divorce: A legal dissolution of the marriage contract by a court of competent authority. (Webster).

(Sec. 2.) <u>Hence the following deductions</u>:

1. Under the head of "lewdness" may be classed fornication, adultery, incest, whoredom, harlotry, and prostitution due to incontinency.

2. Fornication, adultery and incest may, in general, be considered synonyms, varying in application.

3. Moses' law permitted divorce by men only based on the sin of a virgin before marriage (Deut. 24:1-4), in which case she was "put away", that is, divorced. Because of this Joseph was "minded to put away" Mary, his wife. (Matt. 1:18-20.)

4. Divorce now is just the reverse; the person desiring it sues to be put away, divorced, to have the marriage dissolved.

5. In either case the persons are no longer husband and wife, legally or scripturally.

6. When a divorced husband and wife remarry each other, they commit adultery (Matt, 5:32). Moses forbade such remarriage (Deut. 24:3, 4).

7. Fornication and adultery are acts committed and lusted after (Matt. 5:28, 32.)

8. A Christian husband and wife are bound to each other for life by the law and should either leave the other without gospel reason, they may not marry another while both are living. (Matt. 19:5, 6; Rom. 7:1-3; 1 Cor, 7:10-11).

9. A Christian having an unbelieving companion, is bound by the law, and in case of separation may not marry another if the separation was for other than gospel reason (1 Cor. 7:12, 13).

Sec. 3. From which we concluded:

1. God's original plan was one man for one woman and vice versa (Matt. 19:4, 5; 1 Cor. 7:2, 3).

2. Their union in marriage was for life (Matt. 19:5,6; Mark 10:7-9; Luke 16:18; Rom. 7:2, 3; 1 Cor, 7:10,11).

3. God, through Moses, permitted divorce for one cause, "hardness of heart", that is, fornication. Some are hard-hearted still, and such there will ever be (Matt. 19:8).

4. Jesus permitted divorce by husband or wife for one cause (Matt. 5:32 - A.D. 31), but forbade remarriage (Mark 10:11, 12; Luke 16:18 - A.D. 33).

5. Later Jesus permitted divorce and remarriage by Christians for one cause (Matt. 19:9).

6. Fornication and adultery, unless persisted in, are pardonable sins (John 8:41; 1 Cor. 6:9-11; Matt.21:31; Jer. 3:7, 8, 12, 22).

(Sec. 4.) Therefore we, your committee, decide:

1. Since officials are to be the husband of one wife (1 Tim. 2:3), to have a good report from them without (1 Tim. 3:7), to be examples of believers (1 Tim. 4:12), that the ministry be not blamed (2 Cor. 6:3), they should not hold office in the church while there lives more than one woman to whom they have been joined in wedlock.

2. A brother or sister having obtained a divorce for fornication or adultery, and remarried may, with the second companion on contrition and repentance, hold membership in the church (Matt. 19:9.)

3. A brother or sister from whom a divorce is obtained may, upon repentance, be restored to fellowship while remaining single (1 Cor. 7:11).

4. Churches having such cases shall decide as to the genuineness of the contrition and repentance in these and all similar cases (Matt. 18:18).

Respectfully submitted by the Committee
B. E. Kesler,
L. B. Flohr,
D. W. Hostetler,
A vote of thanks was given the committee for their painstaking research and unbiased devotion to the work assigned them.

On motion it was decided to consider the report by sections.

Section 1: Definitions, passed as a whole.

Section 2: Deductions, passed *except numbers 8, 9*, which failed to pass.

Section 3, Conclusions, passed except numbers 5, 6, which failed to pass.

Section 4. Decision, passed as a whole.

1930. We, the Dallas Center congregation of District No.3, ask annual meeting of 1930, through D.M. to deny membership to any person having more than one living companion (Luke16:13; 1 Cor. 7:11).

Passed to Annual Meeting
Answer: Respectfully returned

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1931. (A) We, the Plevna Dunkard Brethren Church, Plevna, Indiana, ask Annual Conference of 1931, through District Meeting of District No. 2, to reconsider the divorce and remarriage question, account error in report; same not being printed in Annual Conference report as voted on or passed.

1931. (B) We, the Quinter Dunkard Brethren Church, ask Annual Conference of 1931, through District Meeting, Third District, to decide, "That person's having two living companions be denied membership in the church.

1931. (C) Dallas Center, Iowa, October 4th, 1930. Inasmuch as the minutes of Annual Conference of 1930, on the divorce and remarriage question decision do not read as passed: We, the Dallas Center Church, ask Annual Conference of 1931, through District Meeting of District No. 3 to make an investigation and make the necessary correction on said minutes.

1931. (D) We, the Coon River Dunkard Brethren Church, Yale, Iowa, ask Annual Conference, through District Meeting: Inasmuch as the late decision of Annual Conference on divorce and remarriage has caused great dissatisfaction in the brotherhood, therefore, we petition Annual

Conference to reconsider the former minutes on divorce and remarriage and deny membership to any person having more than one living companion.

Answer by *[3rd]* District Meeting: The three above queries (*the last three above*) merged, and District Meeting asks: that Annual Conference reconsider the report of divorce and remarriage.

These four above papers were all acted on together.
Answer by Annual Conference: Persons having more than one living companion are ineligible to hold membership in the Dunkard Brethren Church, Former decisions are hereby repealed.

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1935. The Vienna Congregation, First District, asks Annual Meeting, through District meeting to give details as to the application of the divorced brethren holding office.

Answer by District Meeting: We ask Annual Meeting of 1935 to give the details and application of the present decision on divorce and remarriage.

Sent to Annual Meeting.
Answer by Annual Conference:

> 1st. In the light of Matt. 12:31, which teaches that the only sin that is unpardonable is sinning against the Holy Ghost: the application of the divorce shall be understood, that, if a man or woman be married a second time while the first companion lives, or he or she marry a divorced person they shall not be received, or held, in church fellowship, unless they will live separate and not in marriage relation.
>
> 2nd, Because of the sacredness of holding office in the church, (see I Tim. 3:16; Titus 1:6-7) no brother who has been divorced or who marries a divorced woman shall be placed in office.

1937. The Vienna Congregation, First District, asks General Conference of 1937, through District Meeting, that the second paragraph of 1935 General Conference decision on divorce, have the words "nor held" inserted at the proper place so as to read, "*Because of the sacredness of holding office in the church* (See 1 Tim. 3:16; Titus 1:6; 7) *no brother who has been divorced or who marries a divorced woman shall be placed in nor held in office*."

Answer by congregation, request granted.
Action by District Meeting: Passed to General Conference.
Action by General Conference: Failed to pass.

1939. We, the Wenatchee Dunkard Brethren Church, petition Annual Meeting through District Meeting to reconsider the divorce question according to Matt. 19:9. Also churches accept those persons where the fact has been definitely established that fornication has been reason for divorce.

Answer by church: Passed to District Meeting
Answer by District Meeting: Passed to General Conference
Action by General Conference: Failed to Pass

1977. We, the Pleasant Ridge Congregation, petition General Conference of 1977, through District No. 2 Conference assembled at West Fulton, Ohio on April 2, 1977, that a committee of three (3) elders be appointed to reconsider, in light of the Scriptures, our former minutes on marriage, separation, divorce, reconciliation, and remarriage, and state in concise form our position as a church on these matters, and report back to the 1978 General Conference.

Answer by District Meeting:
That this committee is hereby requested to present to 1978 General Conference their answer to the question: Under what prevailing conditions can a man and woman who have been lawfully, legally, and scripturally married, and then separated and divorced, be held in full fellowship after being reconciled and remarried?

Action by General Conference:
A motion was made and properly supported that the Query and its answer be considered together. Passed by General Conference along with the following committee:

Jacob Ness
Melvin Roesch
H. Edward Johnson

1978. Response of Committee Designated at 1977 General Conference.

The Committee has communicated but has not arrived on specifics of a report as a committee for submission to General Conference of 1978. Therefore, it is suggested that General Conference take whatever action is advisable or one of the following:

A. Continue a committee for a report and analyze any specific concern.
B. Dismiss the committee with the understanding that, if necessary, any particular problem be brought as a regular query.

Jacob C. Ness
H. Edward Johnson
Melvin Roesch

Action by General Conference:
a. Motion made and approved to respectfully return Section B of the report.
b. Motion made and approved to select a committee for the work of formulating an answer to the query. This Committee to report at next General Conference and analyze any specific concern. Committee to be the three members on previous committee.
c. Motion made and approved that the committee report to the next General Conference on the two specific questions — reconciliation - holding office - which were brought

before this body and any other questions relating to Query No. 1, 1977 minutes, page 4, and any other questions the committee wishes to submit.

d. Report approved.

1979. Report of Committee designated in Query No. 1 of 1977 General Conference:

The committee appointed and continued in item #24 of 1978 Minutes of General Conference humbly submits the following:
1. Because of no "title" in our present Polity Booklet on "marriage", it would seem good for inclusion in this report and future Polity, obtained in part from the Church Manual.

The marriage relation is of Divine appointment, being instituted by God and recognized by Christ and his apostles. The power and wisdom of our Heavenly Father was not more strikingly displayed in the framing of the material universe, than in his plan of placing the inhabitants of the earth in families. The constitution of the sexes, and their mutual dependence upon each other, were, as our Saviour clearly showed, designed and appointed from the beginning. Hence the sacredness of the marriage relation. Established in Eden, it has been perpetuated in successive dispensations, by which God has sought to promote the welfare of the human race. In all history, examples, both positive and negative, have been accumulating to prove that the highest interests of humanity center in the family. It is an institution of most sacred importance, and therefore should be entered into understandingly, having in view all the sacred obligations belonging to it.

Item No. 1 was approved by General Conference.

2. Because of the sacredness of serving as an official in the church, (see I Tim. 3:6 Titus 1:6-7) no brother who has been divorced or who remarries a divorced woman shall be placed in official position as a deacon, minister or elder.
Item No. 2 was approved by General Conference.

3. Reconciliation as described in the answer by District Meeting to the Query.

As they had not been involved in any other marriage with any other person, upon repentance and renewing of their vows to the church, could be held in full fellowship in their reconciled marriage. In answer to the Query, the New Testament scriptures would not demand separation, nor does the Polity forbid their reconciled marriage.
Item No. 3 was approved by General Conference.

1. We believe that if there would be any further questions on the marriage relationship, a specific query should be brought to General Conference.

H. Edward Johnson, Jacob C. Ness

Item No. 4 was approved by General Conference.

A move was made and approved by the Delegate Body of General Conference that a vote of thanks be given to this committee—H. Edward Johnson, Jacob C. Ness and Melvin Roesch.

1993. In view of the Jewish application of the exception clause to the betrothal period rather than the consummated marriage and that the marriage vows are equally binding to both Christian and non-Christian alike, we the Bethel Congregation of the first district petition General Conference through District Meeting that Article VII, Section 11, Page 18 of the Polity

Divorce on the part of Christians except for the cause of fornication, is forbidden in the scriptures. (Matt. 5:32; 19:9; Mark 10:11; I Cor. 7:11.) [Editor Insertion]

to read:

"Divorce and remarriage is forbidden in the New Testament Scriptures."

Action by District Meeting: As amended and passed.
Action by General Conference: The query was respectfully returned.

1994. We, the Shrewsbury Congregation of the Dunkard Brethren Church, petition General Conference through district meeting of the first district, to **add** the following wording to the Dunkard Brethren Church Polity, Article X - Marriage, Section 1 (Page 15):

We believe marriage is appointed by God to be a lifelong covenant of love between one man and one woman. Diligent effort must be made to build and maintain that marriage in a Christian manner. If problems arise, attempt for reconciliation and restoration of that marriage is always our obligation in that sacred relationship (Matthew 19:4-6; I Corinthians 7:10-11).

Action by District Meeting: As amended and passed.
Action by General Conference: As amended and passed.

1994. In view of the Jewish application of the exception clause to the betrothal period rather than the consummated marriage and that the marriage vows are equally binding to both Christian and non-Christian alike, we the Bethel Congregation of the first district petition General Conference through District meeting that Article X, Section 4, page 16 of the polity:

Divorce on the part of Christians, except for the cause of fornication, is forbidden in the scriptures. (Matt. 5:32; 19:9; Mark 10:11; I Cor. 7:11.) If a man or woman be married a second time while the first companion lives, or he or she marry a divorced person they shall not be received, or held, in church fellowship, unless they will live separate and not in marriage relation. [Editor Insertion]

to read:

Divorce and remarriage constitutes adultery and is forbidden in the New Testament Scriptures (Matt. 5:32; 19:9; Mark 10:11; I Cor. 7:11.). If a man or woman be married a second time while the first companion lives, or he or she marry a divorced person they shall not be received, or held, in church fellowship, unless they will live separate and not in marriage relation.

2nd.

Because of the sacredness of serving as an official in the church, (see I Tim. 3:1-16; Titus 1:6-7) no brother who has been divorced or who remarries a divorced woman shall be placed in official position as a deacon, minister or elder. [Editor Insertion]

Change to:

Because of the sacredness of serving as an official in the church, (see I Tim. 3:1-16; Titus 1:6-7) no brother who has been divorced or who marries a divorced woman shall be placed in official position as a deacon, minister or elder.

Action by District Meeting: As amended and passed.
Action by General Conference: to respectfully return this query.

2000. We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through the District Meeting of the First District, to change the wording in the Dunkard Brethren Church Polity, Article X — Marriage, section 4, second paragraph, (page 16 in the 1993 edition) from:

"*If a man or woman be married a second time while the first companion lives, or he or she marry a divorced person they shall not be received, or held, in church fellowship, unless they live separate and not in marriage relation.*"

to:

"If a man or woman be married a second time while the first companion lives, or he or she marry a divorced person, they shall not be received or held in church fellowship unless they live in separate residences and celibate, not in the marriage relationship."

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.

<u>A Motion passed to combine the two</u> (**2008**) queries for consideration.

2008. We, the Pleasant Home Congregation of the Dunkard Brethren Church, petition General Conference through District meeting of the 4th District, to change the wording under Article X — Marriage, Section 4, last paragraph, page 16 of our polity which states:
"Because of the sacredness of serving as an official in the church, (see 1 Timothy 3:1-16; Titus 1:6-7) no brother who has been divorced or who remarries a divorced woman shall be placed in official position as a deacon, minister or elder."

The proposed change would delete from the sentence, ". . . or who remarries a divorced woman." It would then read:

"Because of the sacredness of serving as an official in the church, (see 1 Timothy 3:1-16; Titus 1:6-7) no brother who has been divorced shall be placed in official position as a deacon, minister or elder."

Action by District Meeting: Passed as an item of business to General Conference.

2008. We, the Shrewsbury Congregation, petition General Conference, through District Meeting of the First District, to consider the following regarding "Dunkard Brethren Church Polity," 1993 edition, Article X — Marriage, Section 4, Paragraph 3 (page 16).

Because of the sacredness of serving as an official in the church, (see I Tim. 3:1-16; Titus 1:6-7) no brother who has been divorced or who remarries a divorced woman shall be placed in official position as a deacon, minister or elder. [Editor Insertion]

Change this paragraph to read:

"Because of the sacredness of serving as an official in the church, (see 1 Tim. 3: 1-16; Titus 1:6-7) no brother who is separated or divorced from a living spouse, or who marries a divorced woman while her former spouse is still living shall be placed in official position as a deacon, minister, or elder."

Action by District Meeting: Passed to General Conference.
Action by General Conference: Respectfully returned both queries.

General Conference

GC Delegate Body

1931. The Vienna Congregation, Dunkard Brethren, Eastern District, asks District Meeting of 1930 to ask Annual Conference to prescribe the questions to be asked by Credentials Committee at District and Annual Conference.

Answer: Request granted.
Passed to District Meeting.
Passed by District Meeting to Annual Conference, with the answer:

We request a committee of three be appointed to draft the questions to be asked by Credentials Committee at District and Annual Conference, and to draft a simple Credentials Blank.

Answer by Annual Conference: Passed.

1931. We, the Goshen Church, ask Annual Conference of 1931, through District Meeting of District No. 2, to reconsider Art. 1, page 18, under Annual Conference, and so decide that all Elders present constitute the Standing Committee, and each local church be entitled to two delegates for the first fifty members or fractional part thereof; and one delegate for each additional fifty or fractional part thereof; and that Standing Committee and these delegates constitute the voting body of Conference.

Answer by Annual Conference: We decide to make no change.

1932. We, the members of the Clover Leaf Church ask Annual Conference of 1932, through District Meeting of District No, 3, to debar any Elder or church from representing in Annual or District Conferences, who does not comply with decisions of Conference in using the Sunday School lessons outlined by the brotherhood or knowingly violating any other Conference decision.

Motion and second that we recommend the passing of the paper. Passed to A. M.
Answer by Annual Meeting:

> We earnestly urge, in brotherly love and forbearance, that all Sunday Schools controlled by the Dunkard Brethren should use the lessons outlined by the Dunkard Brethren Church in all classes that are able to read, and to use them also in the younger classes as far as possible. We request the Board on Sunday School work to prepare lesson outlines for the lower grades where the regular lessons seem beyond their reach, as soon as practicable.
>
> The latter part is covered by the credential form adopted today.

1932. We, your committee, have to recommend the following form and questions for delegates to Annual and District Meetings;

District _____
Congregation _____

1. Are you familiar with the Church polity? Ans. _____

2. Are you in full sympathy with the principles and doctrines of the church, and her position and teaching on simplicity of attire; on abstinence from intoxicants and narcotics (this includes buying, using, producing, and selling); and her position requiring non-attendance at places of worldly amusement, all as outlined in the polity? Ans. _____

3. Are you minded to vote on each question according to the facts presented in its consideration? Ans. _____

   Delegates signature _____
   Address _____

The form as reported was amended by making item 3 read:
"*Are you willing to lay aside all premeditated ideas and former conclusions, and, after hearing all deliberations, vote as the Holy Spirit may direct?*" and adding "*Official position*" following delegates signature, and was adopted as amended.

1937. We. the Northern Lancaster County congregation ask General Conference of 1937, through District meeting to so decide, that, officials who do not respect conference decisions shall be reported to General and District credentials committees, who shall inform them, that they are not permitted to participate in the deliberations of the meetings.

Answer by congregation: Passed to District Meeting.
Answer by District Conference:

We decide that officials who do not respect Conference decisions, shall be reported wherein they do not respect Conference decisions. Complaint shall be made through the signature of three members; whereupon the credential committee shall deny them the privilege to act as a delegate or to take part in the deliberations of the meeting or to vote on any matter brought before the meeting.

Passed to General Conference.
Action by General Conference: Failed to pass.

1938. We, the Walnut Grove congregation, ask General Conference of 1938, through District Meeting to so decide: In selecting the Credential Committee, when the nominations are made qualifications should be considered. Brethren who do not stand for the principals of the church and enforce it in their congregations should not serve on the Credential Committee.

Answer by Congregation: Request granted.
Paper with its answer sent to General Conference.
Action by General Conference: Passed.

1938. Since the church polity requires that members composing General and District Conferences must be true representatives of the church in appearance and in full sympathy with its doctrine and practice, and that these members are supplied with credentials by the districts sending them, see sections 2 and 3, page 18, polity booklet.

We, the Vienna congregation, First District, Dunkard Brethren Church, ask General Conference through District Meeting of 1938, to appoint a committee of (3) three to revise our delegate credential form by adding thereto an appropriate certificate of recommendation of the delegate, to be signed by the Presiding Elder and the clerk of the congregation.

Answer: Request granted; sent to District Meeting.
Answer by District Meeting: Moved that a committee of three be appointed to draft a new credential to be submitted for approval which requires the signature of the Elder in charge and the church clerk.
Action by General Conference: Passed. Committee, J. A. Miller, J. P. Robbins, Theo. Myers.

1939. The report of the Committee on the revision of the Credential form (inadvertently omitted from the printed sheet of Conference business), was referred back to the committee to report next year.

1940. The committee appointed to revise the credential blank. Elders J. A. Miller, J. P. Robbins and Theo Myers, recommended that the following be added to the present blank:

This is to certify that Bro. _____is in full fellowship with the Dunkard Brethren Church and in full sympathy with her principles and doctrines.

Elder_____
Clerk_____

The recommendation was approved.

1954. The Kansas City Dunkard Brethren Church petitions General Conference through District Meeting of District No. 3, that the third question on the Credential Blank be changed to read: "Are you willing, after hearing all the deliberation, to vote as the Holy Spirit may direct?"

Action by District Meeting: Passed to General Conference.
Action by General Conference: Paper adopted. Decided to have new Credential Blanks printed at once.

1957. *Upon instruction from Standing Committee*, the following was read from the text of the pertinent data furnished all Elders and under the heading "*Dillsburg, Penna., 1933*:"

The question of gossip, both verbal and by mail, having been brought to Standing Committee, they decided that:

(a) Elders, other officials, and all others are admonished that busy bodies in other men's matters is contrary to the Scriptures and should not be indulged in as it causes complaint and interferes with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.

(b) When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible, and be careful to proceed regularly and in brotherly love.

(c) In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
(d) Caucusing, that is, the talking over and planning, by groups. what to do or how to move in any particular matter is unprofitable, causative of distress and trouble, and should not be indulged in by officials or anyone else.

(e) Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian, and should not be indulged in.

1965. We, the Dallas Center Congregation, ask General Conference through District Meeting to change the second question on the credentials blank to read as follows: Are you in full sympathy with the principles and doctrines of the Holy Scriptures as interpreted by the Dunkard Brethren Church--etc.?

We also ask that the certification on the credentials blank be changed to read as follows: This is to certify that Bro. _____ is in full fellowship with the Dunkard Brethren Church and in full sympathy with her interpretation of the principles and doctrines of the Holy Scriptures.

Action by District Meeting:
The motion was made, seconded and passed to pass this query to General Conference.
A motion was made that the first paragraph be disapproved as unnecessary. The motion was passed and the first paragraph was returned.

The second paragraph was passed by the Delegate Body.
A motion was presented and approved as follows: The present credentials blank cannot be accepted after January1, 1967.

1975. We, the Pleasant Ridge Congregation, petition General Conference of 1975, through District No. 2 Conference assembled at Plevna, Indiana, on April 5, 1975, that an addition shall

be made to the heading of all credential blanks showing the date and Conference for which that Credential Blank is to be used.

Action by Congregation: Passed to District Meeting.
Action by District Meeting: Amended—that all printed credential blanks on hand may be used by writing in the date and Conference for which it was intended.
Passed to General Conference.
Action by Conference: Motion made to pass the query. Motion passed

1929. Vienna, Virginia, Congregation, First District, asks General Conference, through District Meeting, 1929, to appoint a board of seven to study all phases of the situation relative to general boards, financial budget, and the relationship that should exist between General Conference and the Districts, and report to General Conference, 1930.

Answer by District Meeting: Passed to Conference.
Answer: We do not deem action of this kind needful at this time.

1932. Vienna Congregation asks Annual Meeting of 1932, through District Meeting whether Annual Meeting should not be conducted so as to be self-supporting financially.

Answer: Yes.
Passed by District Meeting with its answer to Annual Meeting.
Answer by Annual Meeting: Paper respectfully returned.

1952. We, the Quinter Congregation ask General Conference, through District Conference that: All expenses of General Conference, both meals and lodging, be paid by the Board of Trustees. The churches of the Brotherhood send in an offering to the Trustee Board, each year, to cover this expense.

Answer: Request granted.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1956. In order to encourage and obtain a better representation of the Congregations of the Brotherhood at General Conference, the Vienna Congregation, first District, asks General Conference, through District Meeting of 1956, to appoint a committee of three to study the question, of paying part or all of the transportation expenses of Officials to General Conference.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Query passed, and the committee appointed by Standing Committee to study this matter is: Elders David Ebling, A. G. Fahnestock, and Ray S. Shank.

1957. *Report of Committee*, appointed by Standing Committee, General Conference 1956, to study *the question*: "of paying part or all of the *transportation expenses* of Officials to General Conference."

We, the Committee, have the following to report: After a canvas of each congregation of the Brotherhood, through its Presiding Elder, we find 75% of the congregations are opposed.
In view of our findings, and with the Relief and Mission work on hand, we believe it would not be feasible to do so.

Signed: David F. Ebling, A. G. Fahnestock, Ray S. Shank
Action by General Conference: Report accepted and approved.

1957. The Kansas City congregation petitions General Conference of 1957 through District meeting to amend Query No, 10 of 1952 General Conference Minutes to read;
and that the district Committee of arrangements for General Conference have complete control of buying food and of hiring cooks and adequate help in kitchen and dining hall.

Answer by Congregation: Passed.
Answer by District: Passed to General Conference.
Action by General Conference: Query adopted as presented.

1961. Since there are those attending our General Conferences, who do not regularly attend services at our congregations, a number of which have inquired concerning helping with General Conference expenses. We the Walnut Grove congregation petition General Conference:

1. That a place for expense donations be placed near the Tabernacle entrance during our General Conference services.

2. The location of this expense box be publicly announced twice during our scheduled services.

Action by District Meeting: Amended in Part 1 and 2 of petition to read as follows:

1. That boxes for expense donations be placed in convenient locations by arrangements Committee during our General Conference services.

2. The location of these boxes be publicly announced daily during our scheduled services.

Passed in this amended form to General Conference.
Passed with the omission of Part No. 2.

1967. We, the Newberg Congregation ask General Conference through District Meeting of the Fourth District, for a more detailed report on General Conference Expenses, for the purpose of a record for obtaining future conference grounds.

Such as cost of grounds, total cost of meals, how many persons served at each meal during conference, how many lodged each night, donations, if any, such as food, grounds or money.

This is to be printed in General Conference minutes.
Signed: Elder Galen B. Harlacher, Clerk, Elsie Harlacher

Action by District Meeting: Passed to General Conference.
Query was returned with the understanding that present information in possession of Districts No. 1 and No. 2 shall be given to the other two Districts and that this information shall be kept on file, up to date, in all four Districts.

1971. We, the Grandview, Missouri Congregation ask General Conference, through District Meeting of the Third District, to so decide that each District should abide by the decision of

General Conference on Query No. 10, page 10, of the *1952 Minutes concerning lodging*, without exceptions, where lodging is available on the grounds.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Approved.

1978. We, the Pleasant Ridge Congregation, petition General Conference of 1978, assembled at Ludlow Falls, Ohio, through District No. 2 Conference assembled at Goshen, Indiana on April 1, 1978, that some method of supplementing the present method of financial support for General Conference be studied by a committee of three (3) elders and report back at 1979 General Conference.
Action by District Meeting: Passed to General Conference.
Action by General Conference: Respectfully returned.

1978. We, the Pleasant Ridge Congregation, petition General Conference of 1978, assembled at Ludlow Falls, Ohio, through District No. 2 Conference held at Goshen, Indiana, on April 1, 1978, that the General Conference offering be received by the Trustee Board, inasmuch as all other boards may draw from the Trustee Board for their operational expenses as needed.
Action by District Meeting: Amended and passed.
Action by General Conference: As amended and passed.

1987. We, the Dallas Congregation, petition General Conference through District Meeting of the Third District that we take an offering to help the church in Kenya, Africa (where the Stanley Wanderi's labor when they are home). They have not had a building in which to worship (only tents), but are now beginning a building project and are in need of funds for it.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned

2002. We, the Dallas Center congregation, petition General Conference through District Meeting of the Third District, to adopt the following as policy relating to the printing of financial reports of the various boards of our brotherhood in General Conference minutes:

1. All personal and congregational offerings to boards be left anonymous in the financial reports. (Matthew 6:1-4) These offerings would be listed in the minutes as category totals. (i.e. personal offerings and congregational offerings.)

2. Expenditure reports for all mission work be printed in summary form and not itemized. Personal information should be left anonymous on all board reports.
Submitted with concern,

Action by District Meeting: Query passed to General Conference.
Action by General Conference: The paper was respectfully returned. (Consideration being given to the Financial Review Committee and to hindering their work by revising the financial reporting system.)

2010. We, the Waynesboro Congregation, petition General Conference, through District Meeting of the First District to consider adding the following statement to our Minutes with regard to lodging at all General Conferences.

The current Minutes (from 1952) state that "all expenses of General Conference, both meals and lodging, be paid by the Board of Trustees." To that statement we respectfully request that the following be added:

Any individuals, or families, who choose upgraded facilities when regular lodging is available, will be asked to pay the difference in price between the regular and the upgraded lodging. This statement excludes those who need handicapped facilities or anyone placed in upgraded lodging facilities due to the lack of availability of regular lodging.

Action by District Meeting: Amended and passed.
Action by General Conference: Passed.

1929. Answer *to queries from Vienna, Virginia and Orion, Ohio]*

The officials of the Conference, the Moderator, Reading Clerk, and the Writing Clerk, shall constitute a committee to prepare a program for the General Conference. *Also, a locating committee when there are no calls for the Conference*. And further, that the District In which the Conference is held shall be responsible for the arrangements. *[See also GC Program and Rules]*

***Editor's Note**: Several entries* [from 1930-1947] *below were among those excluded from the 1927-1975 General Conference Minutes Book. They are included now as examples of the process prior to the 1963 Query that established a regular rotation by district.*

1930. We, the Englewood church, assembled in council, petition Annual Meeting through District Meeting to hold Annual Conference in Southern Ohio in 1931.
J.P. Robbins, Elder, L.W. Beery Clerk

Answer by District Meeting: Passed to Annual Meeting
Answer by Conference: Decided to place this matter in the hands of locating committee, viz: officers of conference.

1934. We the Dunkard Brethren of District No. 2, through District Meeting, hereby request that Annual Conference be held within our boundary in 1935.
D.W. Hostetler, Theo. Myers, Arthur G. Miller

Answer by Annual Meeting: Passed

1934. We, the Fairview Congregation of the Dunkard Brethren Church petition Annual Conference through District Meeting to so decide that Annual Conference shall not be held two years in succession in the same district, *provided a call is made* from another district.

Answer by District Meeting - request granted and passed to Annual Meeting.
Answer by Annual Meeting: Respectfully returned: Taken care of by previous decisions. Passed.

1935. Since the churches in district No. 3 are so far apart, by mutual consent we all agreed to put in a call for the 1936 General Conference to be held in this district.
Signed by the officers of our last District Meeting:
L.I. Moss, Moderation, Marion Roesch, Writing Clerk, Bro. Fiscel, Deceased was Reading Clerk
Answer by Annual Conference: Decided that District No. 3 be favored with the location of Conference of 1936.

1936. We the undersigned Elders of District No. 2 hereby request that the General Conference of 1937 to be held in District No. 2. Signed:
D.W. Hostetler, J.P. Robbins, Theo. Myers, L.W. Beery, Emanuel G. Koones, Peter E. Lorenz

1939. We, the Cloverleaf Dunkard Brethren Church, petition District Meeting to call for General Conference to be held in District No. 3 in year 1940.

Answer: Request granted, passed to Annual Meeting.
The fourth district in District conference assembled at Wenatchee, Wash., petition to have General Conference held in the fourth district in 1940 or as soon thereafter as possible.
Answer: Passed by District Conference.
General Conference decided the meeting to held in the Third District in 1940.

1946. District No. 1 request that General Conference of 1947 be held in that District. District No. 2 also requests that General Conference of 1947 be held in that District.
Answer by General Conference: That Conference of 1947 be held in District No. 2.

1947. District No. 1 requests that General Conference of 1948 beheld in that District.
Action by General Conference: Request Granted

1951. We, the Shrewsbury Congregation ask General Conference, through District Meeting of the First District, that the time for holding General Conference be changed from June to August.

Answer by Congregation: Approved, sent to District Meeting.
Action by District Meeting: Passed to General Conference,
Action by General Conference:
Referred to a committee of three to study the question and report to next General Conference.
Committee - Ammon Keller, Elder Clyde Shultz, Elder Sherman Reed.

1952. *Report of Committee on Changing Date of General Conference*.

We the committee appointed by General Conference of 1951, to study the matter of changing the date of General Conference recommend that, the date be changed to the second week in June.

The report was accepted with the understanding that the business session be held on the second Wednesday of June.

1956. The Pleasant Home Congregation of the Dunkard Brethren Church petition General Conference, through District Meeting of the fourth District assembled at Newberg, Oregon: We petition General Conference to change the time of General Conference to be one week later.

Action by District Meeting: Passed to General Conference.
Answer by General Conference: That a committee of 4 be appointed, one from each District, to study this matter and report to next General Conference.

Committee appointed by Standing Committee:
Brethren Boyd Wyatt, Dale Jamison, Vern Hostetler and Melvin Roesch.

1957. The committee appointed by General Conference, 1956 to consider *the question of changing the time of* holding *General Conference* to one week later than at present reported that no decision had been reached by the committee and asked for further time for study, which was granted.

1957. The Pleasant Home Congregation petitions General Conference, through District Meeting, held at Newberg, April 19, 1957, that the General Conference of 1959, be held in the fourth district, and then to rotate back to the first district, then to the second, third and fourth in order. If any district should relinquish their right to hold conference it will automatically go to the next district in order.

Passed by the Church: to go to district meeting.
Passed by District Meeting: sent to General Conference.
Action by General Conference: It was decided, first, to hold General Conference in the Fourth District in 1959. Secondly, the proposal to hold General Conference in the several Districts by rotation failed of approval.

1958. *Report of the Committee* appointed to consider *changing the date* of convening *General Conference.*

Committee on Changing the date of the Convening of General Conference submit the following report: After canvassing the Churches we have found, that by a very large majority the Brotherhood is not in favor of any change.

We the committee therefore recommend, that no change be made in the date for holding General Conference.
Committee:
Melvin C. Roesch, Chairman, Vern Hostetler, Secy. Boyd Wyatt, Dale Jamison
Action by General Conference: Report accepted and approved.

1958. We, the Vienna Congregation, District No. 1, ask General Conference of 1958, through District Meeting, that the first meal at General Conference be served Thursday evening, so that the various Boards and Committees may have more time for meetings to take care of their work.

Answer by Congregation: Request granted; sent to District Meeting.
Action by District Meeting; Passed to General Conference.
Action by General Conference: Failed to pass.

1959. We, *the committee* appointed by General Conference of 1958, to study Query No. Three (see minutes of 1958), report as follows:

After *careful consideration of the query from Vienna*, we feel that it would be unwise to adopt it; we therefore recommend that this query be respectfully returned.

Signed: Vern Hostetler, Millard Haldeman, H, Edward Johnson, Committee.
Action by General Conference: Committee report accepted. Query respectfully returned.

1960. The Northern Lancaster Congregation, through District Number One, asks General Conference of 1960, that we arrange the location of our Conference in the following sequence. District One, Three, Two, and Four. Using this order could allow any member of any District to attend Conference at least every other year, either in their own or the adjoining District.
Passed to District Meeting.

Answer by District Meeting: Sent to General Conference with the request that the sequence be not approved but that a better distribution of location of General Conference be effected.

Action by General Conference: Paper returned.

1963. We, the Pleasant Ridge Congregation, do hereby petition General Conference of 1963, that the location of our General Conferences be arranged in the order of; First, Third, Second, Fourth District. By this order of rotation any member can attend General Conference at least every other year, either in their own or adjoining District.

Action by Congregation: Passed to District Meeting.
Action by District Meeting: Motion made and supported that the query be passed with the understanding that in case of a national emergency the Conference Board shall be granted the authority to alter this arrangement to meet any need that may arise.
Passed by unanimous consent of Delegate body to General Conference.
Action by General Conference: Passed.

1969. Due to late school closing, it is almost impossible to get to Conference and take children along. Therefore, the Bethel Congregation requests that General Conference through District Meeting, District No. 1 to change time of General Conference from the second Wednesday of June to the fourth Wednesday of June.

Action by District Meeting: Passed to General Conference.
Conference Action: Decided to appoint one from each District to study the advisability of changing the date of General Conference.

Decided that the 1969, Moderators from each District Meeting, be the Committee to study the advisability of this change and report to the next General Conference.

1970. *Report of Committee on Date for Holding General Conference*:
After canvassing the Brotherhood, we, your committee, feel that at this time there should be no change in the date for holding General Conference.

Action by Conference: Report approved.

1979. Due to the increasing difficulty in obtaining a grounds for General Conference from year to year, we, the Pleasant Ridge Congregation petition General Conference of 1979 through District Meeting of District No. 1, 1979, to so decide that a suitable, centralized location be obtained, and that General Conference be held at said location every year as long as terms and conditions remain acceptable.

Action by District Meeting: Passed to General Conference
Action by General Conference: Respectfully returned.

1979. We, the Pleasant Ridge Congregation petition General Conference through District Meeting of District No. 2, 1979, that this conference so decide that the General Conference Board of Officers in Consultation, and approval of a majority of Elders have the authority to change the time and place of General Conference in any emergency.

Action by District Meeting: Passed to General Conference
Action by General Conference: Passed

1983. The Dallas Center Congregation petitions General Conference through District Meeting of the Third District, 1983 that due to the very high cost of General Conference in Districts 3 and 4, and the much larger concentration of membership in Districts 1 and 2, to so decide that General Conference be held in the following sequence: Districts 1-2-3 — 1-2-4, etc. In case of a national emergency the Conference Board shall be granted the authority to alter this arrangement to meet any need that may arise. This will replace the General Conference decision of 1963.

Action by District Meeting: Passed to General Conference.
Answer by General Conference: The query was respectfully returned.

1986. We, The Pleasant Home Congregation of the Dunkard Brethren Church, petition General Conference through District Meeting, District No. 4, to change the time of General Conference in 1987 from June 6-10 to one-week later June 13-17. This is due to the fact that Mission Springs Campground has given the first weekend in June, 1987, to another group. They are holding the second weekend for us.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1988. Request: The locating committee for General Conference of the 2nd District requests to present an item of business to District Meeting, concerning the purchase of the Hillsdale Campgrounds.

Elders: Paul Stump
H. Edward Johnson
Harley Flory
Harley Rush
Bro. Reinhold Gunderman

<u>Answer by District Meeting</u> passed to General conference:

District Meeting of District No. 2, 1988; requests General Conference of 1988 to consider the purchase of the Conference Grounds at Hillsdale, Michigan, to be used by the Dunkard Brethren Church as a permanent site for our General Conferences.

After the item was presented, the results of a survey of the Brotherhood, authorized by District Meeting of the 2nd District, was given in considerable detail by Bro. Edwin St. John.

After a lengthy discussion, a motion was made to vote "yes" or "no" on the purchase of Conference grounds at Hillsdale, MI, to be used by the Dunkard Brethren Church as a permanent site for our General Conferences. The vote was "no".

A rising vote of thanks was given to Bro. Edwin St. John for his time and effort spent in conducting the survey of the Brotherhood.

1989. We, the Pleasant Home Congregation, petition General Conference through District Meeting, Fourth District, to accept the following dates for General Conference to be held at Mission Springs, California: June 14-20, 1991 and June 16-22, 1995.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

1990. The Winterhaven Congregation asks General Conference through Fourth District Meeting to appoint a committee consisting of one member from each district to study moving the date of General Conference.

Action by Fourth District: Passed to General Conference.
Action by General Conference: Passed. A secondary motion passed to complete the committee for the query by appointing the respective District Moderators of 1990. They are as follows:

District No. 1 Elder Gene Kauffman
District No. 2 Elder Paul Stump
District No. 3 Elder Joseph Flora
District No. 4 Elder Rudy Cover

1991. The committee appointed *[1990]* to study the possible change of the date of General Conference reported the first, second, and third districts voted 85 percent for no change, 15 percent for one week later. The fourth District voted for one week later. It was pointed out that the officers of General Conference have the authority to change the date of General Conference if they deem it necessary. Decision: no change.

2000. The following item was not included in the printed business for the Dunkard Brethren Church General Conference 2000. However,
it was taken up for consideration at this time by prior action of this meeting.

Due to a scheduling conflict at Maranatha Bible Camp, the locating Committee of the Third District asks that we make a request to move the date of General Conference 2001 back one week to June 1-6, 2001.

Action by District Meeting: After discussion and a wording change, the request to send the question to General Conference 2000 was granted.
Gordon Jamison, Moderator, Mark Andrews, Writing Clerk

Explanation was given by a member of the Third District Locating Committee concerning the need to change the dates for 2001 General Conference because of the set program of the

Maranatha Bible Camp. A discount was offered by the management of those grounds if the dates were changed. After discussion it was decided by ballot vote to grant the request of this paper. The dates for 2001 General Conference will be June 1-6, 2001.

2004. We, the Elders body of District #2, after unanimous consent of the Delegate body of District #2, petition General Conference of 2004 that if the 4th District of the Dunkard Brethren Church is unable to host the General Conference beginning 2007, we wish to consider the possibility of the 2nd District hosting the General Conference two out of four years.

Action by District Meeting: Passed to General Conference.

2004. Petition: "The Fourth District of the Dunkard Brethren Church feels, at this time, that we may be unable to host General Conference in 2007. We ask that 2004 General Conference make suitable arrangements for 2007 without permanently withdrawing our privilege of hosting future General Conferences.
A committee has been established to plan for holding General Conference in 2007 in the Fourth District."
Action by District Meeting: Passed to General Conference.

Action by General Conference: The (**2004**) petitions from the Second District and the Fourth District were considered together. The petition of the Fourth District passed; the petition of the Second District passed with the understanding that the current rotation will be retained in the future.

2005. We, the Pleasant Home Congregation, petition General Conference through District Meeting of the 4th district to begin General Conference on Saturday, May 26, 2007, in the event we secure the use of Jeness Park Conference facility in Cold Springs, CA.

Action by District Meeting: Query passed to General Conference.
Action by General Conference: Passed.

2010. We, the Pleasant Home Congregation, petition General Conference, through District Meeting of the Fourth District, to begin General Conference, Saturday, May 28, 2011, at Jenness Park Christian Camp conference facility in Cold Springs, California.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

2016. We, the Grandview Missouri Congregation, petition through District Meeting to change the date for 2017 General Conference to the last week of May (27-31) due to scheduling conflicts with Maranatha Campgrounds, if the Lodging Committee selects this location.

Additional information was presented by the Third District General Conference Arrangements Committee. They have recently found another location that is available for holding General

Conference 2017 at the usual time. The campus of Evangel University in Springfield, MO has the necessary facilities at a reasonable price.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Amended and Passed.

1928. The Vienna, Virginia, Congregation asks Annual Meeting of 1923, through District Meeting to appoint a committee of three to review carefully the Minutes of the Church and to recommend to Annual Meeting of 1929 the re-enactment of recognition of such as they deem of need and use to the Dunkard Brethren Church.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: Request granted.
Committee: Lewis B. Flohr, B. E. Kesler, D. W. Hostetler.

1929. Report made *[from Committee on Review of Minutes]:* Classified under ***Anointing***, ***Membership***, and ***Officials [and Officers]***.

1931. We, the Quinter Dunkard Brethren Church, ask Annual Conference of 1931 through District Meeting of District No. 3, to so decide: That the Writing Clerk of Annual Conference, after he has prepared the minutes for print, have both the Moderator and the Reading Clerk look them over before printing, to avoid mistakes.

Answer: Passed to Annual Conference.
Answer by Annual Conference: Passed.

1932. It was decided to include in the minutes of this meeting all papers that come before the conference.

1933. We, the members of the Clover Leaf Dunkard Brethren Church, ask Annual Conference through District Meeting to decide the Writing Clerk of Conference to have Conference minutes printed, and as soon as cost is known, to publish same in Monitor and each church or individual order the number desired direct from Writing Clerk.

This is to supersede Article 6, page 19 of Polity.
Moved and seconded that we pass the query. Passed.
Answer by Annual Meeting: Paper respectfully returned.

1936. We, the Walnut Grove Congregation, ask General Conference of 1936, through District Meeting to so decide that General Conference Minutes be ready for distribution not later than six weeks from date of conference.

Answer by District Meeting, Minutes of General Conference shall be ready for distribution six weeks after General Conference or as soon thereafter as practicable. Passed to General Conference.
Answer by General Conference: Minutes of General Conference shall be ready for distribution six weeks after General Conference or as soon thereafter as practicable.

Minutes in One Volume (1941-1975)

1941. The Vienna Congregation, First District, Dunkard Brethren Church asks General Conference through District Meeting, 1940, to appoint a committee of three to study the matter *of printing the minutes of General Conference in one volume*, and report their findings, with recommendations, to General Conference, 1942.

Answered: Request granted; sent to District Meeting.
Answer by District Meeting: Approved; passed to General Conference.
Action by General Conference: Passed.
Committee, Elders Lewis B. Flohr, Theo. Myers, and Ray S. Shank, appointed and instructed to report probable cost to General Conference, 1942.

1944. *Report of Committee on printing General Conference Minutes in one volume.*

1. We recommend the arranging of all *Minutes* pertaining to doctrine and administration in a topical or classified form, under such headings as Baptism, General Conference, Love Feasts, Membership, Missions, Officials, Publications, Sunday School, etc., and Miscellaneous.

2. We recommend that material relating to the place General Conference has been held, officers, collections, summary of financial reports, etc., be treated in tabular appendix form.

3. The number of pages is estimated at 60 to 75, and the cost per page, in paper binding, at about Four Dollars per page

Committee: Lewis B. Flohr, Theodore Myers, Ray S. Shank
Action by General Conference: Committee continued and instructed to prepare a sample volume to be posted at next General Conference.

1946 *Report of Committee on Printing General Conference Minutes in one volume*. (1944 G.C. Minutes No. 13, p. 19).
The Committee had a brief sample of arrangement and summary posted for examination. This committee was continued.

1947. *Report of Committee on Printing General Conference Minutes in one volume*. Due to many interfering circumstances, we have not succeeded in completing our work.
Lewis B. Flohr, Theodore Myers, Ray S. Shank Committee continued.

1948. *Printing General Conference Minutes in one volume*. The Committee on classifying the General Conference Minutes intends to have on exhibit "Copy" or complete set of the Minutes arranged in classified order, with the supplemental information already authorized

1949. Committee reported their inability to “Exhibit”
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1949. *Report of Committee on Printing General Conference minutes in one volume*.
The committee reported progress in the work but because of circumstances which could not be avoided the work could not be completed.
The General Conference accepted the report and continued the Committee.

1950. *Report of the Committee to print General Conference Minutes in one volume*.
The Committee reports progress, but has not completed its work; due to the volume of minutes of this year's Conference, we consider it not unfortunate that the work has not been finished.
Lewis B. Flohr, Ray S. Shank, Lawrence Kreider.
Action by General Conference: Report accepted.

1953, *Report of Committee on printing General Conference minutes in one volume*.

1. Our efforts to complete a sample collection of the minutes have been interfered with by many circumstances beyond our control.

2. We have made progress however, and recommend that we be authorized to proceed with the completion of the work to include the minutes of this year's conference.

Committee: Elders, L. B. Flohr, Ray S. Shank, Lawrence Kreider.
Action by General Conference: Report accepted.

1954. *Report of Committee to print minutes in one volume*.

The Committee to have all General Conference Minutes printed in one volume reported that, due to illness and other conditions over which they had no control, they had not accomplished the work during the winter as hoped.

Action by General Conference: Approved.

1955. *Printing of General Conference Minutes in One Volume*:
Elder Ray Shank tendered his resignation which was accepted. Elder Lawrence Kreider tendered his resignation which was accepted. *Elder Vern Hostetler and Elder Edward Johnson were nominated.*

1957. The Committee which had been appointed looking forward to the printing of *General Conference minutes in one volume* reported that the work had not been completed. The committee was continued.

1958. *Report of the Committee on Minutes.*

The Committee to arrange all the minutes of General Conference in one volume has the work in hand and submits the following for action of Conference:

1.Shall the minutes of the first General Conference be printed in full? Answer: Yes.

2. Include a table showing where Conference was held each year, and the names of the officers, but no statistics? Answer: Action by Conference: Request granted.

3. Shall binding be cloth for durability? Answer: Binding to be of durable cloth.

4. Size of edition; how many copies? Answer: A motion was made and properly supported to canvas the brotherhood and leave It up to the committee as to the number of books to be published.

5. Cost: Little information in hand yet, we plan to have several estimates for Conference.
Answer: Passed by.

6. Introduction to the book. We are working on this, to have it drafted for Conference.
Answer: Passed with a few minor changes on the introduction to the volume.

Respectfully submitted, *Vern Hostetler, H. Edward Johnson, Lewis B. Flohr*

1959. *Report of the Committee on Minutes.*
We can report progress in the work, all the minutes have been clipped and mounted; we are now in the process of checking for arrangement and completeness.
Action by General Conference: Accepted.

1960. The committee on assembling all minutes in one volume reports material progress. The clipping and mounting has been practically completed. The careful checking for completeness of inclusion, and the classified arrangement is no inconsiderable task. We are planning and hoping to complete this work in the not-to-distant future.

Respectfully submitted, Vern Hostetler, H. Edward Johnson, Lewis B. Flohr

1965. A report of the *Committee on Minutes in one volume* was made by Bro. Edward Johnson. The report was accepted by the Delegate Body.

1972. Omission by oversight: Elder Harley Flory approved as member of Committee to Print *General Conference Minutes in one Volume*.

1973. *Report of Committee to print General Conference Minutes in one volume.*
Progress has been made and it is hoped to have a more complete report by next year.
General Conference action: Report accepted and committee continued for another year.

1976. *[from Publication Board Report]*
There has been progress on "*General Conference Minutes in One Volume*". It is recommended that this book be printed with durable paper back rather than other hard cover in order to achieve a saving of up to two dollars or more for each book.

2003. We, the Bethel congregation petition General Conference through the District Meeting of the First District, to appoint a committee to compile and print the minutes of General Conference starting 1975 through present in one volume.

2003. We, the Waynesboro congregation petition General Conference through District Meeting of District No. 1 to update the General Conference Minutes from 1976 to present in one volume.

Decision was made to combine the two (**2003**) queries for consideration.
Answer by District Meeting:

We, the Bethel congregation, petition General Conference through District Meeting of the First District, to appoint a committee for the purpose of compiling and printing the "Minutes in One Volume" of General Conference from 1976 through the present.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

Standing Committee's nominations for the Committee that were approved;
Elders Harley Flory, Dennis St John and Tom St. John.

2005. **Report of the Committee**, "*Minutes in One Volume, 1976 through 2005"*
We report that we have made progress and hope to have at Conference some copy of the proposed format of the text material that would be in the completed work.
The delegate body could possibly give some consideration to separation of' queries that were either approved, lost or respectfully returned; also, the extent of the board and committee reports to be included. What type of cover and number of books to be printed?

Committee: Harley Flory, Tom St. John, Dennis St. John
Committee members present gave an update and sought counsel of of the delegate body concerning desired format of the coming volume. This report was accepted.

A motion was supported to grant the Committee preparing the "'Minutes in One Volume" authorization to move forward with the printing of this book with the assistance of Bro. Keith Bailey and the support of the Publication Board.

2006. **Report of the Committee** on Printing "*Minutes in One Volume, 1976-2006*."

We are currently exploring different possibilities of a format that would make this volume the most easily usable. Once the format has been determined, a printer will need to be secured to print this volume.
Committee: Bro. Harley Flory, Bro. Tom St. John, Bro. Dennis St. John

Some explanation was given regarding the progress of this project. The biggest concern of the committee is that this book would be easily accessible. A question was raised about the

possibility of including Volume One in with this volume. This would be possible, but it would need to authorized by the Delegate Body of General Conference.

2011. Report of the Committee on Printing "Minutes in One Volume, 1976 — Present"

The Committee hopes to be able to present to the General Conference copies of some possible formats for consideration.
Respectfully submitted, Bro. Harley Flory, Bro. Dennis St. John, Bro. Tom St. John

Dennis St. John presented sample copies of what has been done so far with this project. These copies were distributed among the delegates to peruse. The minutes of General Conference are presented by year, and indexed by topic. There is a lot of copy editing to do. Some indexing has been done, but final page assignments cannot be completed until the book is fully formatted and laid out. The committee will consult with others regarding the details of preparing the manuscript for printing.

A question was raised from the floor about whether all the queries considered by General Conference are being included, or only those that passed. The answer was that all the queries presented to General Conference will be included. Some Board Reports may be included depending on their content.

Another question was asked about whether all the Minutes of the Dunkard Brethren Church should be put into digital format. The answer was that this new volume which includes Minutes from 1977 to the present is in digital format. However, the Minutes prior to 1977 might be a problem since as of now they are not in digital format.

The three Brethren on the Committee were thanked for their labors, and were encouraged to press on towards the goal of getting these Minutes into print.

A motion was made to accept this report. The Motion passed with no objection.

2019. Report of the Committee on Printing "Minutes in One Volume, 1976 — Present"
The Committee plans to present an update on the progress of this project at General Conference.

Respectfully submitted,
Brother Harley Flory, Brother Dennis St. John, Brother Tom St. John

It was reported that Marvin Lorenz is working on this. A motion was made to approve this report and encourage the committee to keep working on it. The motion was supported and passed with no objection.

2021. **Report of the Committee** on Printing "*Minutes in One Volume, 1976-2021*."

Ken Brock was nominated and approved to serve as a member of this Committee.

2022. Report of the Committee on Printing "Minutes in One Volume, 1976 to Present"

Brother Marvin Lorenz has been assisting the committee by digitizing the minutes of General Conference from 1976 unto the present. He has completed the work of digitizing through 2021. This work still needs to be proofread. We will have some copies printed for examination at General Conference. The delegate body will need to determine where to go from here. Is there still interest in printing this work? Should a digitized version be made available? Should we consider the 50th anniversary since the first minute book was printed (that is fast approaching) before printing another minute book? The committee wants to recognize the many hours of work that Brother Marvin has invested in this project on the behalf of the committee and the Brotherhood.

Respectfully submitted,

Bro. Dennis St. John, Bro. Tom St. John, Bro. Ken Brock

Discussion with suggestion to make the *Minutes* publications available digitally on the DBC website with future options for print on demand. Motion with support to accept the offer of Bro. Marvin Lorenz to digitize the first book of *Minutes in One Volume* and make it available on the DBC website. No objections.

(2023) Report of the Committee on Printing "Minutes in One Volume, 1976 to Present" [*Excerpt]*

The General Conference Minutes from 1976-2022 are now in digital format. The Table of Contents has a live feature. When a topic is selected, it will automatically take you to that section of the document.

The Committee is seeking direction on how we as a Brotherhood desire to access this information. Do we want to keep it as a digital format that can be updated yearly or are we interested in a printed version or both?

Committee: *Bro. Dennis St. John, Bro. Tom St. John, Bro. Ken Brock*
Motion to accept the report as given. No objection.

Discussion regarding the question asked by the committee seeking input regarding document format. The suggestion is to retain a printed copy and to make the digital version available on the Dunkard Brethren Church web site.

Motion to have the Minutes (Volumes #1 and #2) left digitized and available on the Dunkard Brethren Church web site. Second with no objection.

Motion to have the Publication Board maintain a printed copy of the General Conference Minutes, updated yearly. Second with no objection.

(2024) Report of the Committee on Printing "Minutes in One Volume, 1976 to Present"
[Excerpt]

Following is a summary of the status of work on this project:

a) Conference Minutes 1927-1975
•These Minutes have been digitized by being scanned and imported into Microsoft Word.
• A final proofread with the original book needs to be completed.
•The Lord willing, in the next year, a review of the individual annual conference minutes booklets is planned from this time period (1927-1975) to review for accuracy and also incorporate any items of historical significance (such as the founding of the Torreon Navajo Mission) into the digitized documents.

b) Conference Minutes 1976 - to date

• The 2023 minutes need to be added to the digitized document.

c) Question for Clarification by General Conference Business Meeting

•Upon Completion of the 1927-1975 digitization project, does the church desire for the two documents to remain separate, or for both documents to be combined into one digitized document?

Committee: *Bro. Dennis St. John Bro. Tom St. John Bro. Ken Brock*

Following an explanation and discussion, a motion was made to make all the minutes available in one digitized volume (rather than two). This motion was supported and passed with no objections.

1929. We, the Eldorado Church, assembled in council ask Annual Meeting, through District Meeting of 1929, to reconsider Article 2, Page 17, of Church Polity on consideration of what constitutes General Conference.

(1) We ask Annual Conference to so decide that all the Elders of the Dunkard Brethren Church be the Standing Committee, until a time when Conference would think to limit the number of Elders on said committee.

(2) We also ask Annual Conference through District Meeting that all churches be represented by one or two delegates at Annual Meeting, according to membership of churches; and that aforesaid Standing Committee with the delegates representing the different churches be the voting power of the Conference.

Answer by District Meeting:

(1) Passed to Annual Conference.
(2) Amended as follows, and passed to Annual Conference. The presiding Elder and one delegate from each congregation with a membership under fifty, and two delegates with a membership over fifty be the voting body of the Conference.

A motion passed that the query from Vienna, Virginia *[below]*, be considered with the above.

1929. The Vienna, Virginia, Congregation, First District, asked Annual Conference of 1929, through District Meeting, to make effective Paragraph 2, Page 17, Polity Booklet, with reference to Elders to constitute the voting body of General Conference.

Answer by District Meeting: Request granted.

Each District shall report to General Conference each year the number of members it contains; General Conference shall then decide the maximum number of Elders to constitute the voting body of the succeeding General Conference, and the number to be sent by each district. The district shall pay the expenses of Elders so sent to General Conference.

Passed to Annual Meeting.
Answer:
Eliminate Paragraph 2, Page 17, Polity Booklet, and insert, "*All Elders present shall constitute the Standing Committee. All Elders, Ministers, and Deacons present shall constitute the delegate body*."

This is construed to be the answer to the two papers from the Eldorado and Vienna churches,

1929. The Vienna, Virginia, Congregation, First District, asked General Conference, through District Meeting,1929, to decide who shall be responsible for, or have charge of, services or program of activities at General Conference other than the Conference sessions proper.

Answer by District Meeting:
Officials of Annual Meeting, viz., Moderator, Reading Clerk and Writing Clerk, shall be a committee that shall be responsible for, or have charge of, services of program of activities at General Conference other than Conference sessions proper.

Passed to Annual Meeting.

1929. Orion, Ohio, Congregation, Second District, asks Annual Meeting, through District Meeting, to provide a committee of three Elders, who shall compose the Conference committee. This committee to be elected by ballot by the Elders, and to be approved by Conference. The duties of the committee to be:

- First, to locate the Annual Conference
- Second, to appoint a local committee in the district caring for the Conference, who shall look after the business arrangements of that Conference
- Third, to arrange Conference program.

Answer by District Meeting: Passed to Conference.
Answer:
The officials of the Conference, the Moderator, Reading Clerk, and the Writing Clerk, shall constitute a committee to prepare a program for the General Conference. *Also, a locating committee when there are no calls for the Conference*. And further, that the District In which the Conference is held shall be responsible for the arrangements. *[See also GC Location and Scheduling]*

This to be so construed as to take care of the above queries from the Vienna and Orion churches respectively.

1930. A motion passed asking that, if possible, a booklet be printed containing the business to come before the Annual Conference.

1931. The Vienna Congregation, Dunkard Brethren, Eastern District, asks District Meeting of 1930 to request Annual Conference to change the rule as to size of majority vote, so that queries as to methods of work may need only a simple majority.

Answer: Request granted. Doctrinal queries shall require a two-thirds majority to pass; all other queries and motions shall require a simple majority only.

Passed to District Meeting.
Answer: Passed with its answer to Annual Conference.
Answer by Annual Conference: Passed.

1932. Annual Meeting Rules

1. All questions, with their answers, for discussions hall be read by the Reading Clerk, after

which the Moderator shall declare the same the business of the meeting.

2. No one shall speak more than twice on the same question. The first speech shall be limited to 15 minutes and the second to 5 minutes.

3. The reading of any question may be called for the second time, but not oftener if there be objection made.

4. No one shall speak without first addressing the Moderator and being recognized by him.

5. The Moderator shall require every brother, when speaking, to confine his remarks to the subject before the meeting.

6. Any brother using personalities in his speech shall be called to order by the Moderator; and if he persists, he shall be told to take his seat.

7. The Moderator shall decide who has a right to the floor, and when his time expires.

8. The Moderator shall decide when the discussion on each subject shall close, and when the question shall be put on its final passage. But if objection be made to his ruling, then the conference decides the matter. All members present shall have the right to participate in the discussion of all questions before the meeting.

9. Motions or amendments to the answers in papers that are presented to Annual Meeting shall not be entertained by the Moderator until the one presenting the paper has opportunity to explain it, and its merits are discussed by the meeting; then, if there is not a union of sentiment in the meeting, the Moderator may entertain amendments to the answer.

10. Doctrinal queries shall require a two-thirds majority to pass; all other queries and motions shall require a simple majority only.

1937. Queries from the Fourth District, received without answers and too late to appear in the printed business, were not admitted. The Writing Clerk was instructed by the Conference to write to each congregation of that District, and to state to them the requirements for admission of queries.

1938. Inasmuch as there is much difference of opinion as to what is a doctrinal query and what is not, therefore we, the Northern Lancaster County congregation ask General Conference of 1938, through District Meeting, to declare the query as found in our 1931 General Conference minutes, with its answer, null and void, and that the following be adopted in its stead:

Namely, all queries to change decisions of District or General Conference minutes shall require a two-thirds vote, all other queries and motions to be decided by a simple majority.

Answer by the Congregation: Approved and sent to District Meeting.
Answer by District Meeting: All queries to change decisions of General Conference shall require a two-thirds majority; all other queries and motions to be decided by a simple majority.
Action by General Conference: Failed to pass.

1942. The Pleasant Home Congregation, Fourth District, Dunkard Brethren Church, ask General Conference through District Meeting of November, 1941: That all queries coming before General Conference be discussed thoroughly by delegates and open Conference and not placed in committee until every possible effort has been exhausted to pass or reject by delegates.

Answer: Request granted; sent to District Meeting.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Failed to pass.

1942. The Standing Committee decided that the officers of this General Conference be constituted a committee to provide for a future Conference in the event a regular Conference cannot be held in 1943 and that they be authorized to keep their number to full strength by appointment in the event one of the members is removed or incapacitated from any cause.
General Conference approved this decision,

1944. Standing Committee presents the question as to whether the Officers of General Conference be constituted a committee to provide for a future Conference In the event a regular conference cannot be held in 1945.

Action by General Conference:
The Officers of this General Conference be constituted a committee to provide for a future conference in the event a regular conference cannot be held in 1945 and that they be authorized to keep their number to full strength by appointment in the event one of their members is removed or incapacitated from any cause.

1944. Since there is a wide difference of opinion as to what constitutes an answer to a query, as required by Sec. No.3, under the heading General Conference, page 16, Polity Book, the Vienna Congregation, through 1942 District Meeting, asks General Conference to pass a specific rule to cover this matter.

Answer: We ask General Conference to appoint a committee of three to study this matter and report a rule or method by which it may be determined when a query is, or is not answered.

Answered by congregation. Passed to District Meeting with its answer.
Action by District Meeting: Passed to General Conference.
Passed with its answer. *Committee: D. W. Hostetler, L.B. Flohr, A. G. Fahnestock.*

1946. *Report of Committee to prepare an answer* to Query No. 3, item 18, Minutes of General Conference, 1944.

Answer: A query, to be considered as having an answer, must bear a statement of approval of the purpose sought. Action on a query by a simply passing it does not constitute an answer.

2. Polity booklet, page 18, has General Conference rules headed: Rules for General and District Conference: Item 4, page 17, reads:

District Conferences are governed by such rules as may be deemed most suitable to their needs. We recommend the omission of the words "*and Districts*" from the heading of rules on page 18, so that Districts may admit queries without answers, and thereby also eliminate the conflict between the items cited.

D. W. Hostetler, A. G. Fahnestock, Lewis B. Flohr.
Action by General Conference: Report accepted.

1949. Realizing that our past practice of not admitting queries on the grounds of technicalities has a tendency to delay peace in local congregations, cause a loss of interest in the General Conference, and promote Congregationalism, therefore we, the Englewood Congregation, petition General Conference of 1949, through District Conference of District Conference No, 2, to return to the practice of the Jerusalem Conference.

Answer by Congregation:
We approve the purpose sought in this paper and decide that General Conference shall admit and act on all queries properly passed by the districts. Passed to District Meeting.

Answer by the District:
We approve the purpose sought in this paper and decide that General Conference shall admit and act on all queries properly passed by the Districts and repeal all other decisions that conflict with this decision.
Action by General Conference - Passed.

1952. *The question of the rules of order* being out of harmony with present decisions was presented; it was decided that the officers of the meeting should bring a query to the next Conference which would amend the rules of order.

1952. The Kansas City Congregation, of the Dunkard Brethren Church, asks General Conference of 1952, through District Meeting, Third District that:
There be preaching at General Conference, instead of Sunday School, except for the Primary and Intermediate classes.

Answer: Request granted.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1953. We the committee *[from the 1952 question]* recommend that rules No. 6 and 8 be changed to read as follows:

6. Any brother, using personalities or derogatory statements in his speech, shall be called to order

by the moderator; he shall not be given the floor to speak during that conference until he has withdrawn the objectionable statements.

8. The moderator shall decide when the discussion on each subject shall close, and when the question shall be put on the final passage. But if objection be made to his ruling, an appeal must immediately be made by motion, seconded by three members, then the Conference decides the matter. All members present shall have the right to participate in the discussion of all question before the meeting.

Signed — Elder Melvin Roesch, Moderator, Elder R.Q.E. Reed, Reading Clerk, Elder Vern Hostetler, Writing Clerk.

Action by General Conference; Report accepted.

1954. The Kansas City Dunkard Brethren Church petitions General Conference through District Meeting of District No. 3, that the program for General Conference be sent to each Congregation, instead of being published in the Bible Monitor.

Action by District Meeting:
Motion was made to amend this query that the preaching program be not eliminated from being published in the Bible Monitor. Query passed to General Conference as amended.
Action by General Conference: Query adopted.

1957. We, the Plevna Congregation, petition General Conference of 1957 through District Conference, that all queries and petitions with their answers be voted on by ballot.

Answer by Congregation: Passed to District Meeting.
Answer by District Meeting: That all Doctrinal queries or petitions, with their answers, be voted on by ballot. All other business optional, by ballot or otherwise.
Action by General Conference: The answer of the District Meeting was adopted.

1958. We, the Vienna Congregation, District No. 1, ask General Conference of 1958, through District Meeting, to decide that in all administrative matters on which Standing Committee has placed an interpretation or application, that such interpretation or application be reported by Standing Committee to the succeeding General Conference for concurrence.

Answer by Congregation: Sent to District Meeting of 1958.
Request granted, with the provision:

1. That these matters be printed in the Business, the same as queries for General Conference, and
2. That all such matters already acted on by Standing Committee, be presented to next General Conference.

The first paragraph of the above query was amended by District Meeting to read as follows:

We, the Vienna Congregation, District No. 1 ask General Conference of 1958 to decide that in

all administrative matters on which Standing Committee has placed an interpretation or application on Conference decisions that such interpretation or application be reported by Standing Committee to the succeeding General Conference for consideration and action.
Action by District Meeting: Passed to General Conference, as amended, with the attendant provisions.

Action by General Conference: A committee of three Elders was appointed to study this Query in all its phases, and report to Next General Conference.

Committee members appointed for Query No. 3:
Vern Hostetler, Millard Haldeman, Edward Johnson.

1957. The meeting was called to order at 1:30 p.m. The opening devotions were conducted by Bro. Sherman Reed in English and translated by Sister Lillian Deshnod into Navajo, as if they were holding services at the Torreon Mission.

1958. The Sonoma Mt. Congregation petitions General Conference through District Meeting of the Fourth District, of 1958, that we commemorate the birth of the Church, "Pentecost," by giving one day exclusively to fasting, prayer, testimony from the ministry alike.
Acts. 2, 1 Cor.20:16, 1 Cor. 16:8.

We suggest that Saturday, the first day of each day of each District Conference and each General Conference begiven for this purpose. May the spirit of this service continue throughout the Conference and each day to follow.

Action by District Meeting: Passed to General Conference.
Action by General Conference: A motion was made and supported to respectfully return this paper.

1960. The Standing Committee recommended that the following committee be authorized to guide the activities of the young people while at General Conference:

Sister Ruth Drake to serve to 1962
Brother David Skiles to serve to 1962
Sister Mary Miller to serve to 1961
Brother Harley Flory to serve to 1961

Alternates:
Brother Newton Jamison to serve to 1961
Sister Doris Byfield to serve to 1961

Action by General Conference: Approved.

1960. We, the Englewood Dunkard Brethren Church, Second District, ask General Conference through District Meeting that the time now given to the Bible Study Board for Bible Study during General Conference be given back to the preaching of the Gospel. We feel this will be more edifying to all.

Answer by District Meeting: Passed to General Conference.
Action by General Conference: Paper returned.

1962. Report of Decorum Committee: We, the Decorum committee humbly submit the following; By vote the young people assembled at the 1962 General Conference have chosen as their speaker *Elder Hayes Reed*, with second choice being *Elder Ernest Miller*.

We, the Committee, therefore would appreciate if Standing Committee would designate one of these Elder Brethren as Speaker for the Young Peoples Meeting at the 1963 General Conference, and the other Brother as Alternate in case of absence of first speaker.

Respectfully submitted by we of the Decorum Committee present at this 1962 General Conference.

Bro. Harley Flory, Sis. Dortha Hostetler, Bro. Newton Jamison, Bro. David Skiles.
Action by General Conference: Passed.

1963. Report of Decorum Committee: The young people's Group in meeting with the Decorum Committee have chosen for their speaker for the 1964 General Conference, *Elder Ernest Miller*, and *Elder Dale Jamison* alternate speaker.

Bro. David Skiles, Bro. Harley Flory, Bro. Newton Jamison
Action by General Conference: Passed

1966. Decision of Standing Committee as follows:
No public distribution of literature is permissible on Conference Grounds without permission of Standing Committee.

Accepted by General Conference.

1973. We, the Bethel, Pa, Congregation, ask General Conference, through District Meeting, District No. 1, to have one more day of preaching by Elders at Conference.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Respectfully returned.

1980. We, the Dallas Center Congregation of the Dunkard Brethren Church petition General Conference, through District Meeting, District No. 3, to eliminate the second sermon on Tuesday afternoon of General Conference in order for the Decorum Committee to have more time with the young people.

Action by District Meeting. Passed to General Conference.
Action by General Conference: Query was respectfully returned.

1983. Inasmuch as we feel that there should be respect and reverence shown at our General Conference, both to one another and also to the grounds, we the Englewood Congregation

petition General Conference of 1983 through District Meeting of 1983; District No. 2, that rules of conduct be established for our General Conference grounds, such as establishing a curfew and governing any disorderly conduct, with respect to existing rules of the campgrounds. Also, that a committee be appointed to see that such rules are carried out.

Action by District Meeting: Passed to General Conference.
Answer by General Conference: The query respectfully returned.

1986. The Dallas Center Congregation petitions General Conference through District Meeting of the Third District, 1986, that the following disciplinary action be enforced by the Standing Committee concerning the misbehavior of our people while attending General Conference.

1. The curfew of the grounds will be observed, no later than 12:00 midnight.
2. Any person not honoring the curfew without just reason or any person found disturbing others, damaging or destroying property will be rebuked before all, if they refuse to honor a personal reprimand.
3. Any person found guilty of not favorably responding to the rebuke shall be expelled from the conference grounds.
4. That this action be read at the beginning of each General Conference along with any other pertinent ground rules.

Action by District Meeting: Amended and passed to General Conference
Action by General Conference: Passed

A motion passed to consider the two (**1988**) queries together.

1988. We, the Bethel Congregation, ask General Conference through District Meeting, that the decorum committee be chosen each year from the District where General Conference is to be held.
Action by District Meeting: Passed to General Conference.

1988. We, the Waynesboro Congregation, petition General Conference through District Meeting, 1st District, that members be selected each year from District, in which next General Conference is to be held, for a one-year term. This would allow the decorum committee better access to Conference Grounds, allow better preparation, and allow the committee to assemble and plan before General Conference.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Both queries were respectfully returned with the understanding that the Decorum Committee may organize to get approval for programs one year in advance when feasible.

1989. We, the Dallas Center, Iowa Congregation, ask General Conference through District Meeting of the Third District, that closing remarks after each preaching service at Annual Conference be omitted and each service be closed with prayer and a song only.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Query respectfully returned.

1991. We, the Plevna Congregation, petition General Conference of 1991, through District Meeting held at the Englewood Congregation on April 6, 1991, in order to clarify the authority of General Conference as to the required votes necessary for passage of queries, petitions or motions presented to any General Conference delegate body, the following restatement of the past 60 years practice be adopted as follows: all queries, petitions, or motions presented to any General Conference that would delete or alter any present decisions of General Conference shall receive the same majority vote as was required for passage at the time said query or motion was adopted.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Failed to pass by ballot vote.

1999. DECORUM COMMITTEE
Item from Standing Committee: The Decorum Committee is renamed the "Youth Activities Committee." A couple, or two individuals, shall be chosen from each district to serve on this committee for a four-year term. The two people from the district hosting General Conference will be the chairpersons. The terms "principals" and "alternates" will be deleted.

2000. We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through the District Meeting of the First District, that the time of the services, meals and other activities be included on the printed copies of the General Conference Programs.
This change would greatly ease the burden on those involved in the hosting of Conference (especially the kitchen help), as well as any visitors who may wish to attend selected services.

Action of District Meeting: Passed to General Conference.
Action by General Conference: Passed.

2003. We, the Pleasant Ridge congregation, petition General Conference through District Meeting of the Second District, to change the Church Polity, on page 32, “Rules for General Conference,” item number 11, from:

“Doctrinal queries shall require a two-thirds majority to pass: all other queries and motions shall require a simple majority only.”
to:
“All queries shall require a two-thirds majority to pass”; motions shall require a simple majority only.
Action by District Meeting: Passed to General Conference
Action by General Conference: As amended and passed.

2013. We, the Shrewsbury Congregation, petition General Conference of the Dunkard Brethren Church, through District Meeting of the First District, to establish an Audio-Visual Committee.

The responsibilities of this Committee will be to:

l) Ensure that a workable audio-visual system is available for use during each service of General Conference and Leadership Conference.

2) Ensure that someone is present, during each Conference service, who is capable of operating the audio-visual system that is being used.

3) Ensure that each Conference service is effectively preserved by audio recording.

4)Ensure that the audio recording of each Conference service is duplicated and made available for appropriate distribution, at a suggested donation amount approved by this Committee.

This Committee will determine in advance what audio-visual equipment is available for our use at each Conference facility and arrange for the leasing/purchasing of any additional audio-visual equipment that may be necessary to fulfill this Committee's responsibilities, as detailed above.

This Committee will work in cooperation with, and be accountable to, the Officers of General Conference, or the Leadership Conference Committee, that is responsible for the particular Conference.

This Committee will be made up of five members, one member from each of our four districts, plus one member at large.

This Committee will organize by choosing, from among its members, a minimum of a Chairman and a Secretary/Treasurer. The Secretary/Treasurer will keep accurate records of the donations received and the expenses incurred by this Committee.

This Committee's income and expenses will be handled in coordination with the Trustee Board. Five people have been nominated for this committee by Standing Committee.

Audio Visual Committee

First District — Kenton Miller (2016)
Second District — Loren Reed (2018)
Third District - Brad Wertz (2017)
Fourth District — Mark Cordrey, Jr. (2015)
At-Large — Adam Lehigh (2014)

These nominations were approved by the Delegate Body. The order of expiration of the members of this committee was read. The at-large position expires first with the others expiring in accordance with General Conference rotation.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Amended and Passed.

2022. We, the Grandview Missouri Congregation of the Dunkard Brethren Church, petition General Conference through the Third District Meeting of 2022 to add the following to the Dunkard Brethren Polity, page 36, of the 2009 printed version, under the "rules for General Conference:"

This would add item #12, to take effect in 2023:

Item #12. A query may not be changed or amended by General Conference if it would alter the original meaning or intent of the query. Changes or amendments may only be made to correct improper grammar, punctuation, or clarity.

Action by District Meeting: As amended and passed.
Action by General Conference: A motion with support was made to table this query until *[2023]* next year. No objections.

2023. – (Tabled by action of General Conference 2022)

We, the Grandview Missouri Congregation of the Dunkard Brethren Church, petition General Conference through the Third District Meeting of 2022 to add the following to the Dunkard Brethren Polity, page 36, of the 2009 printed version, under the "*rules for General Conference*:"

This would add item #12, to take effect in 2023:

Item #12. A query may not be changed or amended by General Conference if it would alter the original meaning or intent of the query. Changes or amendments may only be made to correct improper grammar, punctuation, or clarity.

Action by District Meeting: As amended and passed.
Action by General Conference: A motion with support was made to table this query until *[2023]* next year. No objections.

Action by General Conference 2023: Motion take up the query by the Conference, with second. After explanation and discussion, motion to approve the query as written, with second. Ballot vote: 16 Yes, 7 No. Query passed with a two-thirds majority.

2025. We, the Shrewsbury Congregation of the Dunkard Brethren Church, petition General Conference through the First District to delete item #12 from the Dunkard Brethren Church Polity, page 37 of the June 2024 printed version, under Rules for General Conference.

This action, if passed, to be effective for General Conference 2025.

This is what would be deleted: "*12. A query may not be changed or amended by General Conference if it would alter the original meaning or intent of the query. Changes or amendments may only be made to correct improper grammar, or to clarify the query.*"

This is what was passed by the 2023 General Conference: "Item #12. *A query may not be changed or amended by General Conference if it would alter the original meaning or intent of the query. Changes or amendments may only be made to correct improper grammar, punctuation, or clarity.*"

Action by District Meeting: Passed to General Conference.
Action by General Conference: After explanation and discussion, a motion to pass the query was offered, with support. Ballot vote: Yes – 8, No – 39. The query is respectfully returned.

2025. The Quinter Dunkard Brethren Church petitions General Conference through the meeting of the Third District to make the following changes to programming for general conferences.

This action would establish a five-person committee, one of whom will be a member of standing committee, the remaining four members will be elected through each district meeting from nominations submitted by the congregations within the district. Standard term limits will apply with no exceptions for partial terms. The committee rotation will have the person from the district where Conference is being held rotating off the committee after that Conference. The committee would be put together in 2026 and begin its work planning the 2027 General Conference. This committee will be in charge of developing the annual Dunkard Brethren General Conference preaching and teaching program. This will include general keynote sessions and complementary and stand-alone workshop sessions in leadership, education, parenting, counseling, writing, speaking, Biblical studies, missions, discipleship, music, and worship. This will also include workshops for women taught by women and workshops specifically geared to the youth. The committee will have the discretion to pick speakers based on giftings and expertise in specific topics. The general outline of the sessions will be as follows, but the committee will have the discretion to change the schedule as needed.

Saturday

2 pm. Keynote Opening Message
3 pm. Multiple Workshops
7 pm. Keynote Message

Sunday

10 am. Keynote Message/Sunday School for Children
11 am. Keynote Message
2 pm. Keynote Message
3 pm. Missions Workshops
7 pm. Keynote Youth Message

Monday

10 am. Keynote Message
11 am. Multiple Workshops/SS for the Children
2 pm. Workshops
3 pm. Workshops
7 pm. Keynote Message

Tuesday

10 am. Keynote Message
11 am. Multiple Workshops/SS for the Children
2 pm. Workshops
3 pm... Service Activity
7 pm... Keynote Message

Wednesday

Business Meeting

Action by District Conference: Amended and passed to General Conference.
Action by General Conference: After explanation and discussion, motion to pass the query, with support. Ballot vote: Yes – 23 No – 23. Query is respectfully returned.

GC Time, Location and Officers

Date		**Conference Grounds**		**Town & State**
1927		Camp Meeting Grounds		Goshen, IN
1928		Camp Meeting Grounds		Goshen, IN
1929		Camp Meeting Grounds		Goshen, IN
1930				Greencastle, PA
1931				Ludlow Falls, OH
1932				Ludlow Falls, OH
1933		Mt. Olivet Assembly Park		Dillsburg, PA
1934		Central Manor Camp Grounds		Washington Boro, PA
1935				Alexandria, IN
1936		First Methodist Episcopal Church		Great Bend, KS
1937		Yellow Creek Lake Park		Claypool, IN
1938		Rhodes Grove Conference Grounds		Greencastle, PA
1939		Yellow Creek Lake Park		Claypool, IN
1940		Church of the Brethren		Quinter, KS
1941	spec	Pleasant Ridge Congregation		Montpelier, OH
1941		Rhodes Grove Conference Grounds		Greencastle, PA
1942		Brethren Retreat Grounds		Shipshewana, IN
1943		None		
1944		Rhodes Grove Conference Grounds		Greencastle, PA
1945		None		
1946		Presbyterian Church		Dallas Center, IA
1947		Brethren Retreat Grounds		Shipshewana, IN
1948		Rhodes Grove Conference Grounds		Greencastle, PA
1949		Fair Grounds		Turlock, CA
1950		Ohio Missionary Church Conference Grounds		Ludlow Falls, OH
1951		Nazarene Camp		Kansas City, MO
1952		Rhodes Grove Conference Grounds		Greencastle, PA
1953		Rothfuss Assembly Park		Hillsdale, MI
1954		Nazarene Conference Grounds		West Des Moines, IA
1955		Mission Springs Conference Grounds		Santa Cruz, CA
1956		Rhodes Grove Conference Grounds		Greencastle, PA
1957		Rothfuss Assembly Park		Hillsdale, MI
1958		Nazarene Conference Grounds		West Des Moines, IA
1959		Mission Springs Conference Grounds		Santa Cruz, CA
1960		Roxbury Holiness Camp Grounds		Roxbury, PA

1961		Wesleyan Methodist Camp Grounds		Fairmount, IN
1962		Nazarene Conference Grounds		West Des Moines, IA
1963		Bethany Bible College		Santa Cruz, CA
1964		Brethren in Christ Camp Grounds		Roxbury, PA
1965		Nazarene Camp Grounds		West Des Moines, IA
1966		Memorial Holiness Campgrounds		West Milton, OH
1967		Nazarene Beulah Park Camp Grounds		Santa Cruz, CA
1968		Roxbury Holiness Camp Ground		Roxbury, PA
1969		Covenant Heights Bible Camp Ground		Estes Park, CO
1970		Memorial Holiness Campgrounds		West Milton, OH
1971		Mission Springs Conference Grounds		Santa Cruz, CA
1972		United Christian Campground		Cleona, PA
1973		Maranatha Bible Camp Grounds		North Platte, NE
1974		Memorial Holiness Campgrounds		West Milton, OH
1975		Mission Springs Conference Center		Santa Cruz, CA
1976		United Christian Campground		Cleona, PA
1977		Maranatha Bible Camp		North Platte, NE
1978		Ohio Missionary Church Conference Grounds		Ludlow Falls, OH
1979		Mission Springs Conference Center		Santa Cruz, CA
1980		United Christian Camp Meeting Grove		Cleona, PA
1981		Maranatha Bible Camp		North Platte, NE
1982		Ohio Missionary Church Conference Grounds		Ludlow Falls, OH
1983		Mission Springs Conference Center		Santa Cruz, CA
1984		The Brethren in Christ Campgrounds		Roxbury, PA
1985		Maranatha Bible Camp		North Platte, NE
1986		Ohio Missionary Church Conference Grounds		Ludlow Falls, OH
1987		Mission Springs Conference Center		Santa Cruz, CA
1988		Roxbury Holiness Campgrounds		Roxbury, PA
1989		Maranatha Bible Camp		North Platte, NE
1990		Memorial Holiness Campgrounds		West Milton, OH
1991		Mission Springs Conference Center		Santa Cruz, CA
1992		Roxbury Holiness Campgrounds		Roxbury, PA
1993		Maranatha Bible Camp		North Platte, NE
1994		Memorial Holiness Campgrounds		West Milton, OH
1995		The Seventh Day Adventist Facility		Ceres, CA
1996		Roxbury Holiness Campgrounds		Roxbury, PA
1997		Maranatha Bible Camp		North Platte, NE
1998		Memorial Holiness Campgrounds		West Milton, OH
1999		Ceres Seventh Day Adventist Church		Ceres, CA
2000		Brethren in Christ Holiness Camp		Roxbury, PA

2001		Maranatha Bible Camp		North Platte, NE
2002		Memorial Holiness Campgrounds		West Milton, OH
2003		Modesto Church of the Brethren		Modesto, CA
2004		Roxbury Holiness Campgrounds		Roxbury, PA
2005		Maranatha Bible Camp		North Platte, NE
2006		West Milton Christian Conference Center		West Milton, OH
2007		Jenness Park Christian Camp		Cold Springs, CA
2008		Roxbury Holiness Campgrounds		Roxbury, PA
2009		Maranatha Bible Camp		North Platte, NE
2010		West Milton Christian Center		West Milton, OH
2011		Jenness Park Christian Camp		Cold Springs, CA
2012		Roxbury Holiness Camp		Roxbury, PA
2013		Maranatha Bible Camp		North Platte, NE
2014		Camp Alexander Mack		Milford, IN
2015		Aldersgate Camp		Turner, OR
2016		Roxbury Holiness Campgrounds		Roxbury, PA
2017		Central College		Pella, IA
2018		Camp Alexander Mack		Milford, IN
2019		Aldersgate Camp		Turner, OR
2020		None		
2021		Baker University		Baldwin City, KS
2022		Manchester University		North Manchester, IN
2023		Aldersgate Camp		Turner, OR
2024		Roxbury Holiness Campgrounds		Roxbury, PA
2025		Central College		Pella, IA

Moderator	Reading Clerk	Writing Clerk
1927 B.E. Kesler	R.W. Cocklin	L.I. Moss
1928 S.P. Van Dyke	L.I. Moss	F.B. Surbey
1929 J.A. Miller	L.I. Moss	Clayton Weaver
1930 J.L. Myers	L.B. Flohr	Theo. Myers
1931 J.A. Miller	T.C. Ecker	Ralph C. Eller
1932 J.L. Myers	Ezra L. Wolf	L.B. Flohr
1933 T.C. Ecker	A.G. Fahnestock	Ezra L. Wolf
1934 L.I. Moss	J.P. Robbins	Ord L. Strayer
1935 L.B. Flohr	A.G. Fahnestock	Theo. Myers
1936 J.A. Miller	J.P. Robbins	Ord L. Strayer
1937 A.G. Fahnestock	L.W. Beery	L.B. Flohr
1938 J.L. Myers	Theo. Myers	Ord L. Strayer
1939 B.E. Kesler	D.W. Hostetler	L.B. Flohr
1940 J.L. Myers	Harry Andrews	Ord L. Strayer
1941 J.L. Myers (spec.)	Roscoe Reed	Ord L. Strayer
1941 B.E. Kesler	Theo. Myers	Ray S. Shank
1942 A.G. Fahnestock	L.W. Beery	Harry Andrews
1943	No General Conference	
1944 D.W. Hostetler	Ray S. Shank	Howard J. Surbey
1945	No General Conference	
1946 L.B. Flohr	Howard J. Surbey	Ray S. Shank
1947 D.W. Hostetler	Harry Andrews	Roscoe Reed
1948 L.B. Flohr	George Replogle	Ray S. Shank
1949 Lawrence Kreider	Harry Andrews	Roscoe Reed
1950 Melvin Roesch	Vern Hostetler	Ray S. Shank
1951 A.G. Fahnestock	Harry Andrews	Roscoe Reed
1952 Melvin Roesch	Roscoe Reed	Vern Hostetler
1953 Howard J. Surbey	Hayes Reed	Harry Andrews
1954 Harry Andrews	Ray S. Shank	Vern Hostetler
1955 Vern Hostetler	Ammon B. Keller	Paul R. Myers
1956 A.G. Fahnestock	H. Edward Johnson	Harry Andrews
1957 Howard J. Surbey	Harry Andrews	Ord L. Strayer
1958 Vern Hostetler	H. Edward Johnson	Hayes Reed
1959 Paul R. Myers	Millard Haldeman	Ord L. Strayer
1960 Howard J. Surbey	James Kegerreis	Vern Hostetler
1961 H. Edward Johnson	Millard Haldeman	Roscoe Reed
1962 Paul R. Myers	Dale Jamison	Vern Hostetler
1963 Roscoe Reed	Millard Haldeman	Hayes Reed
1964 Howard J. Surbey	Paul Blocher	Vern Hostetler
1965 Vern Hostetler	Dale Jamison	Roscoe Reed
1966 Howard J. Surbey	Jacob Ness	H. Edward Johnson

Moderator	Reading Clerk	Writing Clerk
1967 David F. Ebling	Paul Blocher	Paul R. Myers
1968 Melvin Roesch	Jacob Ness	Walter Bird
1969 James Kegerreis	Dale Jamison	Paul Blocher
1970 Vern Hostetler	Joseph Flora	Ray S. Shank
1971 Ray S. Shank	James Kegerreis	Paul R. Myers
1972 H. Edward Johnson	Joseph Flora	Ray Reed
1973 James Kegerreis	Jacob Ness	Ray S. Shank
1974 Joseph Flora	Laverne E. Keeney	Paul Blocher
1975 Jacob Ness	Dale Jamison	Harley Flory
1976 Howard J. Surbey	William Carpenter	Joseph E. Flora
1977 Dale Jamison	Jacob Ness	Hayes Reed
1978 James Kegerreis	Joseph E. Flora	Harley Flory
1979 H. Edward Johnson	Jacob Ness	Hayes Reed
1980 Dale Jamison	Paul Blocher	Ray R. Reed
1981 H. Edward Johnson	Joseph E. Flora	William Carpenter
1982 Jacob Ness	Warren Smith	Hayes Reed
1983 H. Edward Johnson	Dale Jamison	Joseph E. Flora
1984 Joseph E. Flora	Galen Litfin	Harley Flory
1985 Dale Jamison	David L. Skiles	Ray R. Reed
1986 Harley Flory	Eugene Kauffman	William Carpenter
1987 H. Edward Johnson	Allen B. Eberly	Ray R. Reed
1988 Dale Jamison	Fred Pifer	Harley Flory
1989 Joseph E. Flora	Jacob Ness	Eugene Kauffman
1990` Ray R. Reed	Milton Cook	Fred Pifer
1991 Dale Jamison	Paul Stump	William Carpenter
1992 Jacob Ness	Dennis St. John	Harley Flory
1993 David L. Skiles	Fred Pifer	Ray R. Reed
1994 Harley Flory	Dennis St. John	Gene Kauffman
1995 Fred Pifer	Michael Wray	Dennis St. John
1996 Michael Wray	Dennis St. John	Harley Flory
1997 Fred Pifer	Rudy Shaffer	Marlin Marks
1998 Dennis St. John	Milton Cook	Robert Lehigh
1999 Fred Pifer	James Meyers	Marlin Marks
2000 Dennis St. John	Robert Lehigh	Milton Cook
2001 Harley Flory	Milton Cook	Marlin Marks
2002 Dennis St. John	James Meyers	Tom St. John
2003 James Meyers	Lloyd Lorenz	Harley Flory
2004 Fred Pifer `	Paul Stump	Milton Cook
2005 Lloyd Lorenz	Mark Cordrey	James Meyers
2006 Tom St. John	Mark Andrews	Robert Lehigh
2007 Fred Pifer	Merle Sweitzer	Milton Cook
2008 Dennis St. John	Mark Andrews	Marlin Marks
2009 Lloyd Lorenz	Robert Carpenter	Milton Cook
2010 Fred Pifer	Keith Snyder	Mark Andrews

Moderator	Reading Clerk	Writing Clerk
2011 James Meyers	Milton Cook	Robert Lehigh
2012 Robert Carpenter	Mark Andrews	Marlin Marks
2013 Fred Pifer	James Meyers	Robert Lehigh
2014 Dennis St. John	Mark Cordrey	Mark Andrews
2015 Mark Andrews	Justin Beck	Milton Cook
2016 Robert Lehigh	Milton Cook	Marlin Marks
2017 Fred Pifer	Dennis Myers	James Meyers
2018 Dennis St. John	Kevin Funk	Milton Cook
2019 James Meyers	Mark Cordrey	Robert Lehigh
2020	No General Conference	
2021 Mark Andrews	Ken Brock	Marlin Marks
2022 Dennis St. John	James Meyers	Ken Brock
2023 Lloyd Lorenz	Fred Pifer	Mark Andrews
2024 Mark Andrews	Chad Meyers	Bob Lehigh
2025 Mark Cordrey	Jason Carpenter	Mark Andrews

Love Feasts

1928. Sinking Springs, Pennsylvania, Congregation asks Annual Meeting of 1928, through District Meeting to consider the method of breaking bread at our Communion Services, on Scriptural basis and grant the same privilege to the sisters as the brethren enjoy.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: Request granted.

1928. Lower Cumberland, Pennsylvania Congregation asks Annual Meeting of 1928, through District Meeting to take definite action on our sisters breaking bread in the Communion Services.

Answer: We consider this covered by the answer to the previous query on the same subject, from Sinking Springs, Pennsylvania.

1929. (1) We, the Eldorado Church in council, petition Annual Conference of 1929, through District Meeting, to decide that instead of standing to give thanks for the bread and cup at communion services, we remain seated and bow our heads.

(2) Also, we ask that members kneel instead of standing at the closing prayer of the communion services.

Answer by District Meeting: Passed to Annual Conference.
Answer: Passed.

1932. Inasmuch as there is some difference in the manner of conducting the Love Feast in different congregations; therefore, causing a lack of unity in service, we, the Waynesboro Congregation ask Annual Meeting, through District Meeting of 1931, to appoint a committee to consider prayerfully and carefully the following, and report to Annual Meeting in 1933.

(a) An examination sermon be preached in the afternoon.

(b) While surrounding the tables, the communicants bow their heads while some brother stands and offers prayer.

(c) The officiating Brother shall while holding the bread, stand and ask blessing for same.

Passed to District Meeting.
Answer by District Meeting: Passed to Annual Meeting with the request that a committee be appointed to formulate a complete outline or program for Love Feast services, and report to Annual Meeting of 1933.
Answer by Annual Meeting: Passed.
Committee: Elders J.A. Miller, Lewis B. Flohr, B.E. Kesler.

1933. We, the committee appointed to report to Annual Meeting of 1933 a complete outline or program for the Love Feast service, have to report as follows:

1. Examination service, whether held in immediate connection with the ordinances or separated from them by an intermission, consisting of singing; suitable scripture; prayer, kneeling; reading 1 Corinthians, 11th chapter, in whole or in part; examination sermon; examination prayer, kneeling, privilege and invitation to both brethren and sisters to offer short prayers audibly, and closing with the Lord's prayer; singing. — Adopted.

2. Love Feast service proper; Opening devotional consisting of singing; appropriate scripture; prayer, kneeling. — Adopted.

3. Feet-washing, Reading John 13, whole or in part; washing and wiping of feet. Amended— Feet-washing, followed by the holy kiss. Reading John 13, whole or in part; washing and wiping of feet. —Adopted as amended.

4. Lord's Supper: Table uncovered; asking of a blessing by a minister, standing, while the members remain seated and bow their heads; eating of the Supper in reverence and silence; returning of thanks by a minister, standing, while the members remain seated and bow their heads; covering of tables. —Adopted.

5. Communion of the bread and cup; reading of John 19 or other appropriate scripture while the officiating Elder or minister prepares the bread by separating the strips; the salutation; asking a blessing on the bread by the officiating minister, standing and holding a piece thereof, while the members remain seated and bow their heads; the breaking of the bread by each member to the next, brethren to brethren and sisters to sisters, the officiating brother starting the breaking among the brethren, and a sister, to whom is handed the bread by the officiating brother starting it among the sisters; asking a blessing on the cup by the officiating minister, standing and holding the cup, while the members remain seated and bow their heads; passing the cup in the same manner as the bread, each to the next.
— Amended by striking out "or other appropriate scripture." Adopted as amended.

6. Closing devotions; Singing; general prayer by one of the elders or ministers present, all kneeling, members and other; closing hymn. — Adopted.

7. General: The officiating brother makes appropriate remarks and gives such suggestions and directions as may be necessary from time to time during the progress of the services, and he as well as other ministering brethren speak on the services as circumstances allow during the services; during the passing of the cup singing is thought appropriate. The clearing of the tables may be done at such time as suits the convenience of the local congregation. — Adopted.

Equipment — In order that we may think and do the same things over the brotherhood, we believe the equipment for love feast purposes should be uniform; we therefore recommend the following:

1. Table covers should be wide enough to cover supper. — Adopted.

2. Towels should be of sufficient length so that they may gird the user; towels with strings or ties should not be used. —Adopted.

3. The vessel used in washing feet should be of metal so as to answer the description of bason as nearly as possible. — Adopted.

4. Table equipment: The soup should be eaten from a common and not from individual plates or dishes, so as to correspond to the time-honored practice of the church as well as the scripture which shows the dipping into, or eating from, a common, not individual dish.

Committee — J. A. Miller, B.E. Kessler, Lewis B. Flohr
Report adopted as a whole as amended.

1934. The minutes of 1933 Annual Meeting were corrected on sixth page, item 3 (on the observance of feet-washing) to read: "Feet-washing: Reading John 13, whole or in part; washing and wiping of feet followed by the salutation of the Holy Kiss."

1936. *(This Query was not received in time to appear on the printed list of business, but upon being offered to the delegate body, was admitted.)*
We, the Waterford Congregation, Waterford, California, ask Annual Meeting, through District Meeting, to clarify the matter in regard to the use of wine or grape juice at the communion service, inasmuch as some congregations are not a unit on this.

Answer by General Conference; Only sweet, or unfermented grape juice should he used at communion services.

1944. For the convenience of those who have to make the communion bread, and have not had experience in making it, and since there is a wide difference in the way it is made, to be more uniform and to be helpful, the Vienna Congregation asks General Conference through District Meeting of 1944, that the following recipe, which contains neither leaven nor seasoning be adopted: 6 standard measuring cups of flour, or 1-1/2 pounds; 1/2 pound butter, preferably unsalted; 1 pint whole milk.

Rub butter and flour together as for pastry; add milk; knead until small blisters appear. Roll 3/8-inch-thick on baking sheets; mark in strips 1 inch wide; prick closely with fork; bake in moderate oven (375 degrees). This will serve 50 or 60.

Answer. Request granted. Passed to District Meeting.
Answer by District Meeting: Passed to General Conference.
Action by General Conference:
Placed in the minutes and recommended for use where satisfactory results are not now obtained.

1951.We, the Carthage Congregation, ask General Conference, through the District Meeting of the First District, that in order to have a more uniform practice over the Brotherhood, at the time of our Communion service, that the words, "This bread which we break is the Communion of the

body of Christ," be used when breaking the Communion bread, and the words, "This cup of the New Testament is the communion of the blood of Christ," be used when passing the cup.

Action by District Meeting: We approve the request and send the paper to General Conference.
Action by General Conference — Passed.

1952. The following has been noticed in travels throughout the Brotherhood. In some congregations the method of starting the washing of feet is this: As John 13:4-5 is reread the Officiating Minister rises from supper, lays aside his garments, etc., and begins to wash the feet of the brother sitting next him or across the table from him: whereas in other congregations the method is this: As John 13:4-5 is reread the brother sitting across the table from the Officiating Minister rises from supper, lays aside his garments, etc., and begins to wash the feet of the Officiating Minister. When this is finished the Officiating Minister then washes the feet of the brother sitting next to him and so on around. Seeing the desirability of uniform practice in the Brotherhood, the Vienna Congregation asks General Conference through District Meeting, First District, that it set forth the order in which these things are to be performed and that this order be included in the pending revision of the Polity Booklet.

Answer: Request granted. Passed to District Meeting.
Answer by District Meeting: Passed to General Conference and requested a study be made by a committee of three, looking toward the unification of feet washing in all its aspects.
Action by General Conference: Query returned.

1952. In view of the lack of uniformity in practice in the Brotherhood, and in accordance with the command given in 1 Corinthians 11:21-22, 33, the Vienna, Va. Congregation asks General Conference through District Meeting, First District, that all members be required to refrain from partaking of food in the church on the evening in which they also will partake of the Lord's Supper. Further, the Vienna Congregation asks General Conference through District Meeting, First District that it counsel and advise its members against partaking of food at home under the same situations as above lest "One be hungry and another be drunken."

Answer: Request granted. Passed to District Meeting.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Paper returned.

1952. Since many members engaged in farming are absent from the examination service in order to attend to necessary work at home and return in time for the final service of the Love Feast, we the Vienna, Va. Congregation ask District Meeting of 1952 to ask General Conference to decide that the Examination service should be so timed that all members would have opportunity to be present.

Answer by Congregation: Request granted. Sent to District Meeting.
Answer by District Meeting: Paper approved and passed to General Conference.
Action by General Conference: Passed.

1961. The Dallas Center Dunkard Brethren Church asks General Conference of 1961 through District Meeting, District No. 3 to decide the proper way to dispose of the unused portion of the bread and cup at our communion service.

Action by District Meeting: Passed to General Conference.

It was decided that a committee of five be appointed to canvass the congregations of the Brotherhood to determine the practice of the Brotherhood In caring for the unused portion of the communion bread and cup and to bring a report and a recommendation to General Conference of 1962.

Committee: Howard Surbey, Hayes Reed, A. G. Fahnestock, Harry Gunderman, W. S. Reed.

1962. Report of Committee in answer to Query No. 5, page 21, 1961 General Conference Minutes.

From a canvass of the Elders of the Brotherhood, the following are the main points which were received:

1. The sacredness of the communion service and of the emblems of Christ's body should be taught.

2. Different congregations have different ways of disposing of the unused portions of the bread and cup.

3. There is some dissatisfaction, because some nonmembers and even members, have disrespectfully consumed portions of the bread and cup immediately after the services.

4. Several have felt it wise, to have a uniform plan among our congregations for disposal of the unused portions of the bread and cup.

Recommendations of the Committee appointed by General Conference:

In order for the Dunkard Brethren Church "to carry out the spirit and principle of the New Testament" in disposal of the unused portion of the Bread and the Cup after Communion services, we, the Committee selected by General Conference, submit the following:

1. Only the portions of the Bread and Cup, consumed during the services, are commemorative of Christ's broken body and shed blood.

2. Their sacredness is best exemplified: (a) By giving only to communicants at the services.
(b) By being consumed by no one immediately after the services.

3. Unused portions of the Bread and the Cup should be divided for later consumption, similar to other leftover food, (re-read item 1).

A. We recommend that an Official be in charge of: removal from the tables, storage and later disposition to; aged and infirm, children and members, as thought best.

Committee: Howard Surbey, Hayes Reed, A. G. Fahnestock, Harry Gunderman, W. S. Reed.
Action by General Conference: Adopted,

1972. Query No. 2. Owing to the lack of unity in practice throughout the Brotherhood, we the Winterhaven Congregation ask, through Fourth District Meeting, that General Conference decide that the brethren and sisters are to wear an outer garment to the Lord's Table, which is to be removed before washing feet.

We ask this decision be made so all participating in the Love Feast might better follow the example of Jesus, when He put aside His outer garment before washing the Apostles' feet. (John 13:4)

Action by District Meeting: Passed to General Conference.
Action by General Conference: Respectfully returned.

1976. We, the Dallas Center Congregation of the Dunkard Brethren Church, petition General Conference through District Meeting of the Third District 1976, that item 4, page 8, of the 1969 edition of the Dunkard Brethren Church Policy be changed by replacing the word minister in line 2 and in line 5, with the word brother.

4. Lord's Supper: Table uncovered; asking of a blessing by a minister, standing, while the members remain seated and bow their heads; eating of the Supper in reverence and silence; returning of thanks by a minister, standing, while the members remain seated and bow their heads; covering of tables. [Editor Insertion]

We also ask that item 3, page 10, be deleted.

3. The vessel used in feet-washing should be of metal so as to answer the description of bason as nearly as possible. [Editor Insertion]

Action by District Meeting: Passed to General Conference.
Action by General Conference:
First section of above query passed. Second section of query amended to read as follows:

The vessel used in feet washing should be of material so as to answer the description of basin as nearly as possible.

Second section passed as amended.

1994. We, the Quinter Dunkard Brethren Church, Ask General Conference, through District Meeting, Third District, to establish a local church option to use individual communion cups on the tables and a common pitcher which would be passed from member to member with the

appropriate statement on the “communion of the blood of Christ.” This would allow a common and unified fulfillment of this ordinance.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

Manual

1929. *REQUESTS.* The Elders in session asked that a Church Manual be arranged for. And further, that the matter be placed in the hands of the Board of Publication. Number to be printed about 500.
Answer: Request granted.

1935. We, the Plevna Congregation ask Annual Conference of 1935, through District Conference to state whether or not our Church Manual has been accepted by Annual Conference; if not, why not?

Answer: We ask Annual Meeting to either approve or disapprove the Manual.
Passed to Annual Meeting.
Answer by Annual Conference, that we approve of Manual.

Manual Revision (1946-1950)

1946. The Vienna Congregation, District No. 1, Dunkard Brethren Church, asks General Conference through District Meeting of 1946 to appoint a committee of three Elders to revise the Church Manual to conform to the decisions of General Conference, and to recommend such additional changes to General Conference as they may deem needful.

Answer: Request granted.
Passed to District Meeting.
Action by District Meeting: Passed to General Conference with request that an estimate of cost of printing Manual be supplied also.
Action by General Conference: Passed.

Committee approved: D. W. Hostetler, A. G. Fahnestock, and Lewis B. Flohr.

1947 *Report of Committee on Revising Church Manual*:

We, the committee appointed by last General Conference to revise the Church Manual, desire to report progress, but we have not been in position to complete the work.
D. W. Hostetler, A. G. Fahnestock, Lewis B. Flohr. Committee continued.

1948. Revision of Church Manual:

To the General Conference, Dunkard Brethren Church, Inc., 1948. We, the Committee appointed to revise the Church Manual, have to report considerable progress. we feel the need of instructions on two matters, in order to complete the work satisfactorily.

1. We find some variances between the Manual and the Polity; some of these might appropriately be cared for by revision in the Polity, but we consider we are without authorization to offer such revisions. We can prepare them for consideration of next General Conference, if so authorized.

2. Where a revision affects only a word, or a few words, we do not deem it necessary to have it printed for General Conference, but in cases where the revisions are considerable, they will be printed in the Monitor and the business sheets for General Conference, unless we are otherwise instructed.

Action by General Conference: Committee authorized to prepare alterations for approval of General Conference,1949.

1949. Report of Committee on revising the Church Manual:

Unfinished Business
To the Dunkard Brethren General Conference, 1949:
We, your committee appointed to revise the Church Manual, report the following as the revised form of the Manual:

CHAPTER 1. **Church Membership, Covenant and Baptism**.

The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the Church.

By conviction of sin, conversion and confession of our sins, by faith in Father, Son, and Holy Spirit, as revealed to us by the Holy Scriptures, and baptism by trine immersion, we enter into covenant relation with one another, as one body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the church in knowledge, holiness and prosperity; to promote spirituality, humility and peace; to sustain its worship, ordinances, and doctrines, and cheerfully to contribute of the means that God gives us, for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor, and every other good work that tends to the enlargement of Christ's kingdom on earth and the good of its subjects.

We also engage to live truthful and exemplary lives before the world; to have private devotions in our family; to religiously instruct and educate our children; to labor for the physical and spiritual good of our neighbors and those with whom we associate; to be honest and upright in all our dealings, faithful in our engagements, and exemplary in our deportment; to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering that best of all rules, "Do unto others as you would have others do unto you. ”

Baptism.

Baptism is administered of water, and this, entered into sincerely and in proper spiritual purpose, is succeeded by the baptism of the Holy Spirit. Being born of water and of the Spirit in entrance in the Kingdom of God here on earth.

The applicant, or person applying for baptism, after answering that they are willing to conform to the Scriptures as understood by the Church, that they, after hearing the reading of Matt. 18:10-22, are willing to be governed by that Scripture in the adjustment of personal difficulties that may arise, is taken into water of the proper depth so that when they kneel down the water will immerse the body when bowed forward in the name of each of the Holy Trinity.

When properly settled upon the knees, the applicant is asked the three following question, which are answered “Yes."

1. Do you believe that Jesus Christ is the Son of God and that He brought from Heaven a saving Gospel?
2. Do you willingly renounce the Devil with all the sinful pleasures and practices of this world?
3. Do you covenant with God through Christ to be faithful unto death?

Then the Elder or Minister administering the baptism says: On this confession of faith which you have made before God and these witnesses I baptize you for the remission of sins, in the name of the Father, and of the Son, and of the Holy Spirit, timing the three immersions of the body under

the water to the words as spoken.

While the applicant retains the kneeling posture, the administrator lays his hands on the head of the one baptized and prays for the forgiveness of his or her sins, the bestowal of the Holy Spirit and His comforting influence and guidance, and that his or her name be written in the Lamb's Book of Life.

On coming up out of the water the one baptized is received by hand and kiss into church fellowship.

CHAPTER 2. **The Church Visit**. Omit church visit from Manual, (leaving it in Polity).

CHAPTER 3. **Church Officials.**

The Eldership or Bishopric is the highest office in the Church. Elders are advanced from the ministry to the Eldership in the congregation where they reside and hold their membership. The authority to ordain elders shall be and is vested in the elders of the district; the request may originate in the official body of the congregation, the presiding elder of the congregation, or in the District Elders' Meeting.

The elders assembled at District Meeting shall consult as to the ordination of all elders to be effected in the District. If a majority of the elders decide that the ordination should be made, they shall appoint a committee of two or more elders who shall go to the church and, in council with it, if they find no Gospel objections, the ordination shall be made.

Elders when conducting an election for any official position or in ordaining an elder should inform the congregation as to disqualifications, such as divorce, separation from wife, lack of faithfulness and not being in order. If any member desires to vote for one so disqualified, they should be informed accordingly. In all cases the appropriate Scripture pertaining to the work in hand should be read.

<u>The Ordination Charge</u>

Dear Brother (naming him),
the Church having called you to the ministry of the word, and on trial found you faithful, now proposes to ordain you an Elder or bishop, by the laying on of hands of the presbytery. In ordaining you an Elder, the Church gives you all the rights, authority and responsibilities of the office. You are authorized to preside in council meetings in which official members are tried, at home, or in other congregations when called to do so; to preside in District Meeting or in General Conference; to give the charge to ministers and deacons and install them into their respective offices. It will be your duty to faithfully preach the word, and to care for the spiritual needs of all of the members, being yourself an example to the Church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless.
It will be your duty in all the affairs of the Church, when presiding over a congregation, to counsel with your official brethren and the Church, taking the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind, and in no way to Lord it over God's heritage. In restoring transgressors to membership in the Church, you will require them to make

acknowledgement of their errors, and ask forgiveness of the Church, and promise thenceforth to live faithfully to their vows.

Being in the Eldership or Bishopric, you are equal with all other Elders; this phrase nevertheless, in the apostolic injunction, "Ye younger submit yourselves to the elder," still applies to you. The Church will not allow you to depart from the order of the general Brotherhood in faith and practice, but will hold you to the faith and practice of the Scriptures as defined by the Brotherhood in General Conference assembled. You are forbidden to speak in public, teach, preach, or write out of harmony with, or in opposition to, or derogatory to the position or stand of the Church, as expressed by the proceedings of, or provisions made and approved by General Conference. Should you manifest an arbitrary, self-willed and domineering spirit, the Church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you and. reduce you to the ministry, the laity, or even expel you from membership if necessary.

Now, Dear Brother, (naming him),
do you willingly accept the position into which the Church hereby proposes to put you? And do you in good faith, without any mental reservation, accept and adopt all the doctrine and practice of the General Brotherhood, in her plainness of dress and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren, everywhere, to observe and enforce all the faith and practices of the General Brotherhood?

After the one being ordained has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following:
Having heard the charge of your husband, do you as his helpmeet freely and unrestrainedly covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being ordained, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Ministers

According to the Apostolic example and the custom and usage of the early church, our ministers are chosen to that office from the congregation at such time as the congregation may decide. It is thought best not to give opportunity for electioneering but once the official council has decided to put the matter before the congregation, the work should proceed. Whether the membership approves the holding of an election should be ascertained by private vote. If they approve the holding of an election, then the appropriate Scriptures are read and the qualifications stated, following which special prayer for the guidance of the Holy Spirit is entered into. Then the members of the congregation vote by appearing before the elders conducting the election to name the one, they believe on prayerful consideration and guidance of the Holy Spirit, suited for

the ministry. After the vote has been taken, the officials conducting the election, announce the name of the one having the largest number of votes elected. However, if the vote is too scattering, or if a majority of the members declare they have no choice for the office, no election should be announced or declared. The brother who has been elected is then asked to come forward and interrogated if he is willing to accept the office and to conform to the usages and requirements of the Church. If he answers affirmatively, he is then, or at some early convenient time, installed. In installing ministers, the following form is used:

Charge To Minister

Dear Brother, (naming him),
the Church having chosen you for the ministry, and having confidence in your fidelity and integrity, authorizes you to preach the Gospel, appoint meetings for preaching according to the general order and practice of the Dunkard Brethren Church, to administer the ordinance of baptism, and also to give the instructions preceding baptism when requested by the presiding elder to do so; to take the counsel of the Church on the admission of applicants for baptism, to officiate at love-feast in the absence of an elder, or when requested to do so by the elder or elders present, to solemnize the rite of marriage according to the laws of the State and usages of the Church; to conduct funerals, and to assist in anointing the sick when a second elder is not procurable. You are not authorized to install officers in the Church, nor to give an official charge, such as I am now doing; nor to preside in council when an official of the Church is being tried or dealt with; nor to make appointments in any congregation unless specifically so authorized by the presiding elder.

You are forbidden to speak in public, teach, preach, or write, out of harmony with, or in opposition to, or derogatory to the position or stand of the Church as expressed by the proceedings of, or provisions made and approved by the General Conference.

You will understand that while the Church now invests you with the rights and privileges enumerated, she will hold you to the Apostolic injunction "Ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble" (1 Peter 5:5).You are if possible more than ever amendable to the councils of the Church; and if you manifest an arbitrary self-will, and domineering spirit, the same authority which now gives you these privileges will, if need requires it, suspend you, and take from you all the authority she now gives you, and even deprive you of membership.
After the one being installed has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following:
Having heard the charge to your husband, do you as his helpmeet freely and unrestrainedly covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being installed, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Deacons

Deacons are elected in the same way as ministers, and are installed after the following form:

Charge to Deacon

Dear Brother, (naming him),
feeling the need of help in the deacon' s office, the Church has seen fit to call you into that important service. In serving in this capacity, it is your duty to visit the sick, the poor and distressed, and report their condition, that their wants may be attended to. In the work of administering to the needy, a correct account should be kept and reported to the Church. Itis also your duty to attend to the annual visit, from house to house.

When matters of importance are to be investigated, it is your duty, when requested, to accompany the Elder or Minister, or you may be sent alone to investigate the matter and report.

At Lovefeast time it is your duty to see that the necessary preparations are made, that the tables are served, and that everything is attended to in proper time and order. Likewise, also when a District Meeting is held in your congregation.

It is your duty to assist the ministry, when called upon, by reading the Scriptures, leading in prayer, and to bear testimony to what has been said by the minister. When there is no one in the ministry present, it is your duty to take charge of the meeting, conducting the services in the regular way, even to commenting on the Scriptures and exhorting, if it can be done to edification.

After the one being installed has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following:
Having heard the charge to your husband, do you as his helpmeet freely and unrestrainedly covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being installed, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Presiding Elders

Paul’s instruction to Timothy was to ordain Elders in all the churches, and when practicable this is to be desired and practiced.

The Church, in order to avoid confusion and uncertainty as to responsibility, and to secure proper oversight of the congregation: uses the method of choosing from among the Elders one to preside over the congregation. It is thought best to have a fixed term of office of two or three years for the presiding eldership.

Presiding Elders are elected by the congregation by a private vote before a committee of two elders, preferably from outside the congregation. If two elders are not available, one with a minister to assist, or even a disinterested deacon in case of need, may conduct the election for a presiding elder.

Other Officials

In addition to elders, ministers and deacons, each congregation should have three or five Trustees, a Treasurer, and a Clerk.

TRUSTEES. The duties of the trustees are to have oversight of all church property, and to see that all deeds are properly made, recorded, and preserved.

TREASURER. The treasurer shall receive all funds and pay all bills as directed by the Church. He shall keep correct book of accounts, and as often as called for, shall make a written report, same to be meant of funds so received and paid. Once a year he shall make a written report, same to be audited by two auditors appointed by the Church for that purpose.

CLERK. The clerk shall keep an accurate record of the proceedings of all Church councils, fill out certificates of membership, take charge of all records, and keep a record of the membership of the congregation. Or a congregation may designate a separate clerk to keep the record of membership.

CHAPTER 4. **Anointing the Sick.**

We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in His Church, and should be attended to, at the request of the sick, by the elders of the Church. "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:14.

The Scriptural specification is for the anointing to be performed by two Elders. In practice, the Church has permitted a minister, or even a deacon in extreme cases, to assist an elder when a second elder is not at all available.

The anointing service appropriately consists of singing a hymn, in whole or in part, and reading of James 5:10-18 with comments thereon, followed by prayer. This prayer may well include petition for the spiritual preparation of the one to be anointed, those performing the anointing, as well as in behalf of all humanity.

When deemed expedient, the applicant for the anointing should be questioned as to their desire, purpose, or object in calling for the anointing, followed by such other questions as may seem profitable in light of the Scriptural teaching on anointing.

The sick member is then raised to a sitting posture, if convenient, and the Elder leading in the work holds forth his hand and the one assisting pours oil into the hand of the leading Elder who applies it to the head of the sick. Similarly, this is done a second and a third time, the leading

Elder using the words, successively,
"We anoint you, Dear Brother (or Sister), in the name of the Lord unto the perfecting of your faith, unto the healing of your body, and unto the forgiveness of all your sins".
This is followed by the laying on of hands on the head of the one being anointed, by the two brethren and closing with the Lord's prayer.

CHAPTER 5. **Council Meetings.**

Council Meetings are of two kinds, the Official Council and the Church or Congregational Council.

OFFICIAL COUNCIL. The Official Council consists of all the officials of the congregation present, and is presided over by the presiding elder of the congregation or some other elder designated by him. In the absence of an elder a minister may preside in the Official Council but only to consider matters within the scope of the charge given to him as a minister.

The business of the Official Council is to prepare the program of business for the Church Council; a majority of officials favoring an item of business makes it a business for the Church Council. Also, to give attention and appropriate care to other matters pertaining to the welfare of the Church.

CHURCH COUNCIL. Church Councils are composed of all members present belonging to the congregation.

The presiding elder of the congregation shall be the moderator in all Church Councils. in his absence, or by his request any elder or minister present may act as moderator.

It shall be the duty of the Moderator to keep order, and state and explain propositions. He shall cause the meetings to be opened and closed with prayer, and shall call for the business of the meeting in the following order:

1. The reading of the minutes of the previous meeting as may be needed for information.
2. Receive letters of membership of members who have moved into the congregation.
3. Give letters of membership to those who have moved out of the congregation.
4. Hear reports of committees and other unfinished business.
5. New business.
6. Reading of minutes for correction and approval.

Matters affecting the local church, the district or the general brotherhood are proper subjects for the Church Council to handle, and its decisions are final on purely local matters.

A minority when acting in harmony with decisions of General Conference cannot be overruled.

On all important matters each member 12 years of age and over should vote, "Silence for consent," not sufficient.

CHAPTER 6. Present material in manual remains, with minor change.

Church Trials

Church trials are conducted with fairness and equality.

The accused shall be supplied a copy of the charges, signed by the author, at least ten days before trial., unless a shorter time is agreed upon.

Gospel evidence is necessary to conviction, outside testimony may be used corroboratively.

Matt. 18 applies to all matters strictly personal. Trespasses of a general nature are handled on general principles.

All actions of the church are to be respected by the membership.

Here transfer Rehearing and Restoring and Committees, page 4 Polity, adding to par. no. 3 — committees may, in case of appeal, require the appellant to deposit sufficient funds with the proper treasurer to cover the estimated expense.
Here transfer par. 4, page 25, Polity.

Individual Elders have neither the authority nor justification to go into other congregations and interest themselves in trouble there, nor to meddle in it in any way.

CHAPTER 7. **Sunday Schools.**

Eliminate all in this chapter except the fine print on pages 28 and 29 of Manual.

Insert as introductory:
General Conference has established the following methods for organizing and conducting Sunday Schools.

CHAPTER 8. **Omit.**

CHAPTER 9. **The Marriage Relation.**

First of all, the Elder or Minister requested to perform a wedding ceremony, should assure himself that the parties thereto are Spiritually and legally marriageable.

Manual material retained with slight change.

CHAPTER 10. **Burial Service.**

Omit wording on page 35, Manual, and on page 36 to the word "the" in 3rd line. The large type wording, top of page 38 of Manual is changed to read: "When convenient and practicable, a suitable hymn or hymns may be sung at the grave.

At the proper time the following committal of the body to the earth may be used:

CHAPTER 11. **Omit.**

CHAPTER 12. Already disposed of by transfer to Chapter 5.

In view of the fact that, once the revision of the Church Manual is finally approved, there will most likely be need of considerable revision of the Polity, we recommend that this report be spread on General Conference Minutes until the succeeding General Conference.

Incidental to the above recommendation, it probably would speed the work if this year's General Conference give some consideration to questions arising in connection with the revision of the Manual, such as:

1. Omission of certain chapters, as recommended.
2. Duplication of matter in Polity and Manual.
3. Omission of certain matter from Polity.
4. Question of revision of Polity after revision of Manual is completed.
5. And possibly other items.

Respectfully submitted,
A. G. Fahnestock, Lewis B. Flohr, Committee.

The Conference decided to spread the report of this committee on the minutes to be acted upon at General Conference next year.

1950. Report of Committee to Revise Church Manual:

We, your committee appointed to revise the Church Manual, report the following as the revised form of the Manual:

CHAPTER 1. **Church Membership, Covenant and Baptism.**

The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the church.

By conviction of sin, conversion and confession of our sins, by faith in Father, Son, and Holy Spirit, as revealed to us by the Holy scriptures, and baptism by trine immersion, we enter into covenant relation with one another, as one body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the church in knowledge, holiness and prosperity; to promote spirituality, humility and peace; to sustain its worship, ordinances, and doctrines, and cheerfully to contribute of the means that God gives us, for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor, and every other good work that tends to the enlargement of Christ's kingdom on earth and the good of its subjects.

We also engage to live truthful and exemplary lives before the world; to have private devotions in our family; to religiously instruct and educate our children; to labor for the physical and spiritual good of our neighbors and those with whom we associate; to be honest and upright in all of our dealings, faithful in our engagements, and exemplary in our deportment, to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering that best of allures, "Do unto others as you would have others do unto you. "

BAPTISM.

Baptism is administered in water, and this, entered into sincerely, and in the answer of a good conscience toward God, is succeeded by the baptism of the Holy Spirit. Being born of water and of the Spirit is the entrance into the Kingdom of God here on earth.

The applicants, or persons, applying for baptism, after answering that they are willing to conform to the scriptures as understood by the church, that they, after hearing the reading of Matt. 18:10-22, are willing to be governed by that scripture in the adjustment of personal difficulties that may arise, are taken into water of proper depth so that when they kneel down the water will immerse the body when bowed forward in the name of each of the Holy Trinity.

When properly settled upon the knees, the applicant is asked the three following questions, which are answered, “Yes."

1. Do you believe that Jesus Christ is the Son of God and that he brought from Heaven a saving Gospel?
2. Do you willingly renounce the Devil with all the sinful pleasures and practices of the world?
3. Do you covenant with God through Christ to be faithful unto death?

Then the Elder or Minister administering the baptism says: On this confession of faith which you have made before God and these witnesses I baptize you for the remission of sins, in the name of the Father, and of the Son, and of the Holy Spirit, timing the three immersions of the body under the water to the words as spoken.

While the applicant retains the kneeling posture, the administrator lays his hands on the head of the one baptized and prays, for the forgiveness of his or her sins, the bestowal of the Holy Spirit and His comforting influence and guidance, and that his or her name be written in the Lamb's Book of Life.

On coming up out of the water the one baptized is received by hand and kiss into church fellowship.

CHAPTER 2. **The Church Visit.**

For the church visit there is no direct Scriptural authority, but it has always been a practice in the church as a means to an end. The end desired is that all the members may be in unity and peace, so that they may participate in the Communion services in a worthy manner. (1 Cor. 11:27).

The visit is made by the deacons of the church, it being part of their official duty. Ministers have the liberty to make, or assist in making, the visit if they think it best that they should do so, especially in cases where deacons have had no experience in this kind of churchwork. In cases of necessity, lay members may also be called upon to assist in the visit.

The design of the visit is to determine the spiritual condition of the members, and if there is any trouble existing in the minds of any in regard to their faith, or any trouble between member and member, it is the duty of those making the visit to inquire into the nature of such troubles, and, as far as possible, assist in having them satisfactorily adjusted and removed. If this cannot be done, they must be reported to the church.

The visit is made prior to the Communion meetings, and it is thought best that two should go together and go from house to house. The importance of this visit cannot be overestimated, and therefore it should be made with great care, taking time enough at each house, when practicable, to have a season of worship with the family.

As a guide to the character of the visit, the following form of questions has been submitted:

1. Are you still in the faith of the Gospel, as you declared when you were baptized?
2. Are you, as far as you know, in peace and union with the church?
3. Will you still labor with the brethren for an increase of holiness, both in yourself and others?
4. Liberty should be given to members to bring anything they may desire to, and which they may think the good of the church requires, before the visiting brethren.

After all the members have been visited, the deacons, or those who make the visit, report what they have found, or the condition of the members, at a church-meeting appointed for the purpose and to make the necessary arrangements for Communion services.

CHAPTER 3. **Church Officials**.

The Eldership or Bishopric is the highest office in the Church. Elders are advanced from the ministry to the Eldership in the congregation where they reside and hold their membership. The authority to ordain elders shall be and is vested in the elders of the district. The request may originate in the official body of the congregation, the presiding elder of the congregation, or in the District Elders' Meeting.

The Elders assembled at District Meeting, or when called together at any other time, shall consult as to the ordination of all Elders to be effected in the district. If a majority of the Elders decide that the ordination should be made, they shall appoint a committee of two or more elders who shall go to the church and, in council with it, if they find no Gospel objections, the ordination shall be made.

Elders when conducting an election for any official position or in ordaining an elder should inform the congregation as to disqualifications, such as divorce, separation from wife, lack of faithfulness and not being in order. If any members desire to vote for one so disqualified, they

should be informed accordingly. In all cases the appropriate scripture pertaining to the work in hand should be read. (1 Pet. 5:1-4; 1 Tim. 3:1-7; Titus 2:1; 2 Tim. 2:1-4; 2 Tim. 4:1-5.)

The Ordination Charge

Dear brother (naming him),
the Church having called you to the ministry of the word, and on trial found you faithful, now proposes to ordain you an Elder or bishop, by the laying on of hands of the presbytery. In ordaining you an Elder, the church gives you all the rights, authority and responsibilities of the office. You are authorized to preside in council meetings in which official members are tried, at home, or in other congregations when called to do so; to preside in District Meeting or in General Conference; to give the charge to ministers and deacons and install them into their respective offices. It will be your duty to faithfully preach the word, and to care for the spiritual needs of all the members, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless.

It will be your duty in all the affairs of the church, when presiding over a congregation, to counsel with your official brethren and the church, taking the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. In restoring transgressors to membership in the church, you will require them to make acknowledgement of their errors, and ask forgiveness of the church, and promise thenceforth to live faithfully to their vows.

Being in the Eldership or Bishopric, you are equal with all other Elders; this phrase nevertheless, in the apostolic injunction, "Ye younger submit yourselves to the elder, " still applies to you. The church will not allow you to depart from the order of the general Brotherhood in faith and practice, but will hold you to the faith and practice of the Scriptures as defined by the Brotherhood in General Conference assembled. Should you manifest an an arbitrary, self-willed and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you and reduce you to the ministry, the laity, or even expel you from membership if necessary.

Now, dear brother (naming him),
do you willingly accept the position into which the church hereby proposes to put you? And do you, in good faith, without any mental reservation, accept and adopt all the doctrine and practice of the General Brotherhood, in her plainness of dress and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren, everywhere, to observe and enforce all the faith and practices of the General Brotherhood?

After the one being ordained has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following:
Having heard the charge to your husband, do you as his helpmeet, freely and unrestrainedly, covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being ordained,

accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Ministers

According to the Apostolic example and the custom and usage of the early church, our ministers are chosen to that office from the congregation at such time as the congregation may decide. It is thought best not to give opportunity for electioneering but once the official council has decided to put the matter before the congregation, the work should proceed. Whether the membership approves the holding of an election should be ascertained by private vote. If they approve the holding of an election, then the appropriate scriptures are read and the qualifications stated, following which special prayer for the guidance of the Holy Spirit is entered into. Then the members of the congregation vote by appearing before the elders conducting the election to name the one, they believe, on prayerful consideration and guidance of the Holy Spirit, suited for the ministry. * After the vote has been taken, the officials conducting the election, announce the name of the one having the largest number of votes elected. However, if the vote is too scattering, or if a majority of the members declare they have no choice for the office, nonelection should be announced or declared. The brother who has been elected is then asked to come forward and interrogated if he is willing to accept the office and to conform to the usages and requirements of the church. If he answers affirmatively, he is then, or at some early convenient time, installed. In installing ministers, the following form is used:

Charge To Minister

Dear brother, (naming him),
the church having chosen you for the ministry, and having confidence in your fidelity and integrity, authorizes you to preach the Gospel, appoint meetings for preaching according to the general order and practice of the Dunkard Brethren Church, to administer the ordinance of baptism, and also to give the instructions preceding baptism when requested by the presiding elder to do so; to take the counsel of the church on the admission of applicants for baptism, to officiate at Lovefeast in the absence of an elder, or when requested to do so by the elder or elders present; to solemnize the rite of marriage according to the laws of the State and the usages of the church; to conduct funerals, and to assist in anointing the sick when a second elder is not procurable. You are not authorized to install officers in the church, nor to give an official charge, such as I am now doing; nor to preside in council when an official of the church is being tried or dealt with; nor to make appointments in any congregation unless specifically so authorized by the presiding elder.
You will understand that while the church now invests you with the rights and privileges enumerated, she will hold you to the Apostolic injunction, “Ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.” (1 Peter 5:5.) You are, if possible, more than ever amenable to the councils of the church; and if you manifest an arbitrary self-will, and domineering spirit, the same authority which now gives you these privileges will, if need requires it, suspend you, and take from you all the authority she now gives you, and even deprive you of membership.

After the one being installed has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following:
Having heard the charge to your husband, do you as his helpmeet, freely and unrestrainedly, covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being installed, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Deacons

Deacons are elected in the same way as ministers, and are installed after the following form:

Charge To Deacon

Dear brother (naming him),
feeling the need of help in the deacon's office, the church has seen fit to call you into that important service. In serving in this capacity, it is your duty to visit the sick, the poor and distressed, and report their condition, that their wants may be attended to.

In the work of administering to the needy, a correct account should be kept and reported to the church. It is also your duty to attend to the annual visit, from house to house.

When matters of importance are to be investigated, itis your duty, when requested, to accompany the Elder or minister, or you may be sent alone to investigate the matter and report.

At Lovefeast time it is your duty to see that the necessary preparations are made, that the tables are served, and that everything is attended to in proper time and order. Likewise, also when a District Meeting is held in your congregation.

It is your duty to assist the ministry, when called upon by reading the Scriptures, leading in prayer, and to bear testimony to what has been said by the minister. When there is no one in the ministry present, it is your duty to take charge of the meeting, conducting the services in the regular way, even to commenting on the Scriptures and exhorting, if it can be done to edification.

After the one being installed has answered satisfactorily the foregoing questions, his wife, if a member, should be asked the following:
Having heard the charge to your husband, do you as his helpmeet, freely and unrestrainedly, covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being installed, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity, in the usual orderly way.

Church Officers

In addition to elders, ministers, and deacons, each congregation should have a presiding Elder, three or five Trustees, a Treasurer, and a Clerk.

PRESIDING ELDER — Paul's instruction to Timothy was to ordain Elders in all the churches, and when practicable this is to be desired and practiced.

The church, in order to avoid confusion and uncertainty as to responsibility, and to secure proper oversight of the congregation; uses the method of choosing from among the Elders one to preside over the congregation. It is thought best to have a fixed term of office of 2 or 3 years for the presiding eldership.

TRUSTEES — The duties of the trustees are to have oversight of all church property, and to see that all deeds are properly made, recorded, and preserved.

TREASURER The Treasurer shall receive all funds and pay all bills as directed by the church. He shall keep a correct book of accounts, and as often as called for, shall lay before the church council a statement of funds so received and paid. Once a year he shall make a written report, same to be audited by two auditors appointed by the church for that purpose.

CLERK — The clerk shall keep an accurate record of the proceedings of all church councils, fill out certificates of membership, take charge of all records, and keep a record of the membership of the congregation. Or a congregation may designate a separate clerk to keep the record of membership.

CHAPTER 4. **Anointing the Sick.**

We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in His church, and should be attended to, at the request of the sick, by the elders of the church. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14)

The Scriptural specification is for the anointing to be performed by two Elders. In practice, the church has permitted a minister, or even a deacon in extreme cases, to assist an elder when a second elder is not at all available.

The anointing service appropriately consists of singing a hymn, in whole or in part, and reading of James 5:10-18 with comments thereon, followed by prayer. This prayer may well include petition for the spiritual preparation of the one to be anointed, those performing the anointing, as well as in behalf of all humanity.

When deemed expedient, the applicant for the anointing should be questioned as to his or her desire, purpose, or object in calling for the anointing, followed by such other questions as may seem profitable in light of the Scriptural teaching on anointing.

The sick member is then raised to a sitting posture, if convenient, and the elder leading in the work holds forth his hand and the one assisting pours oil into the hand of the leading elder who applies it to the head of the sick. Similarly, this is done a second and a third time, the leading elder using the words, successively,
"We anoint you dear brother (or sister) in the name of the Lord unto the perfecting of your faith, unto the healing of your body, and unto the forgiveness of all your sins". This is followed by the laying on of hands on the head of the one being anointed, by the two brethren and closing with the Lord's prayer.

CHAPTER 5. **Council Meetings.**

Council Meetings are of two kinds, the official Council and the Church or congregational council.

Official Council. The official council consists of all the officials of the congregation present, and is presided over by the presiding elder of the congregation or some other elder designated by him. In the absence of an elder, a minister may preside in the official council but only to consider matters within the scope of the charge given to him as a minister.

The business of the official council is to prepare the program of business for the church council; a majority of officials favoring an item of business makes it business for the church council. Also, to give attention and appropriate care to other matters pertaining to the welfare of the church.

Church Council. Church councils are composed of all members present belonging to the congregation.

The presiding elder of the congregation shall be the moderator in all church councils. In his absence, or by his request any elder or minister present may act as moderator.

It shall be the duty of the Moderator to keep order, and state and explain propositions. He shall cause the meetings to be opened and closed with prayer, and shall call for the business of the meeting in the following order:

1. The reading of the minutes of the previous meeting as may be needed for information.
2. Receive letters of membership of members who have moved into the congregation.
3. Give letters of membership to those who have moved out of the congregation.
4. Hear reports of committees and other unfinished business.
5. New business.
6. Reading of minutes for correction and approval.

Matters affecting the local church, the district or the general Brotherhood are proper subjects for the church council to handle, and its decisions are final on purely local matters.

A minority when acting in harmony with decisions of General Conference cannot be overruled. On all important matters each member 12 years of age and over should vote, "Silence for consent, " not sufficient.

RULES OF ORDER

Officers and Members

1.The Moderator having taken the chair and called the meeting to order, the other officers shall, at his direction, take their respective seats.

2. The Moderator shall restrain the members within parliamentary usage.

3. The Moderator shall have the preference to speak on points of order, but should always give an opportunity to any other member to express his opinions.

4. Any person addressing the meeting or Chair shall rise.

5. A member is not entitled to the floor until he has addressed the Chair, and has been recognized by the Chair.

6. If two or more members rise and address themselves to the Chair at the same time, or nearly so, he should give the floor to the member whose voice he first heard.

7. The person by whom a motion is made should be entitled to the first speech.

8. If a member be misrepresented by a speaker, he should be entitled to the floor to defend himself.

9. A member shall not be interrupted while speaking, except to call him to order, to ask leave to explain, or to state a matter of privilege.

10. A member, digressing from the matter of the question, or using improper language against the meeting or any member, shall be called to order.

11. A member called to order shall take his seat until the point is decided (unless he is permitted to explain), after which he may continue his remarks if the meeting does not object.

Appeals

12. If the decision of the Chair is not satisfactory, an appeal may be made immediately after the decision has been rendered by the Moderator.

13. An appeal must be made by motion, seconded by three members.

14. The question is then stated by the Moderator: “Shall the decision of the Chair stand as the decision of the meeting?" After having been open for debate, it is decided as any other question.

15. The Moderator is allowed to take part in the debate, either from the Chair, or by appointing a chairman pro tempore while he occupies the floor.
16. A motion to lay an appeal on the table is always in order.

Motions and Resolutions

17. When a motion, made and seconded, has been stated by the Moderator, or caused by him to be read, it is in the possession of the meeting.

18. Before a motion is in the possession of the meeting, it is not in order for any other motion to be made, or for any member to speak on it.

19. After a motion is in the possession of the meeting, it cannot be withdrawn by the mover, if objections are made to the withdrawal, unless he obtains leave to do so, by a motion made and seconded as in other cases.

20. Before a motion has been stated or read, it is competent for the mover to withdraw or modify it without any motion for the purpose.

21. When a motion is regularly before the meeting, no other motion can be received unless it is privileged.

22. No motion can be made without rising and addressing the Chair, and being called to by the Moderator.

23. When a question has been decided, a motion to reconsider it cannot be made before some other motion or business has intervened.

24. Motions to suppress a useless or inexpedient proposition, are the previous question and indefinite postponement.

Motions to defer the consideration of a question are postponement to some future time and to lie on the table.

25. A question of order may be raised by any member, and is decided without discussion by the Moderator, as follows: "The point is well taken, or, the point is not well taken," as the case may be. If his decision is not satisfactory, however, any member may appeal from it and have the question decided by the meeting, subject to the rules for appeal.

Debate

26. No member shall interrupt another while speaking, except in accordance with Rule No. 9.

27. No person, in speaking, shall be allowed to mention a member then present by his name; but shall describe him as the member who spoke last, or last but one, or on the other side of the question, or by some other equivalent expression.

28. No person shall digress from the matter of the question under debate, to fall upon the person of another, and to speak reviling, nipping, or unmannerly words of, or to, him.

29. All motions, resolutions, etc., are debatable, except: (1) A motion to adjourn; (2) a motion to lie on the table; (3) a motion for the previous question; (4) a motion to read a paper, pending a question.

Order and Succession of Question

30. When a question is regularly before the meeting, no other question can be put except:
(1) Privileged Questions: Motion to adjourn, question of privilege, motion for orders of the day;
(2) Incidental Questions: Question of order, motion for the reading of papers, withdrawal of a motion, suspension of a rule, amendment of an amendment;
(3) Subsidiary Questions: Motion to lie on the table, postpone to a day certain, commitment, amendment, postpone indefinitely.

These motions are arranged in their order of precedence among themselves.

31. A motion to adjourn, unqualified, takes precedence of all others, and is always in order, except:
(1) When a member is speaking;
(2) when the meeting is voting;
(3) when no business has been transacted since a motion to adjourn has been decided in the negative.

32. When no other business is before the meeting, a motion to adjourn may be amended. When it supersedes the pending question, it must simply be to "adjourn, "without any particular day added, and cannot be amended.

33. A motion to adjourn, except to a day certain, is not debatable.

34. A motion to lie on the table decided affirmatively, removes the matter before the meeting, until by a motion and vote it be again taken up.

35. A motion to lie on the table cannot be amended, nor can it be debated.

36. When a member moves the previous question, and this is seconded, the Chair must immediately put the question: “Shall the main question be now put?" A negative decision suppresses the main question for the day. If decided in the affirmative, the main question is to be put immediately.

37. A motion for the previous question cannot be amended or debated.

38. A motion to postpone to a day certain may be amended by substituting one day for another.

39. A subject should be referred to a committee when more careful consideration is required then can be given in the meeting. A subject may also be recommitted.

40. A motion to commit or recommit may be amended by substituting one committee for another, by altering the numbers, or by instructions.

41. In form, an amendment may be made by:
(1) Inserting or adding certain words;
(2) striking out certain words;
(3) striking out certain words, and inserting or adding others.

42. An amendment may be amended, but an amendment to an amendment cannot be amended.

43. An amendment to an amendment must be decided first.

44. A vote either adopting or rejecting an amendment cannot afterward be altered, except to reconsider.

45. A motion to postpone indefinitely may be amended by making it to a day certain. A matter indefinitely postponed cannot be renewed.

Taking the Question

46. The Moderator having stated the question, he puts it in the affirmative, thus: "As many as are of opinion that (repeating the question) say Aye"; and then in the negative, thus: "As many as are of a different opinion, say No."

47. If the Moderator is unable to decide the question by his ear, or if any member desires it, he shall direct the meeting to divide by rising, that the vote may be counted.

48. If the members are equally divided, it then becomes the duty of the Moderator to give the casting vote; in doing which he may give his reasons.

Yeas and Nays

49. Any vote may be decided by yeas and nays when ordered by seven members. Every member present is required to vote.

50. In order to take a question by yeas and nays, both sides are stated at once, as follows: "As many as are of opinion that (stating the question) will, when their names are called, answer Yes; and as many as are of a different opinion will, when their names are called, answer No."

51. After the question has been thus put, the Secretary shall call the roll, and each member, as his name is called, shall rise and answer Yes or No.

52. When the vote has been taken, the Secretary shall read over the list of names, first on the affirmative, then on the negative, to afford an opportunity for correcting any mistakes that may have been made in recording the votes, after which he shall count the votes and report the number to the Moderator, who will then declare the result to the meeting.

53. During the progress of the vote, no motion is in order, nor can the debate be renewed.

Reconsideration

54. Any motion may be reconsidered, provided the motion for reconsideration be made and seconded by members who voted with the majority.

55. If the motion for reconsideration prevails, the subject is then open for debate on the original motion, in the same manner as if that motion had never been passed.

Committee

56. A Committee may be appointed to consider any particular subject, to obtain information, or to perform certain duties.

57. A Committee may be instructed by the meeting at the time of appointment, or while in the performance of its duties, if necessary.

58. The number on a special Committee shall be determined by the Moderator, or by the members of the meeting.

59. The member first named by the Moderator shall act as Chairman, or the Committee shall elect its own Chairman, unless he be designated by the mover of the motion to appoint.

60. A Committee once discharged may be revived. A Committee appointed for one purpose, may perform other duties of the same or different character.

CHAPTER 6. **Rules in Case of Offenses.**

Our rules are based on those given in the 18th chapter of Matthew, and are as follows:

1. When an offense is given to a member, in language or conduct, if the offense relates only to himself, the offended shall, without consulting any one, go to the offender with an honest purpose to be reconciled, if possible. If satisfaction is given, he shall forgive and no more be said about it.

2. If satisfaction be not given, it shall be the duty of the offended to select one or two to go with him, choosing such as he may deem best adapted to effect a reconciliation, with whom he shall again converse with the offending brother. If satisfaction then be given, the matter shall be forgiven and no further complaint be made.

3. If these efforts both fail to secure a reconciliation, it shall be the duty of the offended to lay the matter before the church, and submit to her action in the case.

4. If any member of the church shall be publicly guilty of any crime or gross impropriety, it shall be the duty of the member, knowing the transgression, to inform the elder, who shall see or write to the offender, and inform him that the matter will be laid before the church, that he may appear in his own defense.

5. When common report charges a crime against a member, it shall be the duty of the one hearing it to report it to the elder, who shall have the member visited or informed of the report, and if there is reason to believe that it is true, to have the most judicious steps taken to ascertain its correctness, and then lay the report and its evidence before the church for action in the case.

6. When circumstances are impractible to have a member who is reported to have been guilty of crime visited, it shall be the duty of the elder, hearing of such crime, to take the most judicious measures to ascertain the truthing regard to the report, and lay the matter before the church.

7. If a member, having erred, shall voluntarily confess it to the church, and manifests satisfactory repentance, no further proceedings shall be taken against him except in cases of public scandal or gross immoralities.

8. Every member against whom any charge is preferred, shall have the privilege of speaking in his own defense.

9. Written testimony of individuals who are not members, and have good moral characters, may be admitted as confirmatory evidence in cases of discipline.

10. If members fail to give satisfaction to the church in relation to charges preferred against them, or persistently refuse to appear before the church when notified to do so, they shall, by a majority vote, be expelled.

Church Trials

Church trials are conducted with fairness and equality.

The accused shall be supplied a copy of the charges, signed by the author, at least ten days before trial, unless shorter time is agreed upon.
Gospel evidence is necessary to conviction, outside testimony may be used corroboratively.

Matt. 18 applies to all matters strictly personal. Trespasses of a general nature are handled on general principles.

All actions of the church are to be respected by the membership.

Rehearing And Restoring

1. Restoration may be effected where the petitioner resides or where the rehearing is had. In case a member is disfellowshipped or an official is deposed, and moves into another congregation, the Church where the member was disfellowshipped or deposed must give her consent before the member is restored to full membership or official position.

2. The rehearing may be had where the party resides by mutual agreement.

Committees

1. General or District Conferences may grant request for committees when they feel every reasonable effort to settle difficulties, has failed.

2. Committees report their work to the body appointing them. In case of appeal the work of committees becomes final when ratified by the body appointing them.

3. Committees shall say who shall pay their expenses, except in case of appeal, the expense shall be borne by the party losing the case. Committees may, in case of appeal, require the appellant to deposit sufficient funds with the proper treasurer to cover the estimated expense.

4. Elders shall be tried by a committee of three elders, as shall be provided for in advance by the District Elders' Meeting. The following shall be the method of procedure: Where an elder persists in a course not in harmony with the usages and general order of the Brotherhood as defined by General Conference, he shall have a fair trial before the church where his membership is held. If he refuses to be tried or persists in being insubordinate when tried, they shall, whether favored by a majority of the church or not, depose him from office, and if need be, relieve him of membership, and such action shall be respected by all the churches until it is overruled by a committee from General Conference, or until he is reinstated by a majority of the church where his membership is held, favored also by a majority of the Elders of the District.

It is to be understood in this connection that the Elders, having the oversight of the Brotherhood at large (par. 1, page 19, Polity Booklet), have full authority, when acting as Standing Committee, to send committees on their own initiative or otherwise, whenever they deem that the welfare of the Brotherhood requires it, and the authority of a committee when so sent extends even to the hearing of charges against Elders and action thereon
.
Individual Elders have neither authority nor justification to go into other congregations and interest themselves in trouble there, nor to meddle in it in any way.

CHAPTER 7. General Conference has established the following **methods for organizing and conducting Sunday Schools**:

Art. 1. Wherever practicable, nominations are to be made by the official body of the church.

Art. 2. Where Article 1 is practicable, Church Council to vote by ballot for choice from the nominations, the one receiving the highest number of votes to be the superintendent; then from not less than two nominations, the assistant superintendent is to be elected the same way. Children under twelve years of age not to vote.

Art. 3. Where Articles 1 and 2 practicable, other officers and teachers to be elected by Church Council. All such to be in the order and good standing in the church.

Art. 4. Brethren having the above qualifications should be preferred for adult and intermediate classes as teachers; while sisters might be used for juvenile classes.

Art. 5. All library books, or periodicals, used by the school should pass careful censor of the official board of the church.

Art. 6. Sending of delegates to County, State, National or World-wide conventions is misleading and an injury to the best interests of the school and should not be allowed.

Art. 7. Pageants, Cantatas, Pantomimes and Dramatizations of any kind and performances having special costumes, banners and such like are following stage life and should not be tolerated.

Art. 8. Contests, games and plays of any kind, should be very carefully guarded against, because of serious injury to the church interests.

Art. 9. The Sunday school should be conducted exclusively for the training of the pupils for consecrated church life and the salvation of their precious souls.

Art. 10. Teachers' meetings are helpful when properly conducted. "Let all be done decently and in order." God being witness to all that we do.

Art. 11. Organized classes lead to harmful practices and therefore should not be tolerated.

Art. 12. Teach all Sunday school scholars to stay for church services when there is any following the school hour.

CHAPTER 8. **The Marriage Relation.**
First of all, the Elder or Minister requested to perform a wedding ceremony, should assure himself that the parties thereto are scripturally and legally marriageable.

The marriage relation is of Divine appointment, being instituted by God and recognized by Christ and his apostles. The power and wisdom of our Heavenly Father was not more strikingly displayed in the framing of the material universe, than in his plan of placing the inhabitants of the earth in families. The constitution of the sexes, and their mutual dependence upon each other, were, as our Saviour clearly showed, designed and appointed from the beginning. Hence the

sacredness of the marriage relation. Established in Eden, it has been perpetuated in successive dispensations, by which God has sought to promote the welfare of the human race. In all history, examples, both positive and negative, have been accumulating to prove that the highest interests of humanity center in the family. It is an institution of most sacred importance, and therefore should be entered into understandingly, having in view all the sacred obligations belonging to it. The minister of the Gospel, in performing the ceremony, should try to impress upon the minds of those entering the marriage relation, the sacredness of the institution and the grave responsibilities that they assume as they enter the new relation.

As a guide, and for the convenience of our ministers, the following forms of marriage ceremony are submitted:

FORM NO. 1

When the parties present themselves before the minister, he may say:

Marriage is an institution of Divine appointment, sanctioned by Christ and his apostles, and designed to increase human happiness and support social order.

In the Bible, which should be your constant companion, you will find all needed instructions as to your duties toward each other.

As you have now presented yourselves before me for the purpose of being united in holy matrimony, in token of your decided choice for each other, as partners for life, you, _____and _____ will please join right hands.

(*Joining of hands*.)

Do you solemnly promise, before Almighty God and these witnesses, to receive each other as husband and wife, agreeing to perform the duties growing out of this relation, pledging yourselves to love each other, and to make every reasonable exertion to promote each other's happiness, until the union into which you are now entering is dissolved by death?

(*Both answer in the affirmative*.)

In view of the promises you have now made, I do, by virtue of the authority vested in me as a minister of the Gospel, pronounce you husband and wife. And what God hat joined together, let no man put asunder.

The ceremony is concluded by offering a short prayer.

FORM NO. 2

After meeting the parties on the floor for the purpose of marriage, the minister says, addressing the man:

"Do you take this woman to be your lawful wedded wife, performing towards her all the moral and Christian functions of the marriage state, forsaking all others and cleaving to her alone until separated by death?"

Answer by the man, "I do. "

Addressing the woman:
"Do you take this man to be your lawful wedded husband, performing towards him all the functions of the marriage state, forsaking all others and cleaving to him alone until parted by death?"

Answer by the woman, ”1 do.”

The parties now join hands and the minister will say:

Upon the promises which you have made before God and these witnesses, I do now, by the authority vested in me as a minister of the Gospel, pronounce you husband and wife, and what God hath joined together let no man put asunder.

The minister now lays his right hand on the joined hands of the parties married, and offers an appropriate short prayer.

CHAPTER 9. **Burial Service.**

The services held at the grave differ in different localities, in accordance with the forms learned by those who officiate. Hence, we have no form, that has received the general sanction of the church, to give, but for the accommodation of those who wish something as a guide on these solemn occasions, we offer the following suggestions:

Our funeral services are conducted about the same as the general public preaching services, except that the subject used should be in harmony with the occasion, and part of the discourse should be directed to the family of the deceased and the immediate friends.

SERVICES AT THE GRAVE — After the body has been placed in or over the grave, an appropriate Scripture may be read. We suggest the following:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and

this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. 15:41-58).

When convenient and practicable, a suitable hymn or hymns may be sung at the grave.

At the proper time, the following committal of the body to the earth may be used:

"Forasmuch as it has pleased Almighty God in his wise providence to remove from us the soul of the departed, we therefore commit_____body to the ground, earth to earth, and dust to dust, looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in them shall be raised and changed and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things to himself."

Following this, a short prayer may be offered, and then dismiss the congregation.

Respectfully submitted,
A. G. Fahnestock, Lewis B. Flohr, D. W. Hostetler, Committee.

Action by General Conference: Revised form of the Manual was amended and accepted as appears above, and decided that the Publication Board have same printed.

Manual Revision (1970-1972

1970. We, the Waynesboro Congregation, petition General Conference of 1970, through District Meeting, District No. 1, that: Since the supply of Church Manuals is nearly exhausted, a committee of three Elders be appointed to coordinate the Church Manual with the 1969 revised Polity Booklet and make any other changes advisable, to bring the Church Manual up to date,

Action by District Meeting: Passed to General Conference.
Action by General Conference: Approved.

The following Committee was appointed:
Ray S, Shank, H. Edward Johnson and Paul Blocher. Approved by General Conference.

1972. REPORT OF THE COMMITTEE appointed by1970 General Conference, in answer to Query No. 1, "to coordinate the Church Manual with the 1969 Revision of the Polity Booklet and make any other changes advisable."

SUBMITTED AS FOLLOWS: We recommend the Following:

1. That only the following be printed on page 1, everything else be eliminated:

Dunkard Brethren Church Manual
Published by authority of General Conference,
Board of Publication,
Dunkard Brethren Church, Inc.
REVISED - 1971
Obtainable from the Secretary of the Publication Board.

2. Page 2 - That the "Table of Contents" be placed in the rear of the Manual.

3. In Chapter 1, page 3, add, after 3rd paragraph, "An applicant for membership from another denomination, who has knowingly been disowned, or left that denomination because of offenses caused by him, be required to right the wrong committed in that denomination before being taken into membership in the Dunkard Brethren Church" (Minutes of 1969, Page 18, No. 1),
ALSO
"Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine immersion for the remission of sins, after being fully instructed, as are all applicants for membership, and are to be asked to make the usual answer acceptance, approved by the Church Council." (Minutes of 1969, page 18, No. 2).

4. Pages 8 and 9 - MINISTERS - After the third sentence, add "A two-thirds majority is necessary for an election to be held." (Minutes of 1967, page 18, No. 1).

After sentence 5, add "For an election, a brother must receive a majority of votes cast. If two are tie (or nearly so) a two-thirds majority of the congregation is necessary to decide whether to declare both elected."

Omit sentence seven (Minutes of 1967, Page 19, No. 4).

Make sentence six read - "After the vote has been taken, the officials conducting the election, announce the name or names, or declare no election. " (Minutes of 1967, page 19 adopted for Part 3).

Add, at the end of sentence 8, "as outlined in the Polity Booklet (Mentioning especially the Bible as the inspired Word of God, the Deity Article I, the atoning sacrifice of Christ"). (Minutes of 1967, page 19, No. 5).

5. Charge to Ministers, page 9 and 10 - Add, at close of paragraph two, "Do you promise to respect the responsibilities and authority now vested in you, and to abide by the instructions which you have just received?" (Minutes of 1967, page 19, No. 6).

6. Page II - Make paragraph under "DEACONS" to read, "Deacons are elected in the same way as Ministers. Therefore, the foregoing recommendations will apply to election of Deacons also." (Minutes of 1967, page 19, No. 7).

7. PRESIDING ELDER, page 12 - add this paragraph after paragraph two, as the third paragraph, "No Elder shall be elected as presiding Elder of any congregation without the majority of the votes of members present, at the time of the election." (Minutes of 1953, page 7, query 7.)

8. Pages 18 and 19 - "Order and succession of question'' - Add, on page 19, as No. 46, "All doctrinal queries or petitions with their answers, be voted on by ballot. All other business optional, by ballot or otherwise. (Minutes of 1969, page 19, No. 6.)

9. Eliminate page 20, numbers 46 through 53, and Nos. 54 and 55 on page 21. These are not used and may be covered in other Rules.
Committee: Ray S. Shank, Paul Blocher, H. Edward Johnson

1971. General Conference Action.
That this report be spread on the minutes and approved for printing subject to the approval of 1972 Delegate Body.

1972. General Conference Action: Report approved.

Manual Revision (1985-1987)

1985. Standing Committee presented the question of revising the Church Manual. Unanimous consent was given by the delegate body to revise the Church Manual and that the work be presented to General Conference for approval before printing.

Elders Harley Flory, Edward Johnson and Charles Leatherman were nominated by Standing Committee and approved by General Conference to prepare the revision.

1986. Report of **Committee to Revise Church Manual**, Page 9 of 1971 Manual where bold type "MINISTERS" to be replaced with pertinent data No. 134:

ELECTION FOR OFFICIALS
134.

1. Before an election for any church official is called for in a congregation, a majority of the officials must be in favor of holding said election.

2. According to the Apostolic example and the custom or practice of the early church, our ministers and deacons are chosen from the congregation. It is thought best not to give opportunity for electioneering; so when the official council has approved the election, the work should proceed.

3. In all meetings for an election, the presiding elder should have charge, either conducting the opening devotions or choosing another to do so.

4. After the opening devotions are concluded, the presiding elder announces to the congregation the purpose of the committee's presence and turns the service over to them.

5. The committee proceeds with the work as follows: In privacy they receive the ballots of each individual in a ballot box. (A two-thirds majority must favor an election before it can be held and only members twelve years old and older are eligible to vote.)

6. If a favorable vote is obtained, the committee then announces an election making such remarks as are appropriate and stating that the election is for the number of ministers and/or deacons requested by the officials (one, two, or three, etc.).

7. The committee proceeds with the meeting reading II Timothy 2:1-4 and II Timothy 4:1-5 for ministers and II Timothy 3:1-13 for deacons, followed by comments as the Spirit may lead, also stating disqualifications such as divorce, separation from wife, lack of faithfulness, not in the order of the church, and not upholding Conference decisions. Following this, a special prayer is engaged in by the congregation, seeking the guidance of the Holy Spirit in the election.

8. The voice of the church is then taken in privacy by ballot vote. Ballots are to be dropped in a box in the presence of the Election Committee.

9. When voting for one official, one name is placed on the ballot. When voting for two officials for the same office, two names are to be placed on the ballot. When voting for three officials for the same office, three names are to be placed on the ballot.

10. The following chart is a guide for ministers and deacons:

Number Voting in Cong.	Voting for one	Voting for 1 and 2 are nearly tie	Voting for 2	Voting for 3
12	7	5 by2/3maj.	7 each	7 each
18	10	8 by2/3maj.	10	10
25	13	11	13	13
32	17	14	17	17
40	21	18	21	21
48	25	22	25	25
55	28	25	28	28
60	31	26	31	31
68	35	30	35	35
75	38	34	38	38
100	51	46	51	51

Only those having required number of votes be installed.

"After the vote has been taken" on page 10 be followed as in present Manual.
On page 14 before bold type "CHURCH OFFICERS" we propose to insert from 1980 Polity, page 5, item 3: Good, loyal, faithful, and true officials, after accepting the instructions and requirements applying to all applicants for membership in the Dunkard Brethren Church, may be accepted in their respective office as follows:

A—Ministers and Deacons, in the same office.

B—Elders may be accepted as ministers only.

C—Their placement in office is to be approved by an affirmative vote of the Congregation.

D—The method of placement into office in such cases is the regular installation service as given in the church manual.

E—In all Councils involving officials, the Discipline Committee of thern District shall be in charge, with the cooperation of the presiding elder, so as to avoid accusations of congregationalism.

Add one sentence on page 23, item 46: *Doctrinal queries shall require a two-thirds majority to pass*.

Committee: Elders Harley Flory, Edward Johnson, Charles Leatherman

A motion was made and passed that this item be placed back in the hands of the committee for further study and brought back to General Conference of 1987.

1987. Report of **Committee to Revise Church Manual**, Page 9 of 1971 Manual where bold type "MINISTERS" to be replaced with the following:

ELECTION FOR OFFICIALS

1. Before an election for any church official is called for in a congregation, a majority of the officials must be in favor of holding said election.

2. According to the Apostolic example and the custom or practice of the early church, our ministers and deacons are chosen from the congregation. It is thought best not to give opportunity for electioneering; so when the official has approved the election, the work should proceed.

3. In all meetings for an election, the presiding elder should have charge, either conducting the opening devotions or choosing another to do so.

4. After the opening devotions are concluded, the presiding elder announces to the congregation the purpose of the committee's presence and turns the service over to them.

5. The committee proceeds with the work as follows: In privacy they receive the ballots of each individual in a ballot box. (A two-thirds majority must favor an election before it can be held and only members twelve years old and older are eligible to vote.)

6. If a favorable vote is obtained, the committee then announces an election making such remarks as are appropriate and stating that the election is for the number of ministers and /or deacons requested by the officials (one, two, or three, etc.)

7. The committee proceeds with the meeting reading II Timothy 2:1-4 and II Timothy 4:1-5 for ministers and II Timothy 3:1-13 for deacons, followed by comments as the Spirit may lead, also stating disqualifications such as divorce, separation from wife, lack of faithfulness, not in the order of the church, and not upholding Conference decisions. Following this, a special prayer is engaged in by the congregation, seeking the guidance of the Holy Spirit in the election.

8. The voice of the church is then taken in privacy by ballot vote. Ballots are to be dropped in a box in the presence of the Election Committee.

9. When voting for one official, one name is placed on the ballot. When voting for two officials for the same office, two names are to be placed on the ballot. When voting for three officials for the same office, three names are to be placed on the ballot.

10. For an election to be effected when voting for officials, a majority vote is necessary.

11. When voting for one and two are tied (or nearly so) each shall receive at least 40% of the votes cast on ballots. Only those having the required number of votes to be installed after a 2/3 majority of the congregation approves of such action.

"After the vote has been taken" on page 10 be followed as in present Manual.

On page 14 before bold type “CHURCH OFFICERS” we propose to insert from 1980 Polity, page 5, item 3: Good loyal, faithful and true officials, after accepting the instructions and requirements applying to all applicants for membership in the Dunkard Brethren Church, may be accepted in their respective office as follows:

A—Ministers and Deacons, in the same office.

B—Elders may be accepted as ministers only.

C—Their placement in office is to be approved by an affirmative vote of the Congregation.

D—The method of placement into office in such cases is the regular installation service as given in the church manual.

E—In all Councils involving officials, the Discipline Committee of the District shall be in charge, with the cooperation of the presiding elder, so as to avoid accusations of congregationalism.

Add one sentence on page 23, item 46: Doctrinal queries shall require a two-thirds majority to pass. *Committee: Elders Harley Flory, Edward Johnson, Charles Leatherman*

Paragraph 2, line 3 following “official”, insert the word ‘council’. Paragraph 7, line 2 should be 1 Timothy 3: 1-3.

The work of the committee was approved as corrected.

Having considered the work of the committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2023 Standing Committee, ask 2024 General Conference to approve this installment of that project. The committee has reviewed, edited, and arranged from the beginning of the section of Methods and Governments of the Dunkard Brethren Church through the end of the Polity for greater clarity and ease of use. This work has been considered and approved by 2023 Standing Committee. 2023 Standing Committee asks General Conference to approve the submitted material.

Elder Lloyd Lorenz - Moderator Elder Fred Pifer - Reading Clerk Elder Mark Cordrey - Writing Clerk

****** Submitted Material, Query #3 ******

METHODS AND GOVERNMENT of the DUNKARD BRETHREN CHURCH

METHODS

1. Loyalty to the faith and order of the church is essential to Her welfare and success. Only Brothers and Sisters who believe and observe the doctrines and practices of the church are placed on programs at District and General Conferences.
2. Members composing General and District Conferences must be supportive of the church in their appearance and must be in harmony with Her doctrines and practices.
3. These members are supplied with credentials by the congregation sending them, showing the date and Conference for which that credential blank is valid.

GOVERNMENT

This government is maintained through General and District Conferences and Local Church Councils.

GENERAL CONFERENCE

1. All Elders present constitute the Standing Committee and these brethren, along with all Ministers and Deacons present, are the voting body of Conference.
2. General Conference adopts rules to govern its deliberations and conduct of its business.
3. General Conference exercises jurisdiction in all matters that may originate in its body, and final jurisdiction over matters important to the Brotherhood appealed from District Conferences.
4. Decisions made by General Conference must be fully respected by the churches, unless they are revoked by the same authority.

DISTRICT CONFERENCES

1. One Elder may convene a District Meeting which has been properly called and announced.
2. Either Brothers or Sisters may serve as delegates at District Meetings.

3. District Conferences are held annually and are composed of three delegates from each congregation located within that District.
4. District Conferences are governed by rules considered most suitable within each District.
5. District Conference has original jurisdiction in matters that may originate in its body, and appellate jurisdiction in matters sent to it from the local congregations.
6. Decisions of District Conference will be respected by the congregations composing it, unless they contradict decisions of General Conference. Appeals may be made regarding such decisions directly to General Conference by any congregation or party affected. Queries that do not pass at District Conference may not be appealed to General Conference.
7. Congregations will reimburse the expenses of delegates attending District Conference. These delegates must be in harmony with the doctrines and practices of the Church and manifest the same in general appearance.

CHURCH COUNCILS

1. A majority of local officials present in officials' council meeting favoring an item of business makes it business for the church council meeting.
2. On all important matters each member 16 years of age and over should vote, "Silence for consent" is not sufficient.
3. When acting in harmony with decisions of General Conference, a minority cannot be overruled.
4. Local Church council meetings are composed of the members present. These councils convene periodically or when special needs arise.
5. Each congregation has a Presiding Elder who moderates its council meetings or he may appoint some other qualified Elder or Minister to take this responsibility.
6. Matters affecting the local congregation, the District or the General Brotherhood are proper subjects for the church council to consider and its decisions are final on local matters.

RULES FOR GENERAL CONFERENCE

1. All properly presented questions (business items) will be read by the Reading Clerk after which the Moderator will declare those items the business of the meeting.
2. No one will speak more than twice on the same question. The first speech will be limited to fifteen minutes and the second one to five minutes.
3. The reading of any question may be called for a second time but not more often if there is an objection made.
4. No one will speak without first addressing the Moderator and being recognized by him.
5. The Moderator will require every member, when speaking, to confine their remarks to the subject being considered at that time.
6. Any member using personalities or derogatory statements in their speech will be called to order by the Moderator. They will not be given the floor to speak again during that conference until they have withdrawn the objectionable statements.

7. The Moderator will decide who has the right to the floor and when their time expires.
8. The Moderator will determine when the discussion on each subject will close and when the question will be brought to final resolution. If an objection is made to his ruling, an appeal must be made immediately by motion seconded by three delegates. The Conference will then decide the matter. All members present will have the right to participate in the discussion of all questions before the meeting.
9. Motions on or amendments to queries that are presented to General Conference will not be entertained by the Moderator until those presenting the query have opportunity to explain its merits, which can be discussed by those at the meeting. After discussion, if there is not a consensus of sentiment in the meeting, the Moderator may entertain amendments to the item.
10. All queries will be voted on by ballot. All other business may be voted on optionally by ballot or other methods.
11. All queries will require a two-thirds majority to pass and motions will require a simple majority vote.

CHURCH OFFICIALS

1. In all elections for church officials, members 16 years of age or over are entitled to vote.
2. The Eldership is the highest office in the Church. Elders are advanced from the Ministry to the Eldership in the congregation where they hold their membership. The authority to ordain Elders shall be, and is vested in, the Elders of the District. The request may originate in the official body of the congregation, from the Presiding Elder of the congregation or in the District Elders meeting. All Elders, except for age and experience, are of equal rank officially, being ordained by the laying on of hands. A committee of two Elders shall be appointed by the District Elders for that purpose.
3. Presiding Elders have oversight of the local congregations where elected. All Elders present at General Conference and similar meetings called for by the moderator constitute Standing Committee and have oversight over the Brotherhood at large. They preside in District Conferences and in local Church Councils, ordain other Elders, anoint the sick, solemnize marriages, officiate at Communions, preach the Gospel, baptize new converts and see that the principles of the Church are respected and carried out in the lives of the membership. Elders are to be examples to the flock in biblical obedience and holiness of life.
4. At their ordination, which is based on the approval of the membership by private verbal confirmation and absence of Gospel objection, each candidate must covenant and promise to teach, respect and enforce the doctrines and methods by which the Church seeks to promote the cause of Christ and maintain the principles of the Gospel.
5. Ministers and Deacons are elected by the members of the congregation where they hold their membership. It is recommended that a message on the qualifications of Church leadership, in accordance with Apostolic example, along with general admonition against electioneering, be preached in advance of the election to give ample time for prayer and fasting. Voting is done by ballot with each member appearing before the Election Committee and casting his or her vote.

Each candidate must covenant and promise to teach, respect and enforce the doctrines and methods by which the Church seeks to fulfill its mission in the world. After their covenant and promise, they are installed in office by the laying on of hands and prayer. The Presiding Elder of the congregation and the Elder or Minister appointed by the District Elders performs this work. No Elder or Minister of the local congregation in which the election is held shall be allowed to serve on the Election Committee to avoid influencing the members coming before the Committee.

6. Ministers preach the Word, baptize, assist Elders in anointings, solemnize marriages, officiate at Communions, and in all things endeavor to be an example to others in humility and holiness of life. They may also moderate Church councils if necessary.

7. Deacons are chosen to serve the Church in the capacity of stewards and attend to the temporal and financial needs of the Church. They serve at Communions, visit the sick, care for the poor, assist in the ministry, investigate other matters of importance, care for the church visit, and may in extreme cases administer baptism and assist in anointing.

COMMITTEES

1. General or District Conferences may grant requests for committees when they feel every reasonable effort to settle difficulties has failed.

2. Committees report their work to the body appointing them. In cases of appeal, the work of the committees becomes final when ratified by the body appointing them.

3. Committees will decide who will pay their expenses, except in the case of appeal. In this case, the expenses will be paid by the party losing the case. Committees may, in cases of appeal, require the appellant to deposit sufficient funds with the proper treasurer to cover the estimated cost.

CONDUCTING SERVICES

1. Our worship services are conducted in a reverential manner and consist of preaching, prayer (predominantly kneeling), and congregational singing. Use of the Lord's Prayer is encouraged, as it is an appropriate and simple seeking of God's will and blessing.

2. When services and programs, other than regularly scheduled worship services (such as weddings, school programs, Thanksgiving and Christmas services, Vacation Bible Schools, etc.), are held on the church property, they should be conducted in a manner consistent with our beliefs. These services and programs are not held to the format outlined in #1 and are left to the discretion of the local congregation.

3. Officials or members from churches of similar faith and practice may be called upon to assist at our services, except in communion, under the direction of the local official body and the Presiding Elder. This does not prevent others from taking part in funeral services when requested by the family.

Sisters' Aid Societies

The Church sees no objection to a simple organization for business purposes, but admonishes that all worldly methods of raising money be avoided.

****** End Submitted Material, Query #3 ******

Following some questions and resulting discussion, a motion was made to accept the Polity *[and Manual]* Review section as printed. The motion was supported. A ballot vote yielded the following result: Yes – 36; No – 3; Blank Ballot – 2. The query with the Polity *[Manual*] Review changes passed.

2025. Query #1

Having considered the work of the Committee appointed to review and edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2025 Standing Committee, ask 2025 General Conference to approve this installment of that project. The Committee has reviewed, edited and arranged the Manual for greater clarity and ease of use. The work has been considered and approved by 2025 Standing Committee. 2025 Standing Committee asks General Conference to approve the submitted material.

Elder Mark Andrews, Moderator
Elder Chad Meyers, Reading Clerk
Elder Ken Brock, Writing Clerk

The following is the proposed new wording for the Manual; Chapter 1 thru Chapter 5, Debate (as printed here):

* * * * * * Submitted Material, Query #1 * * * * * *

CHAPTER 1
CHURCH MEMBERSHIP, COVENANT AND BAPTISM

The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the church.

By conviction of sin, conversion and confession of our sins, by faith in the Father, the Son, and the Holy Spirit, as revealed to us by the Bible, and by trine-immersion baptism, we enter into covenant relationship with one another as one Body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the Church in knowledge, holiness and prosperity, to promote spirituality, humility and peace, and to sustain its worship, ordinances and doctrines. We agree to cheerfully contribute of the means that God gives us for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor, and for every other good work that tends to the enlargement of Christ's Kingdom on earth and for the good of its subjects.

We also engage to live truthful and exemplary lives before the world, to have private devotions in our families, and to religiously instruct and educate our children. We agree to labor for the physical and spiritual good of our neighbors and those with whom we associate, to be honest and upright in all of our dealings, faithful in our engagements and exemplary in our conduct. We are to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering the best of all rules, "Do unto others as you would have others do unto you."

An applicant for membership from another denomination who has knowingly been dis-fellowshipped, or who left that denomination because of his own offense(s), is required to make a good-faith effort to right the wrong(s) committed in that denomination before being taken into membership in the Dunkard Brethren Church.

Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine immersion for the remission of sins, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Baptism is administered in water. When the applicant enters into baptism sincerely, having a good conscience toward God, it is followed by the baptism of the Holy Spirit. Being born of water and of the Spirit brings about the entrance into the Kingdom of God here on earth.

After the applicant answers that they are willing to conform to the scriptures as understood by the church, Matthew 18:10-22 is read. Following this reading, he or she is asked if they are willing to be governed by that scripture in the adjustment of personal difficulties that may arise. After an affirmative response, the applicant is led into water of sufficient depth so that when kneeling the water will cover the body when bowing forward during immersion.

When the applicant is properly settled upon their knees, they are asked the following three questions, to which they respond affirmatively.

1. Do you believe that Jesus Christ is the Son of God, and that He brought from Heaven a saving Gospel?

2. Do you willingly renounce the Devil with all the sinful pleasures and practices of this world?

3. Do you covenant with God, through Christ, to be faithful unto death?

The Elder or Minister administering baptism then says: "On this confession of faith which you have made before God and these witnesses, I baptize you for the remission of sins, in the name of the Father, and of the Son, and of the Holy Spirit," timing the three immersions of the applicant with the words as spoken.

While the one baptized remains kneeling, the administrator lays his hands on their head and prays for the forgiveness of their sins, the bestowal of the Holy Spirit, the Spirit's comforting influence and guidance, and that their name be written in the Lamb's Book of Life.

Upon coming out of the water the one baptized is received by a handshake and/or a holy kiss denoting they are now a part of the Body of Christ, the Brotherhood, and the local Church family.

CHAPTER 2
THE CHURCH VISIT

There is no direct Scriptural authority for the church visit, but it has been a practice in the Church as a means to an end. The desired end is that all members may be in unity and peace, so they may participate in the Communion services in a worthy manner. (I Cor. 11:27)

As a part of their official duties, the church visit is made by the Deacons. Ministers or Elders have the liberty to assist or perform the church visit if they consider it best in cases where Deacons have little or no experience in this work. When necessary, lay members may also be called upon to assist in the visit.

The design of the visit is to determine the spiritual condition of the members. There may be a need to clarify and address any questions or struggles existing in the members' minds regarding their faith or practice. It is the responsibility of those making the visit to inquire into the nature of such difficulties or issues, and if possible, to assist in resolving the problems.

The visit is made prior to the Love Feast Services. It is best if two brethren go together from home to home. The visit is important and should be made with great care. Enough time should be taken with each family to have a season of worship and prayer.

The following questions are suggested to accomplish the purpose of the visit:

1. Are you still in the faith of the Gospel, as you declared when you were baptized?

2. Are you, as far as you know, at peace and in union with the church?

3. Will you still labor with the Brethren for an increase in holiness, both in yourself and others?

4. Do you wish to share anything that you consider needful or valuable regarding the spiritual growth or prosperity of the Church?

After all members have been visited, the Deacons or others who have made the visit will present a report to the church council, so the necessary arrangements can be made for a Love Feast service.

CHAPTER 3
CHURCH OFFICIALS

The Eldership is the highest office in the Church. Elders are advanced from the Ministry to the Eldership in the congregation where they hold their membership. The authority to ordain Elders

shall be, and is vested in, the Elders of the District. The request may originate in the official body of the congregation, from the Presiding Elder of the congregation or in the District Elders meeting. All Elders, except for age and experience, are of equal rank officially, being ordained by the laying on of hands. A committee of two Elders shall be appointed by the District Elders for that purpose.

The Elders assembled at District Meeting, or when called together at any other time, shall consult as to the ordination of all Elders in the District. If a majority of the Elders decide that the ordination should proceed, they shall appoint a committee of two or more elders who shall go to the congregation for the ordination. After consulting with the membership, the ordination shall proceed if there are no Scriptural objections. (I Pet. 5:1-5, Titus 1:1-11)

The Ordination Charge

Dear brother (naming him), the Church having called you to the ministry of the word, and having found you faithful, now proposes to ordain you an Elder, by the laying on of hands of the ordination Elders. In ordaining you an Elder, the church gives you all the rights, authority and responsibilities of the office. You are authorized to preside in council meetings in your home congregation or in other congregations when requested; to preside in District Meeting or in General conference; to give the charge to ministers and deacons and install them into their respective offices. It will be your duty to faithfully preach the word, and to care for the spiritual needs of all the members, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord, blameless.

When presiding over a congregation, it will be your responsibility to take oversight willingly and be in counsel with your official brethren and the church. Servant leadership is not for personal gain and does not desire to lord over God's heritage.

In restoring repentant transgressors to membership in the church, you will require them to make acknowledgement of their errors, ask forgiveness of the church, and promise to live faithfully to their vows.

Being in the Eldership, you are equal with all other Elders. Nevertheless, the Scriptural phrase "Ye younger submit yourselves to the elder," still applies to you. The church will hold you to the faith and practice of the Scriptures as understood by the Brotherhood assembled in General Conference. Should you manifest an arbitrary, self-willed and domineering spirit, the church will hold you accountable. She may, as necessary, suspend you, take from you all the authority of the eldership she now gives you, and return you to the ministry, the laity, or even expel you from membership if necessary.

Now, dear brother (naming him), do you willingly accept the position into which the church hereby proposes to place you? Do you, in good faith, without any reservation, accept and adopt all the doctrine and practice of the General Brotherhood, in her plainness of dress and non-conformity to the world? Do you promise to unite your labors with your faithful brethren, to observe and enforce the faith and practices of the General Brotherhood?

After the one being ordained has answered these questions affirmatively, his wife, if a member, should be asked the following:

> Having heard the charge to your husband, do you as his helpmeet, freely covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being ordained, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity.

Election For Officials

1. Before an election for any church official is called for in a congregation, a majority of the officials must be in favor of holding an election.

2. Ministers and Deacons are elected by the members of the congregation where they hold their membership. It is recommended that a message on the qualifications of Church leadership, in accordance with Apostolic example, along with general admonition against electioneering, be preached in advance of the election to give ample time for prayer and fasting.

3. In all meetings for an election, the presiding elder should moderate, conducting the opening devotions or choosing another to do so.

4. After the opening devotions are concluded, the Presiding Elder turns the service over to the election committee.

5. The committee proceeds with the work as follows: In privacy, they receive the ballots of each individual in a ballot box. (A two-thirds majority must favor an election before it can be held and only members sixteen-years-old and older are eligible to vote.)

6. If a favorable vote is obtained, the committee then announces an election, making appropriate remarks, and stating that the election is for the number of ministers and/or deacons requested by the officials.

7. The committee proceeds with the meeting by reading II Timothy 2:1-4 and II Timothy 4:1-5 for ministers and I Timothy 3:1-13 for deacons, followed by comments as the Spirit may lead. Additionally, stating disqualifications such as divorce or separation from wife, lack of faithfulness to the Scriptures, and not upholding Conference decisions. Following this, a special prayer is engaged in by the congregation, seeking the guidance of the Holy Spirit in the election.

8. The voice of the church is then taken in privacy by ballot vote. Ballots are to be dropped in a box in the presence of the Election Committee.

9. When voting for one official, one name is placed on the ballot. When voting for two officials for the same office, two names are to be placed on the ballot, and so on, depending on the number of officials requested for each position.

10. When voting for officials, a simple majority vote is necessary to confirm the election.

11. When voting for one official and two individuals each receive at least 40% of the votes, the congregation may choose to select both individuals for that position. They would both be installed after a two-thirds majority of the congregation approves of such action.

12. If there is no election due to a scattered vote, the Election Committee may then meet with the officials of the congregation to present the names of the brethren who total the majority, to determine whether or not there is any Scriptural reason hindering those brethren from serving in the office being filled. The Election Committee will then present the names of those brethren to the congregation. After a season of prayer requesting the continued leading of the Holy Spirit, the ballots are again dropped in a box in the presence of the Election Committee, and the previous two rules shall apply.

Charge to Minister

Dear brother, (naming him), the church having chosen you for the ministry, and having confidence in your fidelity and integrity, authorizes you to preach the Gospel.

Additionally, your responsibilities may require you to:

- Arrange meetings for preaching according to the general order and practice of the Dunkard Brethren Church.

- Administer the ordinance of baptism and give the instructions preceding baptism when requested by the presiding elder to do so.

- Take the counsel of the church on the admission of applicants for baptism.

- Officiate at Lovefeast in the absence of an elder, or when requested to do so by the elder or elders present.

- Solemnize marriages according to the laws of the State and practices of the church and principles of Scripture.

- Conduct funerals.

- Assist in anointing the sick when a second elder is not available.

You are not authorized to install officials in the church or to give an official charge. You may not preside in council when an official of the church is being tried or dealt with. You may not make congregational appointments (clerk, treasurer, trustee, etc.) unless specifically authorized by the presiding elder.

While the church now invests you with the rights and privileges enumerated, she will hold you to the Scripture, "Ye younger submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." (I Peter 5:5.) The church will hold you to the faith and practice of the Scriptures as understood by the Brotherhood assembled in General Conference. Should you manifest an arbitrary, self-willed and domineering spirit, the church will hold you accountable. She may, as necessary, suspend you, take from you all the authority of the ministry she now gives you, and return you to the position of laity, or even expel you from membership, if necessary.

Do you commit to respect the responsibilities and authority now vested in you and to abide by the instructions which you have just received?

After the one being installed has answered affirmatively, his wife, if a member, should be asked the following:

Having heard the charge to your husband, do you as his helpmeet, freely covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being ordained, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity.

Charge of Deacons

Dear brother (naming him), feeling the need of help in the deacon's office, the church has seen fit to call you into that important service. In serving in this capacity, it is your duty to visit members facing hardship and report their condition so that their needs may be addressed. In the work of administering to these needs, a correct account should be kept and reported to the church. It is also your duty to attend to the church visit.

When important matters are being investigated, you may be asked to accompany the Elder or minister, or you may be sent alone to investigate the matter and report back to the investigating body.

It is your duty to see that the necessary preparations are made, that the tables are served, and that everything is attended to in proper time and order at Lovefeasts and when a District Meeting is held in your congregation.

It is your duty to assist the ministry when called upon. This can be done by reading Scripture, leading in prayer, and bearing testimony to what has been said by the minister. When there is no one in the ministry present, it is your duty to take charge of the meeting, conducting the services in the usual way, with edifying and exhorting comments on the Scriptures.

Do you commit to respect the responsibilities and authority now vested in you and to abide by the instructions which you have just received?

After the one being installed has answered affirmatively, his wife, if a member, should be asked the following:

> Having heard the charge to your husband, do you as his helpmeet, freely covenant to stand by him and support him in the duties and responsibilities now placed upon him?

Both should then be asked to kneel and hands should be laid upon the one being ordained, accompanied by prayer; after which they are received by the members of the congregation by the right hand of fellowship and the kiss of charity.

Acceptance of Officials from Other Denominations

Loyal, faithful and true officials, after accepting the instructions and requirements applying to all applicants for membership in the Dunkard Brethren Church, may be accepted in their respective office as outlined in the Dunkard Brethren Church Polity, Article XI, Section 3.

Church Officers

In addition to elders, ministers, and deacons, each congregation should have the following officers: Presiding Elder, Trustees, Treasurer, and Clerk.

PRESIDING ELDER – Paul's instruction to Timothy was to establish oversight in all congregations to avoid confusion and uncertainty.

The congregation secures proper oversight by choosing from among the Elders one to preside over the congregation. It is suggested to have a fixed term of office of 1 to 3 years for the presiding eldership.

No Elder shall be elected as presiding Elder of any congregation without the majority vote of members present at the time of the election.

TRUSTEES – The trustees should have oversight and maintain all church property, and they should see that all deeds are recorded and preserved.

TREASURER – The Treasurer shall receive all funds and pay all bills as directed by the church. He shall keep a record of accounts, and as often as requested, shall provide the church council with a statement of funds received and expenses paid. Once a year, he shall provide a complete report to be reviewed for accuracy by two members appointed by the church for that purpose.

CLERK – The clerk shall keep an accurate record of the proceedings of all church councils and be responsible for all records, including records of the membership of the congregation. A congregation may also designate a separate clerk to keep the records of membership.

CHAPTER 4
ANOINTING THE SICK

We believe the anointing of the sick is an appointment of the Lord, and that it was intended to be perpetuated in His Church. At the request of an ill member, the Elders of the Church are contacted to do this work. “Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.” (Jas. 5:14)

The scriptural specification is for the anointing to be performed by two Elders. In practice, the Church has permitted a Minister, or a Deacon to assist an Elder, when a second Elder is not available. (Jas. 5:14; Matt. 10:8).

The anointing service consists of singing a hymn, reading of James 5:10-18 with appropriate comments, followed by prayer. This prayer may include petition for the spiritual preparation of the one to be anointed and those performing the anointing.

Opportunity may be given for the individual receiving the anointing to express his or her desire or purpose in calling for the anointing.

The one assisting pours oil into the hand of the leading elder who applies it to the head of the one being anointed. Similarly, this is done a second and a third time, with the leading elder using the words, successively, “We anoint you dear brother (or sister) in the name of the Lord unto the perfecting of your faith, unto the healing of your body, and unto the forgiveness of all your sins.” This is followed by prayer with both brethren laying hands on the one being anointed and closing with the Lord’s prayer.

CHAPTER 5
COUNCIL MEETINGS

Council Meetings are of two kinds, the Official Council and Church Council.

Official Council – The official council consists of all the officials of the congregation present and is presided over by the presiding elder of the congregation or some other elder designated by him. In the absence of an elder, a minister may preside in the official council but only to consider matters within the scope of the charge given to him as a minister.

The business of the official council is to prepare the program of business for the church council and to give appropriate care to other matters pertaining to the welfare of the church. Business items for church council should be approved by a majority of the church officials present.

Church Council – Church councils are composed of all congregation members present.

The presiding elder of the congregation shall be the moderator in all church councils. In his absence, or by his request, any elder or minster present may serve as moderator.

It shall be the duty of the moderator to keep order and state and explain the items of business. He shall begin and end the meeting with prayer, and shall call for the business of the meeting in the following order:

1. Read the minutes of the previous meeting.

2. Receive letters of membership of members who have moved into the congregation.

3. Give letters of membership to those who have moved out of the congregation.

4. Hear reports of committees and other unfinished business.

5. Entertain new business.

6. Read meeting minutes for correction and approval.

Matters affecting the local congregation, the District or the General Brotherhood are proper subjects for the church council to consider and its decisions are final on local matters.

When acting in harmony with decisions of General Conference, a minority cannot be overruled.

On all important matters each member 16 years of age and over should vote, "Silence for consent" is not sufficient.

RULES OF ORDER
Officers and Members

1. The Moderator should take charge of the meeting and call it to order.

2. The Moderator shall conduct the meeting following parliamentary rules of order.

3. The Moderator shall have the responsibility to speak on points of order but should always give an opportunity to any member to express their opinions also.

4. A member is not entitled to speak in the meeting until he has addressed the Moderator and has been acknowledged by him.

5. The person making a motion should be given opportunity to provide explanation.

6. If a member is misrepresented by a speaker, they should be given an opportunity to correct the misunderstanding.

7. A member shall not be interrupted while speaking, except to call them to order or to ask for further explanation.

8. A member digressing from the subject being discussed or using improper language against the meeting or any member, shall be called to order.

9. A member called to order shall not speak until the point is decided (unless they are permitted to explain), after which they may continue their remarks if there are no objections.

Appeals

10. If the decision of the Moderator is not satisfactory, an appeal may be made immediately.

11. An appeal must be made by motion, seconded by three members.

12. The question is then stated by the Moderator: “Shall the decision of the Moderator stand as the decision of the meeting?” After having been open for debate, it is decided like any other question.

13. The Moderator is allowed to take part in the debate of the appeal, either in the Moderator’s position, or by appointing a Moderator pro tempore while he has the floor.
14. A motion to table an appeal is always in order.

Motions and Resolutions

15. When a motion is made and seconded and has been stated by the Moderator, it becomes the business of the meeting.

16. Once a motion becomes the business of the meeting, no other motion can be made or spoken on until the original motion is resolved.

17. Before a motion becomes the business of the meeting, it is acceptable for the mover to withdraw or modify it without any motion for the purpose.

18. When a motion is made the business of the meeting, no other motion can be received unless it is considered more urgent.

19. No motion can be made without the presenter first being acknowledged by the Moderator.

20. When an item of business has been decided, a motion to reconsider it cannot be made while other motions or business are on the floor.

21. A question of order may be raised by any member and is decided without discussion by the Moderator. If his decision is not satisfactory, any member may appeal the Moderator’s decision and have the question decided by the meeting following the rules for appeal.

Debate

22. No member shall interrupt another while speaking, except in accordance with Rule No. 9.

23. Any person referring to a former speaker should only use their name if doing so is not objectionable.

24. Debate should be respectful and kind and should not digress from the topic being discussed.

25. All motions, resolutions, etc., are debatable, except:

- A motion to adjourn
- A motion to table an item of business
- A motion for the previous question (this motion stops further discussion and brings the matter to an immediate vote)
- A motion to read a paper, pending a question

* * * * * * end of submitted material, Query #1 * * * * * *

Motion with support to not read Query #1. The introductory text was read to introduce the Query.

Explanation given that passage of this query will incorporate changes made to the *Manual* portion in question by Query #6 *[see Baptism]* passed earlier in the Conference.

Motion to pass Query #1, with support. Ballot vote: Yes - 31, No - 2. Query #1 is passed.

Membership, Instructions for Applicants

1928. The Eldorado Church assembled in council, asks Annual Meeting through District Meeting:

(a) To establish a plan of receiving members from other churches so that all the Dunkard Brethren Church might be in unison in receiving members into her fellowship.

(b) That Annual Meeting will grant that all members or applicants be visited by officials of the church in order to maintain their previous qualifications and order of baptism.

Answer by District Meeting: We decide that Section 1, page 20, of Church Polity be so amended that persons from other churches who may apply for membership be instructed and interrogated the same as applicants for baptism.

Answer: Referred to the Committee on Review *[of Minutes]*.

1928. The Vienna, Virginia, Congregation asks Annual Meeting of 1928, through District Meeting, that a committee of three be appointed to compile a list of all the matters that should be presented to all applicants for membership in the church, and report to Annual Meeting of 1929.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: Referred to Committee on Review *[of Minutes]*.

1929. From Committee on Review *[of Minutes]*:

That one's membership is in the district where he or she resides, but by mutual consent of the churches involved, members living near district lines, may, for convenience, hold membership in the adjoining church.
Passed.

That in visiting applicants the word "baptism" Sec. 1, p. 20 of Church Polity be changed to "membership". Passed.

1933. Believing it would be a safeguard to the Dunkard Brethren Church we, the Plevna Dunkard Brethren Church ask Annual Conference to decide that from the date of 1933 Annual Conference, all officials coming into the Dunkard Brethren Church from the Church of the Brethren, shall be taken in only as lay members.
Answer by District Meeting: We so decide and pass the paper to Annual Meeting.
Answer by Annual Meeting: Passed.

1934. We, the Midway Dunkard Brethren Church, assembled in council March 10, 1934, ask Annual Meeting through District Meeting to make ruling as follows:

In case a member is disfellowshipped or an official is deposed, and moves into another congregation, the Church where the member was disfellowshipped or deposed must give her consent before the member is restored to full membership or official position.

Answer by District Meeting: Request granted and sent to Annual Meeting.
Answer by Annual Meeting: Passed.

1935.Vienna Congregation, First District, asks Annual Meeting through District Meeting of 1935 to decide whether it is proper and right to allow possible complaints or charges against a member to go without attention until they change location and ask for a letter of membership and then to bring such matters up as reasons why a letter should not be granted.

Answer: It is not proper to do so.
Answer by Annual Conference: Decided that paper with its answer be passed.

1939. Since there is variation in the matters presented in instructing and examining applicants for membership, the Vienna Congregation asks District Meeting of 1939 to ask General Conference to appoint a committee of three to study this question, formulate a method of procedure, and list the matters to be covered in instructing and examining applicants, and to report to General Conference in1940.

Answer: Request granted; sent to District Meeting.
Answer by District Meeting; sent to General Conference.
Answer by General Conference; Request granted.

Elders Theodore Myers, J. P. Robbins, A. G. Fahnestock, Committee

1940. The committee appointed to formulate a uniform list of questions and instructions for applicants for membership was instructed to finish its work and report in 1941.

1941.The Committee appointed "to formulate a uniform list of questions and instructions for applicants for membership" reported as follows:

Questions to Applicants:

1. What has prompted you to take this step?

2. Do you believe in the divinity of Christ, that He is the Son of God and has given us the plan of salvation?

3. Will you without reservation accept this plan of salvation, such as Triune Immersion for baptism. Washing one another's feet, the Lord's Supper, the Anointing, the Kiss, the communion, etc., etc.?
4. Have you repented of your sin and made peace with God and your fellowman?

5. Do you belong to Secret Societies, Lodges, Life Insurance, Unions, or hold office in the civil government?

6. Have you been divorced or married one who has been divorced?

7. Do you recognize that the kingdom of God is separate from the Kingdom of the World, and that this distinction is clearly manifest?
(The above should be asked in private and also before the church.)

8. We must believe in the divinity of Christ, and recognize the Trinity of the God Head—Father, Son, and Holy Ghost, these three are one (Matt. 28:19, 2 Cor. 13:14, I Peter 1:2), and have furnished a complete plan of salvation, which cannot be questioned. Christ in His great commission has summed up the whole matter when He said, “Go ye therefore ... teaching them to observe all things", etc.

9. Feet washing (Jno. 13:1-17) shall be practiced by the believers, for a recleansing and to bring all on one platform and teaches us humble service.

10. The Lord’s Supper (Jno. 13) is a full meal that shall be taken by a cleansed people, in fellowship, and points forward to the evening of the world, when the great marriage supper of the Lamb shall take place. (Jno. 13:1-4, 30; Luke 22:20.)

11. The Communion (1 Cor. 11:23-32) consists of the broken bread and the cup, and is to be taken by believers who have proven or examined themselves and passed through the ordeal of cleansing.

12. The Kiss (Romans 16:16, 2 Cor. 13:12, 1 Pet. 5:14) is to be practiced as a token of divine love one for another.

13. The Anointing (Jas. 5:14-18) is the method given to Christian people by which to save their sick, raise them up and have their sins forgiven.

14. The Prayer Veiling (1 Cor. 11:1-6) is to be worn by Christian women to indicate that they are honoring their head and also to give them power to pray unto God.

15. Marriage is of divine appointment. Regulations for choice, duty, etc., the Lord has prescribed. Only for one cause can the married put away their companion, (Matt- 5:32, 19:9; Mark 10:11-12; 1 Cor, 7:11) and forbids the marrying if divorced or to marry one who is divorced.

16. The kingdom of God is not of this world. (Jno. 18:36) Jesus says, "My kingdom is not of this world", etc. God’s people are made up of people who have come out of the world (2 Cor. 6:17-18) and do not love the things of the world. (1 Jno. 2:15-16.) We therefore cannot accept office in civil government where Scripture is violated. No life insurance. (Matt. 6:33, Mark 10:29-30.) Cannot take part in war. (Jno.18:36, 2 Cor. 10:4, Matt. 5:44.) We cannot take part in Boy and Girl Scout or uniforms, etc. We cannot affiliate with secret societies or lodges, (Jno. 18:20, 2 Cor. 6:14). We are forbidden to take an oath, (Matt. 5:34-37, James 5:12). A brother is forbidden to go to law with brother, (1 Cor. 6:1-9). Members shall not go to law with any one without the consent of the church.

17. The wearing of gold for an ornament and jewelry of all kinds, shall not be worn, (1 Tim. 2:9, 1 Pet. 3:3). Wrist watches shall not be worn.

18. Taking part in harmful games and following worldly amusements is contrary to Scriptural teaching, (1 Cor. 10:31).

19. Brethren and sisters shall not follow the fashions of the world but shall be non-conformed to the world, (Rom.12:1-2, 1 Pet. 14:15) in a manner that we be a unit and a people known and read of all men. (2 Cor. 3:2).

20. In harmony with the Gospel, the church has adopted that brethren and sisters shall wear plainly made garments, free from ornaments and unnecessary appendages. They shall wear their hair in a becoming manner, not fashioning after the world, and the bobbing of hair is forbidden. The brethren shall wear a coat with a standing collar and sisters shall wear plainly made bonnets and hoods for a head dress.

21. Every effort shall be made to rid ourselves from narcotics, tobacco and all uncleanliness and if labored with to this end and an arbitrary spirit is manifested, it may be made a test of fellowship. (1 Cor. 3:17, James 1:21, 2 Cor. 7:1.)

Are you willing to accept these regulations without reservations and thus labor with the church for holiness in yourself and others?

22. Read Matt. 18:10-22.

Are you willing to comply with the Lord's teaching, regarding offenses and the forgiving of one another?

(Signed): Committee, A. G. Fahnestock, Joseph P. Robbins.

This report was rejected by Conference. This matter being sufficiently covered in our "Church Polity".

1944. Inasmuch as a few of our brethren are working in war plants and serving in the armed forces of our nation, contrary to the admonition of Standing Committee of our General Conference and long-standing church rules—see Polity Booklet page 8, article 7, Section 2. And, inasmuch as this violates the plain teachings of the scriptures and destroys the nonresistant position of the Dunkard Brethren Church, we the Englewood congregation assembled in council petition General Conference of 1944 at Rhoads Grove Pa., through District Meeting at West Fulton, Ohio, to decide that members of the Dunkard Brethren Church who enter any branch of the military service or work in war plants shall not be held in fellowship in the Dunkard Brethren Church.

Answer by the District Meeting: We pass the paper and local churches shall take this matter up with members implicated and if they are obstinate, they cannot be held as members.
Action by General Conference: Passed with its answer.

1946. The Vienna Congregation, District No. 1, Dunkard Brethren Church, asks General Conference through District Meeting of 1946 to decide that transgressors, to restore themselves to membership in the church, shall acknowledge their error, ask forgiveness of the Church, and promise thenceforth to live faithfully to their vows.

Answer: It is so decided. Ministers and Elders, when given the charge into their respective offices, are to be instructed to so require of transgressors.

Passed to District Meeting with its answer.
Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1950. Inasmuch as our present ruling, requiring officials coming from the Church of The Brethren to lay down their office, has a tendency to keep good loyal brethren out of our Church, and gives no advice as to the Church's later attitude toward those coming in, thus permitting differences in practice and a possible abuse of the original safeguard sought; and inasmuch as we have sufficient ruling to discipline and even depose officials not loyal to our principles and their pledges as officials; therefore we, the Englewood Congregation, ask General Conference of 1950 through District Conference to change or amend No. 2, under New Business, page 7, of 1933 Minutes, so as to allow loyal and worthy officials to be received in their respective offices.

Answer by District Meeting:

Brethren Officials coming from the Church of The Brethren and the Old Order Brethren, who were baptized and elected to official capacity as we baptize and elect officials, and who have a record of having lived separate from the world since, and a good report from those who are without, may, upon making the same pledge as our officials make, be received into fellowship in and with their respective offices. All other officials to lay down their offices indefinitely, and to become officials only as the Holy Spirit may call them through the church, in the regular way, without public or private reference to any special individual or their former official capacities. Elders, who are received, shall not serve as presiding elder until they have proved themselves.

Action by General Conference:

Answer of District Meeting amended and passed as follows:

1. Members of the Church of the Brethren and the Old German Baptist Church may be received into the laity of the Dunkard Brethren Church on their former baptism, provided they have lived faithful to their vows, and have kept separate from the world. They are to be fully instructed as all applicants for membership, and are to be asked to make the usual answers of acceptance.

2. Those members of the two denominations named who have not lived as specified above may be received as applicants for baptism.

3.. Congregations are at liberty to decide when an election shall be held, and thereby could elect to office those who held office as deacons, ministers or elders to the deacon's office, or to the ministry.

4. The authority to ordain elders shall be and is vested in the Elders of the District. The request for ordination may originate in the official body of the congregation, the presiding elder of the congregation, or in the District Elders' Meeting.

5. In all councils involving officials coming from either of the denominations mentioned, the Discipline Committee of the District shall be in charge, with the cooperation of the presiding elder, so as to avoid accusations of Congregationalism. This applies also to elections that may be called in this connection. The vote in such elections is to be taken in private by asking each member voting whether he or she favors placing the brother, or brethren into the office they had held, except that an elder should be elected only to the ministry.

6. Decisions of General Conference in conflict with this decision are hereby repealed. Utmost care must be exercised to maintain the integrity and scriptural standards of the Church.

1953. In order that we, as a Brotherhood, may be united in the practice of the Church coming forward and receiving members by the right hand of Fellowship and Salutation of the Holy Kiss, we the Orion Congregation ask General Conference of 1953 through District Conference, that members present express Christian courtesy and bond of love by coming forward and thus receiving them on the following occasions:

1. On coming out from the Baptismal waters.

2. Upon being accepted for membership from other denominations.

3. Upon being reconciled into fellowship after acknowledgment of sin.

4. Upon being ordained into official position as Elder or installed as a minister or deacon.

Action by District Meeting; Passed to General Conference.
Action by General Conference: Paper passed.

1956. We, the Swallow Falls, Md., Congregation, petition General Conference of 1956, through District Meeting, that all applicants for baptism be pre-instructed in every phase of the Christian life, that scriptures be read and explained, and that the applicant be given an opportunity to ask questions. This preparatory phase to be done in the home or a place private from the Congregation, prior to the final instructions before baptism, and by the Elder or one whom he may designate.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Query adopted.

1957. The Vienna Congregation, District No. 1, asks General Conference of 1957, through District Meeting, for clarification of item No. 7, query from Swallow Falls congregation, General Conference Minutes, 1956, as follows:

1. That the word "baptism", second line of query, be changed to the word "membership".

2. That the Polity material, or other material, to be used in the private instruction and interrogation of the applicant be designated.

3. That the material to be used in the "final" instruction in the public service be specified.

Answer by congregation: Request granted. Sent to District Meeting,
Action by District meeting: Adopted as printed. Sent to General Conference.
Action by General Conference:

It was decided to prepare a separate booklet to be used in instructing applicants, to be divided into two principal sections, one to be used during the instruction in private, and the other to be attested to in the public service which precedes baptism. The following was decided upon as the content of the booklet:

Private Instruction:

Polity Revision of 1957, Page 6, Article V, Sec. 1,"Church Rites", Page 7, Sec. 4. Page 9, Sec. 5 to end of Article 5. Page 10, Sec. 3 and 4. Page 10, Article VII, “Nonconformity". Sec. 1, and all of pages 11, 12, 13, 14, 15, 16, and 17, and item 2 under "Methods", page 18.

All of the Articles treating Church Membership and Church Covenant which appear on Pages 23, 24, and at the top of Page 25.

Public Instruction: and attestation: Page 25, paragraph 1 under the Article "Baptism". All of the Article "Church Membership", appearing on pages 23 and 24, and in addition the "Church Covenant" as specially prepared and suggested and approved by the Delegates.

The writing Clerk was directed to prepare this Booklet, and have it printed.

1958. Instructions for Applicants for Membership in the Dunkard Church was approved by the Delegate Body.

1958. A move was made and properly supported to include the “Church Covenant of Our Instructions for Applicants" in the 1958 Minutes.

"CHURCH COVENANT"

Our members do not participate in the armed service of the kingdoms of this world. They are not permitted to join or belong to any secret order or society nor are they to go to law brother with brother. Members affirm instead of taking an oath in signing or acknowledging legalized

documents. Profane swearing is forbidden by the New Testament Scriptures. Our members are not allowed to obtain a divorce on other than scriptural grounds; they may not remarry while the former companion is living, nor marry a divorced person. The position of the Church is that we abstain from the use of narcotics, including tobacco, and from beverages containing alcohol.

We do not conform to the fashions of the world in dress, nor in adorning the body with jewelry, paint and the like. The ornament of a Christian is a meek and quiet spirit. We likewise refrain from attendance at places of amusement, theaters, and the like, nor are we permitted to have television sets.

"Are you willing to conform to the teaching of the scripture on these subjects as understood by the Church? “Answer, "I am."

Then Matt. 18:10-22 is read followed by, "Are you willing to be governed by this scripture in the adjustment of difficulties that may arise?” Answer, ”1 am.”

1960. We, the Swallow Falls Congregation, District No. 1, Dunkard Brethren Church, petition General Conference of 1960, to so decide that when an applicant for membership from another denomination, who has knowingly been disowned, or left that denomination because of offense caused by him, that he or she be required to right the wrong committed in that denomination, before being taken into membership in the Dunkard Brethren Church.

Passed by Congregation.
Action by District Meeting: Amended to read as follows:

We, the Swallow Falls Congregation, District No. 1, Dunkard Brethren, petition General Conference of 1960 to decide that an applicant for membership from another denomination, who has knowingly been disowned, or left that denomination because of offense caused by him, be required to right the wrong committed in that denomination before being taken into membership in the Dunkard Brethren Church.

Passed in the above amended form to General Conference.
Action by General Conference: Approved as amended by the District.

1962. We, the Dallas Center Congregation, Dallas Center, Iowa, ask General Conference of 1962, through District Meeting of Third District; to appoint a committee of three (3) or more to clearly define the granting, presenting, and receiving of Church Letters: See Polity, page 27, paragraph 1 under Church Letters. Their answer is to be submitted to General Conference of 1963.

The following questions are submitted for the consideration of this Committee:

- At what time should letters be granted when members move from one congregation to another?
- Should letters be granted before members ask for them?

- Are there circumstances under which letters should be sent or given to someone other than the members themselves?
- May members be granted letters as being in full fellowship who do not observe the order of dress? (See Polity, page 13, paragraphs 6, 7, 8, & 9).
- Shall members moving to another congregation present their letters to the Elder in charge, an official, or at church council?
- Should letters be received other than at council meetings?
- How shall members be received into the congregation upon presenting their church letters?

Motion was made with second that this query be passed.
Passed to General Conference.
Action by General Conference: Request Granted.

Elders Howard Surbey, William Root and W. S. Reed were approved as a committee for this. work.

1963.Report of Church Letter Committee: Item 14, page 14, 1962 General Conference Minutes:

We have been considering this question, in the light of the Scriptures, former Brethren practice and the many problems arising from this matter, over the Brotherhood. However, we have not had sufficient consultation to submit recommendations to General Conference and ask for more time.

Howard J. Surbey, W. S. Reed, Wm. Root
Action by General Conference: A report of the Committee accepted, and another year extension was given the present committee.

1964. We, the committee appointed to more clearly define the granting, presenting and receiving of Church Letters,1962 General Conference Minutes, Page 14, Item 14, submit the following recommendations:

1. When members move out of a Congregation, their letter of membership shall be considered by the congregation, in proper order, within six months.

A. If a letter is not granted, they shall be notified at once of conditions whereby it may be granted.

B. When granted, it is the Clerk's duty to see that the member receives the letter.

2. Letters are granted only to members, who are in accord with the decisions of General Conference and in good standing in the congregation.

3. Church Letters shall be presented to the presiding Elder of a congregation, prior to the convening of Council (regular or called).
4. These items do not cancel former decisions on "Church Letters", Church Polity, Pages 27 and 28, but are explanatory thereto.

Signed by the Committee appointed, Howard J. Surbey, Wm. Root, W. S. Reed
Action by the Conference: The report was approved.

1968. We the Pleasant Home Congregation of the 4th District of the Dunkard Brethren Church petition General Conference of 1968 through District meeting to amend the Church Polity, page 4, Article 4, Section 8.

1. That we receive into membership such as have been baptized by Trine Immersion for the remission of sins, who had confessed at that time the faith such as ours and who have since continued therein, and who accept the faith on instruction, as held by the Dunkard Brethren.

2. Those members that have not lived as specified above may be received as applicants for baptism.

3. Good, loyal, faithful, and true officials after accepting the instructions and requirements applying to all applicants for membership in the Dunkard Brethren Church, may be accepted in their respective offices as follows:

A. Elders, Ministers, and Deacons in the same offices.
B. Delete.
C. Same.
D. Delete.
E. In all council involving officials, the Discipline Committee of the District shall be in charge, with the cooperation of the Presiding Elder, so as to avoid accusations of congregationalism.

Answered by District Meeting: Passed by unanimous vote to General Conference.
Action by General Conference: Paper respectfully returned.

1975. We, the Bethel Congregation, ask General Conference through District Meeting, District No. 1, to change the reading in the polity booklet, under church letters, page 33, item B.

When granted and properly signed by officials, the Clerk forwards it to the Elder in charge, or Clerk of Congregation where members are living or expect to live.

Action of Congregation: passed to District Meeting,
Action by District Meeting: Passed to General Conference,
Action by Conference: After considerable discussion, a motion was made to pass the query. Motion failed.

1981. We, the Bethel Congregation, ask General Conference through District Meeting, District No. 1, to change Item B, page 33 and 34, under *Church Letters in our Church Polity Book When granted, it is the Clerk's duty to see that the member receives the letter. [Editor insertion]*

to read as follows:

When granted and properly signed by officials, the Clerk forwards the letter to the Elder in Charge or Clerk of the Congregation where the member has moved or expects to live.

Action of District Meeting: Passed to General Conference.
Answer by General Conference: The paper was respectfully returned.

1992. We the Dunkard Brethren Church at McClave, Colorado, petition General Conference through District Meeting that:

We, the Dunkard Brethren Church, oppose any homosexual practices and believe that such person must be regenerated, forsaking these practices, in order to be a member of the Dunkard Brethren Church, in accord with the scriptures. I Corinthians 6:9-10, Romans 1:22-28, Genesis 19:1-14.

Action by District Meeting: Amended and passed to General Conference
Action by General Conference: As amended and passed. The decision was approved to be placed under church membership in the polity booklet

1997. Publication Board Report *[Excerpt]*

Since the supply of the Booklet "*Instructions to Applicants*," was low, the Publication Board was asked to provide a draft to update and reprint. Therefore, the following is submitted for consideration:

(1) Inside of front cover:

INSTRUCTIONS

The following collation of text material was taken from the Polity Booklet, revision of 1993. The "Church Covenant" was especially formulated for the purpose here intended. (Pg. 12)

The text material under the heading "Private Instruction" is intended for use in bringing applicants for membership to a well-rounded knowledge of the doctrines and principles of the Dunkard Brethren Church. The material appearing under the heading "Public Instruction" is to be used during the public meeting which almost without exception precedes baptism for attestation by the applicant, for the shortening of that service. It is supposed that the one who will conduct the private instructions will satisfy himself that the applicant is thoroughly familiar with the doctrines and principles before presenting himself or herself before the public meeting.

(2) Inside of back cover:

Of these things put them in remembrance, charging them before the LORD that they strive not about words to no profit, but to the subverting of the hearers.

“Study to shew thyself approved unto GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Il Timothy 2: 14-15.

Instructions section above approved by delegate body.

(3) Page 1:

PRIVATE INSTRUCTIONS
Church Membership

The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the church.

By conviction of sin, conversion and confession of our sins, by faith in Father, Son, and Holy Spirit, as revealed to us by the Holy Scriptures, and baptism by trine immersion, we enter into covenant relation with one another, as one body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the church in knowledge, holiness, and prosperity; to promote spirituality, humility, and peace; to sustain its worship, ordinances and doctrines, and cheerfully to contribute of the means that God gives us, for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor, and every other good work that tends to the enlargement of Christ's kingdom on earth and the good of its subjects.

We also engage to live truthful and exemplary lives before the world; to have private devotions in our family; to religiously instruct and educate our children; we therefore approve, recommend, and encourage all congregations, where feasible, to establish schools in the local congregations; to labor for the physical and spiritual good of our neighbors and those with whom we associate; to be honest and upright in all of our dealings; faithful in our engagements and exemplary in our deportment; to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering that best of all rules: "Do unto others as you would have others do unto you."

Private Instructions, Church Membership section above approved by the delegate body.

ARTICLE IV—The Law of Pardon

Sec. I. Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible, and to all the truth, as therein revealed; concretely, it is taking God at his word, and, manifested by humble obedience thereto, prompted by the Spirit of love, (Heb. 11:1, 6; Jude 1:3; Gal. 5:6; Jas. 2:20, 22.)

Sec. 2. Repentance is a cessation from sin, with consciousness and sorrow that is displeasing to God, and a turning from the love and practice of sin to the love of truth and practical righteousness. (Isa. 1:16, 17; Isa. 55:7; II Cor. 7:10; Acts 14:15; 17:30.)

Sec. 3. Confession is a voluntary renunciation of sin, and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. (Matt. 3:6; 10:32; Phil. 2:11; Jas. 5:16; Rom. 10:10.)

Sec. 4. Baptism in mode is immersion, in form it consists of trine immersion in the name of the Father and of the Son and of the Holy Ghost. (Matt. 28:19, Mark 1:5, 8; Matt. 3:6; Acts 8:38, 39.)

Sec. 5. Kneeling, or bowing, is the scriptural posture in baptisms. (Jn. 19:30; Rom. 6:4, 5.)

Sec. 6. Baptism in purpose, along with faith, and repentance, and confession, is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37, 38; Tit. 3:5.)

Article IV—The Law of Pardon section above approved by the delegate body.

ARTICLE V—Church Rites

Sec. 1. Feet washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave his own example of it. (John 13:1-17; I Tim. 5:10; Matt. 28:20.)

Sec. 2. The Lord's Supper as instituted by Christ in the night of his betrayal is a full meal to be kept among his people along with Feet washing and the Communion until his return. (John 13:30; Luke 22:20; John 13:2-4; I Cor. 11:23-25.)

Sec. 3. The Communion as instituted by Christ consists in partaking of the bread and the cup in a worthy manner, at the close or the day, in connection with, but following Feet washing and the Lord's Supper. (Matt. 26:26; Mark 14:22-24; I Cor. 10:16; 11:21-26.)

Sec. 4. The Holy Kiss is a divine rite to be kept and perpetuated in the church, and is observed when we meet for worship, at love feasts in connection with Feet washing, between the Supper and the Communion, and on other occasions. (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26, 27; I Peter 5:14.)

Sec. 5. Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the head meets the scriptural requirement. (I Cor. 11:1-16.) It is not consistent nor in harmony with the teachings of our forefathers for sisters to wear prayer coverings without strings. The modern round cap is not considered as meeting the scripture requirement for a covering.

Sec. 6. We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in His church, and should be attended to, at the request of the sick, by the elders of the Church. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14.)

The Scriptural specifications is for the anointing to be performed by two Elders. In practice, the church has permitted a minister, or even a deacon in extreme cases, to assist an elder when a second elder is not at all available. (Jas. 5:14; Matt. 10:8.)

Article V—Church Rites section above approved by the delegate body.

ARTICLE VI—The Christian Sabbath and Graces

Sec. I. The first day of the week is the Christian Sabbath to be kept as a day of rest and worship. (Matt. 28:1; Acts 20:7; John 20:1; Mark 16:2.)

Sec. 2, To avoid confusion and misunderstanding, the King James Version of the Bible is to be read and used in church and Sunday School services.

Sec. 3. Sanctification, righteousness, holiness, and perfection are cardinal doctrines and graces of the New Testament, and are attained and experienced by Christians to the extent and degree that they in loving obedience manifest the fruits thereof. (Jn. 17:17; Heb. 10:10; I Jn. 3:7; Acts 10:35; 1 Thess. 4:7; 5:23.)

Sec. 4. We believe temperance to be a moderate use of the things that are essential and useful and total abstinence from such things as are harmful or lead to evil. (I Thess. 5:22.) The Brethren church has ever been a standing monument against the manufacture, sale, and use of intoxicating liquors of all kinds as a beverage, admitting their use only when necessary for medical and mechanical purposes.

Sec. 5. We believe that civil government is ordained of God for the care and protection of the good and for the punishment of those who do evil (Rom. 13:1-7) and that kings and rulers should be prayed for (I Tim. 2:2), honored and obeyed (Heb. 13:17) so far as their laws do not conflict with the will of our Lord Jesus Christ (Acts 5:29) who is Lord of lords and King of kings, and whose laws are to be obeyed by the inhabitants of both heaven and earth. (Rev. 19:16.)

Article VI—The Christian Sabbath and Graces section above approved to be printed as it appears in Church Polity, not as printed above. (Sec. 2. does not appear in Church Polity.)

ARTICLE VII—Nonconformity

Sec. I. Affiliation with civil government in accepting of the duties of which any Gospel principle is violated, or one's Christian character is endangered, is incompatible with Christianity. (I Pet. 3:9; I Thess. 5:22; Rom. 12:17-21.) All members of the Dunkard Brethren Church are admonished to give heed to the example of humility and simplicity of life which Jesus left us in every feature of our lives every day. We advise all our members not to take, part in politics or political matters. The Dunkard Brethren Church has not taken a stand against Social Security, but leaves the matter to the individual as to his participation in Social Security.

Sec. 2. We believe that the principle of nonresistance is clearly taught in the Scriptures, and therefore has been accepted as a doctrine of the church. In support of our position, we give the following: Christ is the Prince of Peace (Isa. 9:6); his kingdom is not of the world and his servants do not fight (John 18:36); the weapons of our warfare are not carnal (II Cor. 10:4); but we are to love our enemies (Matt. 5:44), overcome evil with good (Rom. 12:2), and pray for them which despitefully use and persecute us (Matt. 5:44). Learning the art of war and participating in carnal warfare or service in any branch of military establishment, at any time, is forbidden by the Scripture; and the boy and girl scout movements and any other movement requiring a uniform, or having any military features, fall under the same condemnation. Members of the Dunkard Brethren Church who enter any branch of the military service or work in war plants shall not be held in fellowship, and if they are obstinate, they cannot be held as members. (Eph, 6:10-18; II Cor. 10:4,5; Gal. 5:19-22; Matt. 26:52.)

Sec. 3. Participation in games, plays, performances, and unions that are manifestly evil or sinful, is contrary to the Gospel and to a pure heart. (I Thess. 5:22; Jn. 3:19; 17:15; I Pet. 4:3-5.) Our members are not permitted to own or have television in their homes. In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tell the church they have no part in it. While there may be acceptable uses of the Video and related equipment, members are asked to conscientiously guard their homes from the detrimental spiritual effects of commercial entertainment videos, in that they pose the same spiritual dangers as the motion pictures and the television.

Members do not buy or sell state lottery tickets or take part in any form of gambling. Attendance at theaters and dancing should not be participated in by members. Be it known to all men that the Dunkard Brethren Church is conscientiously opposed to coeducational, physical education by Junior High and High School students. (I Pet. 2:11.)

Sec. 4. Affiliation with secret societies or lodges is in violation of the Scriptures. We, the Dunkard Brethren Church shall not take part in the Ecumenical Movement, the National Council of churches, or any similar organization. (Jn. 3:19-21; 18:20; II Cor. 6:14-18; Matt. 10:26; Mark 4:22.)

Sec. 5. Conforming to the rules and hurtful fashions of the world, such as wearing of hats by Christian women, and neckties, gold rings, bracelets, and such like by either sex in the adornment of the body is contrary to the Scriptures, and is a token of a proud heart. (Rom. 12:2; I Pet. 1:14; 3:3-5; 1 Jn. 2:15-17; Luke 16:15.)

Sec. 6. The use of narcotics, including tobacco, (except as directed by a physician), or of spirituous liquors as a beverage, is opposed by the Scriptures. (Eph. 5:18; Gal. 5:21; I Cor. 3:17; Jas. 1:21; II Cor. 7:1; I Pet. 2:11; I Jn. 2:16.) Using, raising, manufacturing, buying, or selling of them by Christians is very inconsistent, and members of the Dunkard Brethren Church who do so should be labored with in love and forbearance, but if and when those labored with manifest an unwilling or arbitrary spirit, they subject themselves to the discipline of the church, even to

expulsion in extreme cases. So we must earnestly plead that members who are guilty accept the advice and counsel of the church and abstain from all these.

Since officials are to be examples of the believers (I Tim. 4:12), indulgence in any of these disqualifies for any official in church or S.S. work, or as delegate to District and General Conference.

Sec. 7. Instrumental music or accompaniment will not be used in the house of God. In keeping with our Anabaptist tradition and the apparent New Testament pattern of worship, we encourage the use and development of a cappella singing in our congregational worship. (Eph. 5:19; I Cor. 14:15; Col. 3:16.)

Sec. 8.

1. Brother is forbidden to go to law with brother. (I Cor. 6:1-8.)

2. Members should always consult the church about going to law and should get its approval before using the law.

3. Effort should be made to adjust matters (of collections of what is due) without going to law. If reasonable efforts made to compromise and adjust matters fail, the church is at liberty to grant permission to use the law, but causing distress to those who owe, especially if dependents (women and children) are involved, the law should be avoided.

4. The creditor should not impose greater hardship on the debtor than he himself is under in the circumstances.

Sec. 9. For brethren to enter the legal profession and conduct a regular law business, is out of harmony with the scriptures, and contrary to what has been the mind of the church since its organization. (I Cor. 6:6, 7; Luke 11:46-52.)

Sec. 10. Taking or subscribing to the civil oath in any form is forbidden in the Scriptures. (James 5:12; Matt. 5:34-37.)

Dress and Adornment

I. We examined prayerfully the Scriptural grounds of Christian attire, and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners.

The Scriptures' bearing on the subject of dress and adornment are of several classes:

First: Jesus condemned anxious thought for raiment. (Matt. 6:25, 33; Luke 12:22-31.)

Second: The direct teachings, such as I Tim. 2:9, 10; I Pet. 3:3-5.

Third: Teachings on nonconformity to the world in general, and that applies to dress on general principles, such as Rom. 12:1, 2; I Cor. 10:31; I Pet. 1:14,15; I Jn. 2:15-17.

ll. Investigation shows that the early church fathers and our own church fathers taught strongly and uniformly against pride and superfluidity in dress, and constantly in favor of gospel plainness.

Ill. The Minutes of Conference show that the Church has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore the Conference has, from time to time, adapted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the Gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teachings is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, "it seemed good to us" to submit the following restatement:

1. That the brethren wear plain clothing. That the coat with the standing collar be worn.

2. That the brethren wear their hair and beard in a plain and sanitary manner, That the mustache alone is forbidden. Parting the hair in the middle or combing it straight back is recommended for both brethren and sisters.

3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying. (I Cor. 11:1-16) The plain white cap is regarded as meeting the requirements of Scriptural teaching on the subject.

5. That gold for ornament and jewelry of all kinds, shall not be worn.

6. That no brother be installed into office as minister or deacon who will not pledge himself to observe and teach the order of dress.

7. That no brother or sister serve as delegate to District Meeting nor be appointed on committees to enforce discipline, who does not observe the order of dress.

8. That it be the duty of the official body of the church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges.

9. That all are urged and implored, in the bond of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price,"

The above decision is interpreted to forbid bobbing the hair and wearing the modern short and sleeveless dresses. In order to provide adequate modesty, the length of the sisters' dresses is to be at least mid-calf or longer.

Article VII—Nonconformity, Dress and Adornment approved as printed above.

ARTICLE VIII—Powers and Functions

Sec. 1. The Church is of Divine origin, a theocratic democracy, and is necessary to the evangelizing and Christianizing, and saving of the world. (Acts 20:28; Matt. 16:18; Eph. 4:11-13; Acts 2:41, 47.)

Sec. 2. The supremacy of the church over the individual, in question of right or privilege and propriety is of Divine right. (Matt. 16:19; 18:17, 18; Jn. 20:23; II Thess. 3:6.)

Sec, 3. The duty of the church to properly support the ministry is recognized, but a salaried ministry is without warrant from the Scriptures and contrary to the custom of the church for over 200 years. (I Cor. 9:7-14; Jn. 10:12, 13.)

Sec. 4. Christian women may function and should be encouraged to be helpful in many ways, but a female official in the church or a female ministry in the sense of preaching, is without Scriptural authority. (Luke 8:3; Acts 21:9; I Cor. 14:31; Rom. 16:1-3; I Tim. 2:11, 12.)

Acceptance by delegate body of *Article VIII —Powers and Functions* section, as printed above.

ARTICLE X—Marriage

Sec. 1. The marriage relation is of Divine appointment, being instituted by God and recognized by Christ and his apostles. The power and wisdom of our Heavenly Father was not more strikingly displayed in the framing of the material universe, than in his plan of placing the inhabitants of the earth in families. The constitution of the sexes, and their mutual dependence upon each other, were as our Saviour clearly showed, designed and appointed from the beginning. Hence the sacredness of the marriage relation. Established in Eden, it has been perpetuated in successive dispensations, by which God has sought to promote the welfare of the human race. In all history, examples both positive and negative, have been accumulating to prove that the highest interests of humanity center in the family. It is an institution of most sacred importance, and therefore should be entered into understandingly, having in view all the sacred obligations belonging to it.

We believe marriage is appointed by God to be a lifelong covenant of love between one man and one woman. Diligent effort must be made to build and maintain that marriage in a Christian manner. If problems arise, attempt for reconciliation and restoration of that marriage is always our obligation in that sacred relationship. (Matt. 19:4-6; I Cor. 7:10, 11.)

Sec. 2. Weddings shall be conducted in such a manner that the principles of simplicity, humility, and sobriety are not violated, keeping in mind that a wedding is a spiritual event, not merely social in nature.

Sec. 3. Divorce on the part of Christians, except for the cause of fornication, is forbidden in the Scriptures. (Matt. 5:32; 19:9; Mark 10:11; I Cor. 7:11.)

If a man or woman be married a second time while the first companion lives, or he or she marry a divorced person, they shall not be received or held in church fellowship, unless they will live separate and not in marriage relation.

Because of the sacredness of serving as an official in the church, (see I Tim. 3:1-16; Tit. 1:6, 7) no brother who has been divorced or who remarries a divorced woman shall be placed in official position as a deacon, minister, or elder.

Sec. 4. Historically, the Brethren have opposed the practice of abortion, which is murder. Matt.19:18; I Pet. 4:15; I Jn. 3:15; Ex. 20:13.) We believe that human life, from conception, is a sacred creation Of God. (Jer. 1:5.) Therefore, we believe that non-spontaneous abortion violates the sanctity of human life and the commandments of God. (Luke 1:15; Isa. 49:1.)

Sec. 5. The Dunkard Brethren Church is opposed to any homosexual practices and in order for such a person to be a member of the Dunkard Brethren Church, they must be regenerated, forsaking these practices, in accord with the Scriptures. (I Cor. 6:9, 10; Rom. 1:22-28; Gen. 19:1-14.)

Acceptance by delegate body of *Article X—Marriage* section as printed above.

Church Covenant

I. The position of the church on nonresistance, nonsecrecy, nonlawing, nonswearing, nondivorcement, nonconformity to the world in dress, nonattendance at questionable places of amusement, is laid before all applicants for membership by the elder in charge or by a minister authorized by him to do so, followed by, "Are you willing to conform to the teaching of the Scripture as understood by the church?" Answer, "1 am." Then Matt is read, followed by, "Are you willing to be governed by this Scripture in the adjustment of difficulties that may arise?" Answer, "I am."

Acceptance by delegate body of *Church Covenant* section as printed above.

PUBLIC INSTRUCTION
Church Membership

The Church is composed of persons who covenant to be loyal to the principles Of the Gospel, as understood by the church.

By conviction of sin, conversion, and confession of our sins, by faith in Father, Son, and Holy Spirit, as revealed to us by the Holy Scriptures, and baptism by trine immersion, we enter into covenant relation with one another, as one body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the church in knowledge, holiness, and prosperity; to promote spirituality, humility, and peace; to sustain its worship, ordinances, and doctrines, and cheerfully to contribute of the means that God gives us, for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor, and every other good work that tends to the enlargement or Christ's kingdom on earth and the good of its subjects.

We also engage to live truthful and exemplary lives before the world; to have private devotions in our family; to religiously instruct and educate our children; we therefore approve, recommend, and encourage all congregations, where feasible, to establish schools in the local congregations; to labor for the physical and spiritual good of our neighbors and those with whom we associate; to be honest and upright in all of our dealings, faithful in our engagements and exemplary in our deportment; to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering that best of all rules: "Do unto others as you would have others do unto you."

Baptism

Baptism is administered in water, and this, entered into sincerely, and in the answer of a good conscience toward God, is succeeded by the baptism of the Holy Spirit. Being born of water and of the Spirit is the entrance into the Kingdom of God here on earth.

Delegate body gave approval of *Public Instruction, Church Membership, Baptism* section as printed above.

"CHURCH COVENANT"

Our members do not participate in the armed service of the kingdoms of this world. They are not permitted to join or belong to any secret order or society nor are they to go to law brother with brother. Members affirm instead of taking an oath in signing or acknowledging legalized documents. Profane swearing is forbidden by the New Testament Scriptures. Our members are not allowed to obtain a divorce on other than Scriptural grounds; they may not remarry while the former companion is living, nor marry a divorced person. The position of the Church is that we abstain from the use of narcotics, including tobacco, and from beverages containing alcohol.

We do not conform to the fashions of the world in dress, nor in adorning the body with jewelry, paint, and the like. The ornament of a Christian is a meek and quiet spirit. We likewise refrain from attendance at places of amusement, theaters, and the like, nor are we permitted to have television sets.

"Are you willing to conform to the teaching of the Scripture as understood by the church?" Answer, "I am."

Then Matt. 18:10-22 is read, followed by, "Are you willing to be governed by this Scripture in the adjustment of difficulties that may arise?" Answer, "I am."

J. Ness, Secretary
Paul Stump, Chairman

Approval by delegate body of *Church Covenant* section as printed above.

Motion and second, with no objection, approval of Publication Board Report in its entirety as amended.

1999. **Report of the Board of Publication** [Excerpt]

A new printing of Instructions for Applicants for Membership in the Dunkard Brethren Church was made in October and is available for distribution.

Addendum to Publication Board Report 1999:

The following should be inserted in the booklet Instructions for Applicants for Membership in the Dunkard Brethren Church as paragraph #2 in Section 3 on page 6.

Recognizing the dangers of the types of obscene material which are easily accessible through the Internet and other computer technology, members are admonished to heed the principles Of the Scripture which declare that believers should set no wicked thing before their eyes. This is especially applicable in the area of making no provision for the flesh, to fulfill the lusts thereof. All activities should ultimately serve to draw one into a closer relationship with Christ (Psa. 101 :3; 2 Tim. 2:22; Rom. 13:14; Gal. 5:16-18.

We discourage our members from accessing the Internet and similar services in order to help alleviate the temptation to indulge in viewing wickedness during times of temptation. (See Heb. 13:17, 18).

2017. We the Grandview Missouri Congregation Petition General Conference through District #3 to add the following to our church polity:

Proposal #1

Polity Article. X "Marriage" Section l. Page 19, **add** section 5. As follows:

Sec.5. Dunkard Brethren Ministers and Elders shall perform marriages or ceremonies only between one naturally-born man and one naturally-born woman.

Proposal #2
Polity Article XI "membership" Section 3, Page 24, **add** paragraph 9 and 10. As follows:

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

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

Action by District Conference: Amended and passed
Action by General Conference: Motion with support to pass the query.
Query passed by a unanimous ballot vote: Yes - 33; No — 0

2019. We, the Dallas Center Congregation of the Dunkard Brethren Church, Petition General Conference through the Third District to change the following wording of the "Instructions for Applicants" booklet pages 14 and 15, under "Church Covenant," second paragraph:

Current Wording:

"We do not conform to the fashions of the world in dress, nor in adorning the body with jewelry, paint and the like. The ornament of a Christian is a meek and quiet spirit. We likewise refrain from attendance at places of amusement, theaters, and the like, nor are we permitted to have television sets."

Proposed Wording:

We do not conform to the fashions of the world in dress, nor in the adorning of the body with jewelry, excessive cosmetics, and the like. The ornament of a Christian is a meek and quiet spirit. We likewise refrain from participation in games, plays and performances that are manifestly sinful nor are we permitted to have television.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Query passed by ballot vote.

2021. We the Shrewsbury Congregation of the Dunkard Brethren Church petition General Conference through the First District to delete #5 in "Church Letters" under Article XI, "Membership", on page 28 of the Eighth Edition of 2009, and renumber the list as appropriate. This would remove the following:

"One's membership is in the congregation where he or she resides, but by mutual consent of the churches involved, members living near district lines may, for convenience, hold membership in the adjoining church."

Action by District Conference: Passed
Action by General Conference: Passed Unanimously

2025. We, the New Life Congregation of the Dunkard Brethren Church, petition 2025 General Conference through the Fourth District to make the following changes to the Dunkard Brethren Polity.

ARTICLE XI – Membership

Current Reading

By conviction of sin, conversion and confession of our sins, by faith in the Father, the Son, and the Holy Spirit, as revealed to us by the Bible, and by trine-immersion baptism, we enter into covenant relationship with one another as one Body in Christ Jesus.

Sec.2. 2. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine-immersion for the remission of sins, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Proposed Reading

By conviction of sin, conversion and confession of our sins, by faith in the Father, the Son, and the Holy Spirit, as revealed to us by the Bible, we enter into a covenant brotherhood relationship with fellow believers in the one Body of Christ Jesus.

Sec.2. 2. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine-immersion, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council.

Born again individuals, who have received a believer's baptism by a different mode, may also be accepted as members. They must be in agreement with the Dunkard Brethren Church faith and practice, willingly provide a believer's testimony, and be willing to support the Dunkard Brethren understanding of baptism for new believers by the mode of trine-immersion. After being fully instructed as all applicants for membership, they may be approved by the Church Council.

Action by District Meeting: Passed to General Conference
Action by General Conference: After explanation and discussion, motion to pass the query, with support. Ballot vote: Yes – 19 No – 26. Query is respectfully returned.

Miscellaneous

1928. We, the Plain View congregation, ask Annual Meeting through District Meeting that we, as members, over the Brotherhood of the Dunkard Brethren Church, do not tolerate flowers at funerals.

Answer by District Meeting: Passed to Annual Conference.
Answer: Considered inexpedient to forbid flowers at funerals; vain ostentation and extravagance is admonished against.

1932. We, the Waterford Church in special council assembled; petition Annual Meeting through District Meeting to change the reading under Methods of government, on page 29, Article 1, under the heading of committees, to read as follows: Annual or District conferences may grant requests for committees to churches when the church from which the request comes has made every reasonable effort to settle difficulties, but have failed.

Passed from District Meeting to Annual Meeting as read.
Answer by Annual Meeting:
Respectfully returned; we believe the matter satisfactorily covered in polity booklet, page 29, Article 1, under committees.

Plevna, Indiana, May 26, 1932

1932. As the following query was turned down in the District Meeting held at the Orion Church, May 4, 1932, and as we think it important to have a women's place in the church definitely settled by Annual Conference, we the Plevna Church assembled, appeal the following:

> We ask Annual Conference of 1932 to be held at Ludlow Falls, Ohio, on Wednesday, June 1, to change section 2, page 19 in Polity, under the heading "District Conferences" to read, Brethren only shall serve as delegates to District or Annual Conferences. Also cut out the words "and sisters" in section 1, page 18, under heading of "Methods and government"; also, the words "or sisters", Section 17, page 13, but in the latter section, sisters may be used on special visits.

Answer by Annual Meeting: Referred to a committee of three to report next year.
Committee: Elders J. A. Miller, J, L, Myers, Lewis B, Flohr.

1933. We the committee appointed to formulate an answer to the query on woman's place in the church (see query No. 10, Annual Minutes of 1932) have to report as follows:

While not unmindful of the scriptural restrictions on sisters, but recognizing also the scriptural record of the sisters' place and work in the early church, we recommend:

1. That Sec. 2, page 18, polity booklet, have added the following: Sisters should not be elected delegates to district meeting unless no brother is qualified.

2. Since there are no programs at annual and district meetings other than the preaching program, we see no need to change Sec. 1, page 18, polity booklet.

3. Since sisters are not sent on disciplinary work, we see no need to change Sec. 7, page 3, polity booklet.

Committee: J. A. Miller, J. L. Myers, Lewis B. Flohr.
Report was not accepted.
Reason: delegates saw no need to change any section to which reference was made.

1933. We, the Eldorado Church, assembled in council March 11, 1933, ask Annual Meeting through District Meeting to make a ruling that no member of any local church have the right to circulate a paper in the church for signatures without being first signed by the Elder.

Answer by District Meeting: We decide that members shall be prohibited from circulating papers for signers without the consent of a majority of the official board of the local church, except petitions of District or Annual Meeting. Passed to Annual Meeting.
Answer by Annual Meeting: Passed.

1938. We, the Walnut Grove congregation, ask General Conference of 1938, through district Meeting, to so decide that no individual or congregation shall question the qualifications of a member or members of a committee or their ruling when sent by a higher authority to labor with them, but shall receive them in brotherly love and honor the official position in which they labor.

Answer by the congregation: Request granted.
Answer: Request granted, and ask that qualifications of members of committees shall be considered by the body sending them.
Action by General Conference: Failed to pass.

1939. Inasmuch as there is a difference in the teaching in the brotherhood concerning the kingdom as to what it is, we the Dunkard Brethren church, of Quinter, Kans., ask General Conference through District Meeting to define what the kingdom is and period of time it covers, as given to us by the prophets, by Christ and the apostles.

Answer: Query passed to Annual Meeting.
Answer by General Conference: The kingdom is in this world, and is the Christian Church. See Matt. 3:1, 2; Matt. 4:17; Luke 16:16; Matt. 23:13; Eph. 2:20-22; Luke 6:13; 1 Cor. 15:22-24.

1948. The Newburg Dunkard Brethren Church, in regular council assembled, Sept. 19, 1947, does hereby petition General Conference of 1948 through District Conference of the Fourth District assembled at the Newburg Congregation, at Newburg, Oregon:

That due to the fact that very few people outside of the Dunkard Brethren Church and many in the church cannot explain the meaning of the word Dunkard nor just what we should call ourselves in relation to the New Testament Church; Therefore, we ask that the name be changed

to the Dunkard Brethren Church of Disciples of Christ, or Dunkard Brethren Church of Christ. John 13:35, "By this shall all men know that ye are my disciples if ye have love one for another".

Answer: Request granted by the Congregation. Passed to District Meeting.
Action by District Meeting: Passed to General Conference with its answer.
Action by General Conference: Not considered, because not answered.

1948. The Pleasant Home Congregation, petition General Conference through District Meeting, would like a definite stand on Article 9, Sec. 6, whether we believe the Premillennial coming of Christ for His Bride, the Church, before the tribulation period, or after the tribulation period, as some denominations believe.

Answer: Request granted by the Congregation. Passed to District Meeting.
Action by District Meeting: Passed to General Conference with answer.
Action by General Conference: Not considered, because not answered.

1951.The Newburg Dunkard Brethren Church in regular council assembled, September 24, 1950, does hereby petition General Conference of 1951, through District Conference of the 4th District assembled at Ceres, California, October 6, 1950; That due to the fact that very few people outside of the Dunkard Brethren Church and many in the Church, cannot explain the meaning of the word “Dunkard" or what it has to do with the Church of Christ. Therefore, we ask that the name be changed to "The Dunkard Brethren Church of Christ". Eph. 3:14-15.

Answer: Passed to District Meeting.
Answer of District Meeting: Passed to General Conference.
Action by General Conference: It was decided not to make any change.

1952. *Paper from Standing Committee*: In view of the alarming increase of new Bible translations We, Standing Committee, recommend: That each Elder in charge of a Congregation, or Congregations, shall instruct his Congregation against the use of and the dangers involved in the modern and forthcoming versions of the Bible, or any part thereof. Also, that the obligation of teaching of these dangers be urged upon all officials.
Action by General Conference: Passed.

1960. We, the Swallow Falls Congregation, District No. 1, Dunkard Brethren Church, petition General Conference of 1960, through District Meeting:

1. That our Elders and Ministers encourage and insist that marriage be consummated only by parties in our faith. 1 Cor. 7:39; II Cor. 6:14; Ezra 10:1-14.

2. That it be encouraged, that members be married by Ministers of our own faith. This will help eliminate worldly attire and costly array.

3. That rules No. 1 and 2 be included in the instructions to those applying for church membership.

4. That it be encouraged that Elders and Ministers be so prepared that they can give private and scriptural advice to the unmarried, also, when necessary, in homes where there is discord.

Passed by Congregation.
Action by District meeting was by individual paragraphs. Paragraph 1 was amended to read as follows:

That our Elders and Ministers encourage that marriage be contracted only by parties in our own faith. I Cor. 7:39; II Cor. 6:14.

Paragraphs 1, 2 and 3 were then passed to General Conference, paragraph 4 was rejected.

Action by General Conference: In this query 2 and 3 were adopted but 1 was rejected.

1971. We, the Newberg Congregation of the 4th District, petition General Conference of 1971, through District Meeting, to study, by a committee:

1. A church group health insurance plan.
2. A church group car insurance plan.
3. A church group fire insurance plan.
4. A church group retirement plan.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Paper respectfully returned.

1985. We, the Quinter Congregation, petition General Conference through District Meeting of the Third District, 1985 to adopt the following as church policy:

1. Historically, the Brethren have opposed the practice of abortion, which is murder. (Matt. 19:18; I Peter 4:15; I John3:15; Exodus20:13)
2. We believe that human life, from conception, is a sacred creation of God. (Jer. 1:5)
3. Therefore, we believe that non-spontaneous abortion violates the sanctity of human life and the commandments of God. (Luke 1 15; Isa. 49:1)

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: As amended and passed.

1998. We, the Dallas Center congregation, with prayerful purpose to accurately inform our membership of standards set previously by Standing Committee and General Conference, petition General Conference through the Third District to include in our Church Polity under Article VI, page 6, the following: *[after Sec. 4; Civil Government—Editor Insertion]*

Sec. 5 We believe the Bible is God's Holy Word by which we understand the will and grace of God. To aid in Scripture memorization among our members and children, to help avoid confusion, and to promote sound doctrine in our services, the Authorized King James Version of

the Bible shall be used in our Sunday School, Bible study, and church services, except where a language other than English is necessary.

We further petition that this change shall be included in the new printing of *Instructions for Applicants for Membership* under the above article.

Action by District Meeting: Passed to General Conference
Action by General Conference: As amended and passed.

2000. The world in which we live is full of questions and doubt about spiritual topics and what the Bible has to say. Even among Christians there is much diversity on what a given verse means. I see our Polity as a ready personal reference to find a proper view on many Biblical questions encountered during spiritual discussions. A thorough examination of the Church Polity sometimes needs additional Scripture references to fully explain the thoughts behind statements of polity. There may be those of us who have in their heads ready references to questions that are encountered, but other readers of the Polity may find it helpful to add some additional Scripture references to more fully support the statements of Polity.

The McClave congregation of Colorado through meeting of the Third District petitions General Conference to add the following Scripture references to the polity book:

Page 5, sec. 5 (Head covering) add 1 Th. 5:17; Rom. 12:12
Page 6, sec. 3 (Abstinence and temperance) add Eph. 5:7-18; 2 Cor.6:14-7:1
Page 8, sec. 3 (Entertainment) add Phil. 4:8
Page 8, sec. 4 (Ecumenical movement) add Rev. 13:3-8,12,15
Page 10, sec 12 (Abortion) add Ps 127:3-5
Page 11, second (Raiment) add Jer. 4:30; Ez. 23:40
Page 13, sec. 3 (Free ministry) add Acts 18:3; Acts 20:34; I Th. 2:9; II Th. 3:8; I Cor. 9:15-18
Page 14, sec. 5 (Judgment) add Rev 20:4,5,12-15
Page 24, sec. 2 (Church trials) add Matt. 18:15-17; Rom. 16:17,18; I Cor. 5:9-13; Gal. 6:1,2; I Tim. 3:1-7; Titus 1:10-14; Titus 3:10,11; II John 10; Jude 22,23; Ps. 101

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: The query failed to pass.

2003. Whereas humanistic evolution has been a major topic in the news media during the past several years, and the spread of the acceptance of evolution within church circles is well documented, we, the Lititz congregation, petition General Conference through First District to add to the Dunkard Brethren Church Polity booklet the following statement:
"The Dunkard Brethren Church accepts the Bible as the sole basis for belief and practices. We therefore believe in a literal six-day creation and a worldwide flood described in Genesis chapters one, seven, and eight and referred to elsewhere in the Bible.

Consequently, we reject the theory of evolution, theistic or otherwise as well as all other philosophies, theories and beliefs that require denial of the inerrancy and divine inspirations of the Bible.

Action by District Meeting: Passed to General Conference.
Action by General Conference: A motion failed to delete the last paragraph of the query. Another amendment was offered to add references of Gen. 1:1-31 and Col. 1:12-18. Motion failed.

2004. We, the Quinter Congregation of the Dunkard Brethren Church, petition General Conference through District Meeting of the Third District, to *add* the following simple statement of belief to be placed in ARTICLE 9 - General Principles, Sect 10, in the Polity Book.

The Bible plainly teaches a literal six-day creation with man being created by God. (Genesis 1:26-28) Thus, evolution, theistic or otherwise, is a false teaching contrived to aid Satan in discrediting the Creator. We see this as basic to belief in the inerrancy and divine inspiration of the Bible.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

Missions

General

1928. The Vienna, Virginia Congregation asks District Meeting whether there should not be a District Committee on Evangelization and Organization.

Answer by District meeting: Passed to Annual Meeting with recommendation that the Committee in each District consist of three.
Answer: we consider this not expedient at this time.

1929. We, the Board of Evangelism and Organization ask Annual Conference for the privilege of calling for funds either through the Monitor or through the elders of our local churches.
Request granted.

1929. Report of Secretary of Board of Evangelism and Organization.

Elder W. E. Cocklin submitted a tabulated report of the Brotherhood, giving the names of the congregations, number of members, Elders, Ministers, Deacons, and houses of worship. Also, whether owned or rented. This report showed that the entire Brotherhood is composed of thirty-five congregations, containing approximately 1,300 members.

This report was accepted, and a request made that a similar statement be submitted next year at the Conference.

1930. The secretary of the Board of Evangelism and Organization could not give a detailed report for lack of statistics. However, the church showed a favorable growth with an encouraging outlook before us.

1930. Decided that all elders be requested to supply statistics as to number of Elders, ministers, deacons and number in congregation.

1930. Poplar Bluff Church asks General Conference, through District Meeting, that (a) The organization of churches be transferred from the Board of Evangelism to the district elders, (b) That the functions of our various boards be more clearly defined.
Lulu M. Kesler, Clerk

(a) and (b) passed. *[District Meeting Action?]*
Answer that Section 1 be respectfully returned, deeming it not expedient at this time.
Decided to place Section 2 in hands of a committee of three. *[See also Trustees, Boards]]*

1931. THE BOARD OF EVANGELISM AND ORGANIZATION ***[work and duties defined]***
see also Trustees, Boards

1. The name of this committee shall be changed to THE GENERAL MISSION BOARD OF THE DUNKARD BRETHREN CHURCH. The duties of the General Mission Board shall be:

2. To act as a General Mission Board for the extension of God's kingdom; to co-operate with the districts and to take care of the work when the districts feel they cannot do so; and to assist the districts as far as possible when requested by them to do so.

3. The work of the General Mission Board will consist of looking after the spiritual needs of isolated members by seeing that meetings are held where feasible, to look up and look after openings for establishing churches, to assist churches to have regular ministerial help where necessary, and to supply help to hold series of meetings; to look after the work of organizing churches when requested to do so by the districts, or in isolated places with which they are not in touch, and, in general, to promote the work of the Lord's kingdom.

4. The General Mission Board is authorized to receive and disburse funds for its work, and to submit its financial needs to the Board of Trustees.

5. Former decisions of Conference in conflict herewith are hereby repealed, including the division of the United States into geographic divisions, and the assignment thereof to members of the Board.

1932. Vienna Congregation, Eastern District, asks Annual Meeting of 1932, through District Meeting, to decide that the number of members constituting the General Mission Board of the Dunkard Brethren Church shall be increased to five.

Answer: Request granted.
Answer by Annual meeting: Paper respectfully returned.

1934. We, the General Mission Board, ask Annual Meeting to consider the advisability of printing a small booklet containing the Declaration of Faith of the Dunkard Brethren; stating it in a brief way, and giving Gospel reference.

These booklets to be distributed by the General Mission Board. If favored, we ask the Conference arrange to have the work completed as soon as possible.

Answer by Annual Meeting: The General Mission Board is to draw up the booklet, which is to be approved by the Publication Board.

1935. The General Mission Board reported having been hampered for the want of funds to properly carry on the work, however having done what they could.

Thy also reported having printed a booklet entitled, "*Do You Want Salvation*?", which can be had from any member of the Mission Board or the Editor of the Bible Monitor.

1935. We, the General Mission Board, ask Annual Meeting of 1935 to so decide that each district make provision through whom and with whom the General Mission Board can work.

Answer by Annual Conference. Request granted.

1935. We, the General Mission Board, petition Annual Meeting of 1935 to so decide that all congregations shall make their boundary lines and submit to the General Mission Board, the name of the congregation, its boundary lines and the name and address of the elder in charge.

Answer by Annual Conference. The petition be granted.

1936. The matter of congregational boundaries was the subject of much discussion. The Mission Board declared itself as desirous of having boundaries set as soon as possible as it could then plan its work better. The conference took no definite action.

1940. Believing it would be following the Apostolic teaching closer and that it would unify, indoctrinate, and harmonize the brotherhood to a greater degree of holiness, we, the Pleasant Home Congregation of California, petition General Conference through District Meeting to select two elders who would go together to visit all the churches of the brotherhood each year, preaching, teaching and exhorting with all longsuffering and doctrine.

Answer by congregation: Passed to District Meeting.
Query amended to read:

> "That each of the congregations contribute what they can to support this work, balance of expense to be borne by the General Mission Board. "

Answer by District Meeting: Passed to General Conference.
The Mission Board was assigned to this problem to study. Report in 1941.

1942. On query from Pleasant Home Congregation 1940 which was submitted to the Mission Board: Not admitted as it was not in the printed business for 1942.

1944. We, the Dallas Center Dunkard Brethren Church, assembled in council, ask General Conference through District Meeting: That inasmuch as there are mission points or congregations that have no minister and are not able to pay the traveling expenses of one, that the Mission Board be asked to bear these traveling expenses of a Minister, who can conveniently hold service at these points.

Answer by District Meeting: We, the Dunkard Brethren church of the 3rd District passed on this query, and request General Conference to answer why this obligation has been neglected in being fulfilled.
Action by General Conference: Referred to the General Mission Board for their consideration and appropriate action.

1946. *Answer to the Query from the Pleasant Home Congregation 1940 General Conference Minutes, Section 17;*
After advice and prolonged study of the problems involved in this query, we do not think it advisable to adopt it.

Howard Surbey, Chairman; Harry Andrews, Secretary; General Mission Board.
Action by General Conference: Report accepted.

1946. We, the Waynesboro Congregation, ask Annual Meeting through District Meeting that District Mission Boards be authorized to care for the mission work in the districts that the General Mission Board is not able to take care of.

Answer. Request granted. Passed to District Meeting.
Answer by District Meeting: That this query be placed in the hands of a committee.
Elders Ray S. Shank, Lewis B. Flohr, and W. H. Demuth, to study and report to the next District Meeting.

Report: 1. In our investigation we find the description of the work assigned to the General Mission Board in Minutes of General Conference, 1931, page 3. We further find request from that Board for contacts in the districts through whom and with whom they might work, which was granted by the General Conference, Minutes of 1935, page 8, query 15.

2. Careful examination of the minutes and general inquiry do not show evidence of contacts having been established by the respective Districts, and the matter apparently was never followed up by the General Mission Board.

3. In view of the foregoing, and to effectively cover the working situation of the General Mission Board and the Districts, we recommend the following:

Answer: That the membership of the General Mission Board be increased to eight, two from each of the four Districts. The term of office shall be arranged that for each District only one shall expire in any year, two expiring in 1947, three in 1948, and three in 1949. Thereafter the term of office shall be uniformly three years.

Action by District Meeting of 1946; Passed with its answer to General Conference.
Action by General Conference: Passed.

The five additional members of the Board provided by the above were approved as follows:

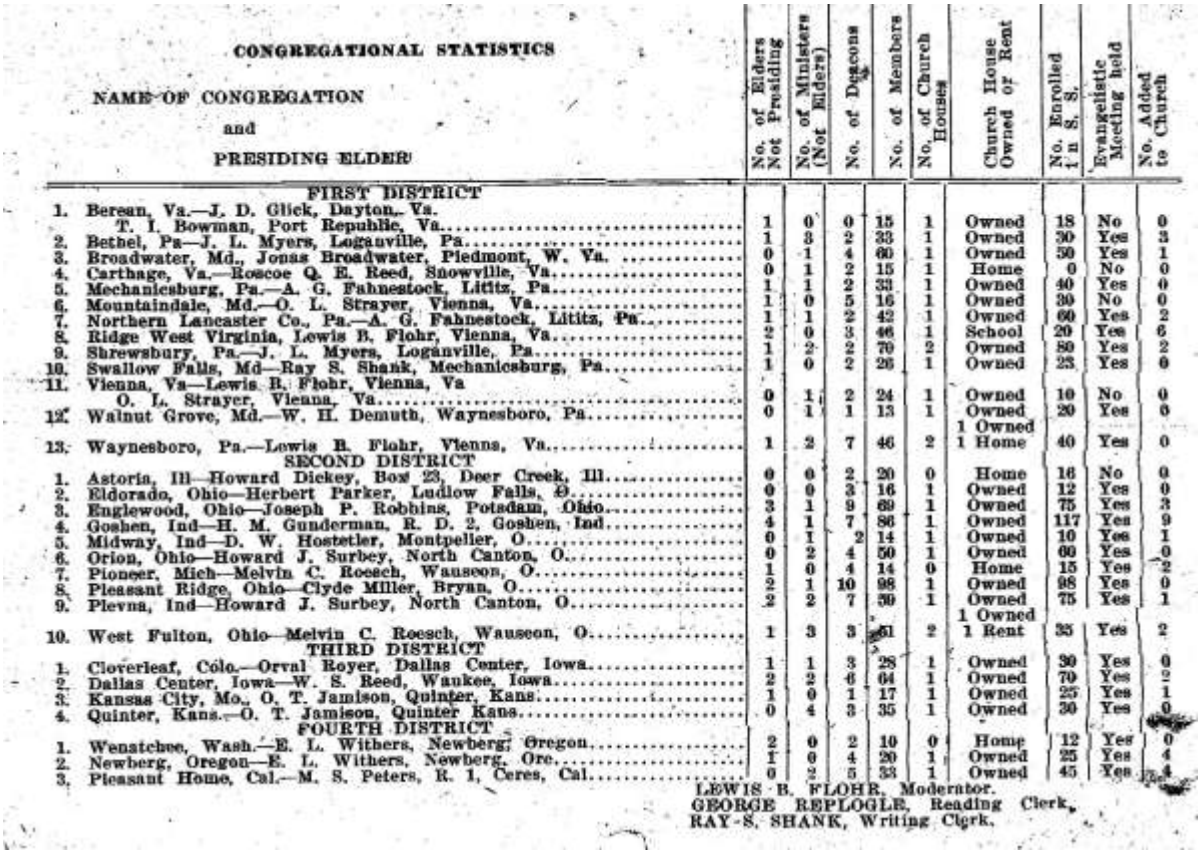
First District: David F. Ebling to serve to 1948.
Second District: Melvin Roesch to serve to 1949.
Third District: Millard Haldeman to serve to 1947. William Root to serve to 1949.
Fourth District: Galen Harlacher to serve to 1948.

1946. The Wenatchee Dunkard Brethren Church in regular council assembled does hereby petition General Conference at Ceres, Calif., Nov. 14th to 17th, to ask all congregations located in the first, second, third and fourth districts to file a statistical report of all their membership as follows: No. of Elders, No. of Ministers, No. of Deacons, No. of members received by baptism, received by letters, No. taken by death, No. relieved by disfellowship, Total No. in Church, and that said statistical report be sent to General Conference and be included in the General Conference report.

Answer by Wenatchee Church: Passed to District Conference.
Answer of District Meeting: We so decide and pass query to General Conference.
Action by General Conference:

Considered sufficiently answered in former decisions of Conference, (Gen. Conf. Minutes 1929, p. 7, par. 6.)

1948. Congregational Statistics



CONGREGATIONAL STATISTICS

NAME OF CONGREGATION and PRESIDING ELDER	No. of Elders Not Presiding	No. of Ministers (Not Elders)	No. of Deacons	No. of Members	No. of Church Houses	Church House Owned or Rent	No. Enrolled in S. S.	Evangelistic Meeting held	No. Added to Church
FIRST DISTRICT									
1. Berean, Va.—J. D. Glick, Dayton, Va. T. I. Bowman, Port Republic, Va.	1	0	0	15	1	Owned	18	No	0
2. Bethel, Pa—J. L. Myers, Loganville, Pa.	1	3	2	33	1	Owned	30	Yes	3
3. Broadwater, Md., Jonas Broadwater, Piedmont, W. Va.	0	1	4	60	1	Owned	50	Yes	1
4. Carthage, Va.—Roscoe Q. E. Reed, Snowville, Va.	0	1	2	15	1	Home	0	No	0
5. Mechanicsburg, Pa.—A. G. Fahnestock, Lititz, Pa.	1	1	2	33	1	Owned	40	Yes	0
6. Mountaindale, Md.—O. L. Strayer, Vienna, Va.	1	0	5	16	1	Owned	30	No	0
7. Northern Lancaster Co., Pa.—A. G. Fahnestock, Lititz, Pa.	1	1	2	42	1	Owned	60	Yes	2
8. Ridge West Virginia, Lewis B. Flohr, Vienna, Va.	2	0	3	46	1	School	20	Yes	6
9. Shrewsbury, Pa.—J. L. Myers, Loganville, Pa.	1	2	2	70	2	Owned	80	Yes	2
10. Swallow Falls, Md—Ray S. Shank, Mechanicsburg, Pa.	1	0	2	26	1	Owned	23	Yes	0
11. Vienna, Va—Lewis B. Flohr, Vienna, Va O. L. Strayer, Vienna, Va.	0	1	2	24	1	Owned	10	No	0
12. Walnut Grove, Md.—W. H. Demuth, Waynesboro, Pa.	0	1	1	13	1	Owned	20	Yes	0
13. Waynesboro, Pa.—Lewis B. Flohr, Vienna, Va.	1	2	7	46	2	1 Owned 1 Home	40	Yes	0
SECOND DISTRICT									
1. Astoria, Ill—Howard Dickey, Box 23, Deer Creek, Ill.	0	0	2	20	0	Home	16	No	0
2. Eldorado, Ohio—Herbert Parker, Ludlow Falls, O.	0	0	3	16	1	Owned	12	Yes	0
3. Englewood, Ohio—Joseph P. Robbins, Potsdam, Ohio.	3	1	9	69	1	Owned	75	Yes	3
4. Goshen, Ind—H. M. Gunderman, R. D. 2, Goshen, Ind.	4	1	7	86	1	Owned	117	Yes	9
5. Midway, Ind—D. W. Hostetler, Montpelier, O.	0	1	2	14	1	Owned	10	Yes	1
6. Orion, Ohio—Howard J. Surbey, North Canton, O.	0	2	4	50	1	Owned	60	Yes	0
7. Pioneer, Mich—Melvin C. Roesch, Wauseon, O.	1	0	4	14	0	Home	15	Yes	2
8. Pleasant Ridge, Ohio—Clyde Miller, Bryan, O.	2	1	10	98	1	Owned	98	Yes	0
9. Plevna, Ind—Howard J. Surbey, North Canton, O.	2	2	7	59	1	Owned	75	Yes	1
10. West Fulton, Ohio—Melvin C. Roesch, Wauseon, O.	1	3	3	61	2	1 Owned 1 Rent	35	Yes	2
THIRD DISTRICT									
1. Cloverleaf, Colo.—Orval Royer, Dallas Center, Iowa.	1	1	3	28	1	Owned	30	Yes	0
2. Dallas Center, Iowa—W. S. Reed, Waukee, Iowa.	2	2	6	64	1	Owned	70	Yes	2
3. Kansas City, Mo., O. T. Jamison, Quinter, Kans.	1	0	1	17	1	Owned	25	Yes	1
4. Quinter, Kans.—O. T. Jamison, Quinter Kans.	0	4	3	35	1	Owned	30	Yes	0
FOURTH DISTRICT									
1. Wenatchee, Wash.—E. L. Withers, Newberg, Oregon.	2	0	2	10	0	Home	12	Yes	0
2. Newberg, Oregon—E. L. Withers, Newberg, Ore.	1	0	4	20	1	Owned	25	Yes	4
3. Pleasant Home, Cal.—M. S. Peters, R. 1, Ceres, Cal.	0	2	5	33	1	Owned	45	Yes	4

LEWIS B. FLOHR, Moderator.
GEORGE REPLOGLE, Reading Clerk.
RAY S. SHANK, Writing Clerk.

1952. Pleasant Home Congregation in regular council meeting, assembled September 7, 1951, does hereby petition General Conference of 1952, through District Meeting of the 4th District, assembled at Newburg, Oregon, October 5, 1951:

That Standing Committee shall appoint a minister or elder in each district for one year or more, supported by the General Mission Board, to spend as much time as possible in looking out mission points and organizing Sunday Schools and preaching points, where possible, Matt. 28:19-20.
Answer: Passed to District Meeting.
Answer: of District Meeting: Passed to General Conference.
Answer by General Conference:
We commend the spirit of this paper and refer the matter involved in this paper to the Mission Board, urging to greater effort in mission work.

1952. We the Mechanicsburg, Pa. Congregation, ask General Conference of 1952, through District Meeting of the First District: That the gathering of Congregational Statistics and the printing of the same in our Minutes of General Conference be discontinued, starting with the Minutes of 1953.
Answer: Request granted, sent to District Meeting.
Answer by District Meeting: Passed to General Conference.
Action by General Conference;
Query passed with the understanding that the printing of statistics would be discontinued beginning with the 1952 minutes.

1953. *We the General Mission Board*, ask General Conference to so decide, that said Board does not make private loans to individuals.

Action by General Conference: To so decide, that the Mission Board be authorized to make those loans which in their judgment would advance their Missionary work.

1954. **Report of the General Mission Board**. *[Excerpt]*
District No. 1 In August 1953 a call came from Erie, Pennsylvania for help. Brethren Roesch and Hostetler made four trips there and held services. Due to surrounding circumstances, it was seen fit to discontinue.

August also shows assistance was given the Swallow Falls Congregation in a revival meeting, Brother Roesch being the evangelist. Also, a meeting by Brother Roesch at the Ridge Congregation. Brother Emmert Shelly assisted the Mechanicsburg Congregation by making a trip there for a special service.

Brother Shank made four trips to Swallow Falls Congregation to assist them throughout the spring months. In September, Brethren Shank and Ebling made a trip to Paw Paw, W. Va. for investigation and services. Brother Fahnestock also made a trip there.

May 1954—Brother Roesch was sent to Paw Paw for a revival meeting. Interest was shown and one was baptized.
District No. 3. Brethren Elder O. T. Jamison, Walter Pease, Donald Ecker, Millard Haldeman and Dale Jamison have faithfully served in the Great Bend, Kansas Mission, making monthly trips there, with few exceptions. One member was added to the church in 1952. Brother S. Reed and wife, with others made one trip to Arkansas. No remuneration was given him.

July 20th, Brother Millard Haldeman, with the Secretary William Root, made a trip into Oklahoma, near Aline. Services were given the people there. Interest was good, but no feasible opportunity was given for further services.

1954. The Pleasant Home Congregation of the Dunkard Brethren Church petition General Conference through District Meeting of the fourth District assembled at Newberg, Oregon:

Due to the lack of mission work in the Brotherhood, we feel that the General Mission Board should outline a program whereby those in the Brotherhood, that would become engaged in

mission work, be assured of adequate support when on the mission field for a period of two years or more, or until ministers in that particular field could be ordained from that mission point.

Answer: Request granted by Congregation. Passed to District Meeting.
Action by District Meeting: Passed to General Conference with answer.
Action by General Conference: This query to be referred to the General Mission Board to report to next General Conference on all features involved in the situation referred to.

1955. Report of the General Mission Board on Query from General Conference, 1954 — *Concerning Mission Work.*

We give the "Duties of the General Mission Board." As outlined by General Conference 1931.

Duties of the General Mission Board, of the Dunkard Brethren Church, are as follows, Given by the committee on Evangelism & Organization, Of the Dunkard Brethren Church.

The name of this Committee shall be changed to "The General Mission Board of the Dunkard Brethren Church. "The duties of the Board shall be:

Item 1. To act as a General Mission Board, for the extension of God's Kingdom; To cooperate with the Districts and to take care of the work, when the Districts feel they cannot do so; and to assist the districts as far as possible, when requested by them to do so.

Item 2. The work of the General mission Board will consist of looking after the spiritual needs of isolated members, by seeing that meetings are held where feasible, to look up and look after openings for establishing Churches, to assist Churches to have regular ministerial help, where necessary, and to supply help to hold series of meetings, to look after the work or organizing Churches when requested to do so by the Districts or in isolated places, with which they are not in touch. And in general, to promote the work of the Lord's Kingdom.

Item 3. The General Mission Board is authorized to receive and disburse funds for its work, and to submit its financial needs to the Board of Trustees.

Item 4. Former decisions of General Conference in conflict herewith are hereby repealed, including the division of the United States into Geographic divisions, and the assignment thereof to members of the Board.
Approved and adopted.
Signed by: Lewis B. Flohr, L. I. Moss, J. L. Johnson.

General Mission Board Report on above named Query, as follows:
A number of questions arise, to which the following consideration has been given:

1. Who shall become engaged in Mission Work?

We recognize the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all

things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. "Matt. 28:19-20.

Here were those as sent ones, brethren, commissioned to baptize, *commanded to teach*. It would seem reasonable that those who would become engaged in "Mission Work "should meet these scriptural requirements, and are in full sympathy with the practices of the Dunkard Brethren Church, as outlined in our Polity.

That such make their wishes known to the General Mission Board for its consideration, and in the light of Acts 15:22, where we learn that "the apostles and elders, with the whole church" sent chosen men of their own company to transact the Lord's work. We believe a faithful Christian companion is a valuable asset to every brother in the Master's Vineyard, but while there were, in the days of Christ and the apostles, those women whom the scripture refers to as "full of good works" we do not find any sent forth to baptize, nor commanded to teach.

2. Adequate support?

In our Polity which embodies "the principles, practices and doctrines for which the Dunkard Brethren Church stands, "we find page 14, Article 8, section 3, "The duty of the Church to properly support the Ministry (and we believe these are the called ones, the sent ones, the ones with authority, the Mission Workers) this support is recognized, but a salaried ministry is without warrant from the scriptures and contrary to the custom of the Church for over 200 years.
I Cor. 9:7-14; Jno. 10:12-13.

It is the mind of the General Mission Board that adequate support of a Worker on the Mission field is to supply necessary funds above a reasonable effort toward self-support.

3. Length of time assigned to the field?

We believe that we should not be justified in specifying a definite number of years, because of the uncertainty under varying conditions, but that the time be for an indefinite period, and the General Mission Board be willing to give support as long as the need requires.

4. In regards to selecting of a minister from a Mission point?

The General Mission Board has not been authorized, by General Conference, to ordain ministers, therefore, it is the mind of the Board that this matter be referred to the proper authorities and cared for in the usual manner according to the practices of the Dunkard Brethren Church in electing ministers.

Signed by the members of The General Mission Board:
Melvin C. Roesch, Chair; Wm, Root, secretary; Ray S. Shank, treasurer;
David F. Ebling; Herbert Parker; W.E. Bashor; W. S. Reed; Galen B. Harlacher.

Moved that this report be adopted — passed.

1955. Report of the General Mission Board *[Excerpt]*

In August 1954 rumors came to the Board that there were Dunkard Brethren in eastern Canada. Hence: Brethren Melvin Roesch and Vern Hostetler made a trip there, covering many miles to investigate these rumors. Result of their findings was, the group of worshippers were, "Brethren in Christ."

Just recently Brethren Roesch and Reed, members of the Board; made a trip through the South; investigating conditions, where talk had been of desires for mission work, and also on the lookout for new opportunities for work.

1956. Report of the General Mission Board

District No. 1 26 appointments have been filled by visiting ministers in various Congregations.

A mission point has been established in County. Pa., several miles southwest of Clearville, Pa., now known as "Wards Church". Evangelistic services were held here last fall. As a result of these meetings eleven (11) were baptized making a total of thirteen (13) members.

Elder Bro. Melvin and Sister Roesch have moved into the Paw Paw, West Va. District and are laboring there with hopes of a mission.

A request from Elkins, West, Va., for Evangelistic Services provided a building can be obtained. Efforts are being made to take care of this request.

District No. 2 A request from Clarkville, Mich., mission, sponsored by the Pleasant Ridge Congregation, was received to purchase a school building which was not purchased due to the fact a clear title was not obtainable.

*District No. 3 *See Torreon Mission*

1957. We, the Pleasant Home Congregation ask General Conference through district meeting held at Newburg, April 19, 1957, that the Mission Board set aside the sum of one thousand ($1,0000.00) dollars for the need of the work of the Mission at Beaumont, California.

Passed by the Pleasant Home congregation, sent to district meeting.
Passed by district meeting, sent to General Conference.
Action by General Conference: This matter was referred to the General Mission Board for appropriate attention.

1957. Bro. Donald Ecker was given a short time in which to explain the work with Brother and Sister Winters at Beaumont, Calif.

1960. **REPORT OF THE GENERAL MISSION BOARD**

District No. 1

At the Ward's Mission point the attendance is very good. A revival was sponsored at this place by the Board. This revival was well attended considering weather conditions. The Board sends regular ministerial help to this Mission twice a month. To date this service has been donated. At the Elkins Mission, services are being held twice a month. The Board pays for one trip per month. The Board is sending ministerial help to the Berean Cong. This service is donated.

District No. 2 No Mission activity.

District No. 3

THE GREAT BEND MISSION — Services are being held each Lord's Day — Two preaching services each month by the ministers of the District and the home minister Elder Wm. Root who puts forth much effort to have services each Lord's Day. Ministerial expenses for these services are paid by the Great Bend Mission — The average attendance is about 12 or more with an enrollment in the lower teens This Mission solicits the prayers of the Brotherhood in their behalf in carrying on the Lord's work there.

The ministers of the 3rd District are helping at the Torreon Mission on special occasions such as Lovefeast services, etc.

These expenses have been paid by' the individuals who help in these services.

The Board granted a dwelling to be built at Torreon Mission. All of the operation expenses are paid by the Board, also Sunday School supplies that go to this Mission.

District No. 4

No Mission activities reported.

The General Mission Board is very grateful for the splendid co-operation of the Brotherhood this past year.
Respectfully Submitted, Herbert Parker, Sec. G.M.B.
Action by General Conference: Report accepted.

1985. **Report of the General Mission Board**

In 1984 the Mission Board continued to support the activities of the various Districts of the Brotherhood.

In District No. l, mission activities were conducted through the willing help of the ministry. Services were conducted at the Elkins, West Virginia Mission Point and Wards Mission Point south of Clearville, PA.

In District No. 2, the ministers have been very willing when called on to minister to the spiritual needs of the members and visitors at Astoria, Illinois, the Orion Congregation in Ohio, and the Hart, Michigan mission point.

In District No. 3, the Brethren have been very faithful in fulfilling their appointments during 1984 at Grandview, Missouri, and the Mountain View Congregation at Montrose, Colorado.

In District No. 4, we have no mission points in the 4th District, but we commend the Brethren who do make a special effort to visit the Congregations at Newberg, Oregon, and Beaumont, California. The members at Modesto, California, are grateful for the visits and encouragement we receive from the ministers and members from the Beaumont and Newberg Congregations.

The General Mission Board continues to give financial assistance to the Torreon Navajo Mission at Cuba, New Mexico.

Again, in behalf of General Mission Board we want to thank the many individuals and churches for your continued loyal support to the work of the General Mission Board.

May we always remember the words of Jesus who said, "One soul is worth more than all the world."

The General Mission Board will have a recommendation to be presented to General Conference in answer to the 1984 Query No. 2 from the Second District and passed by General Conference.

Elder Hayes Reed, Secretary

After careful consideration, it has been decided that the *Torreon Board of Directors* shall be increased from four to five persons. James Meyers who has served at Torreon will be the fifth member. Any other suggestion or recommendation may be considered later.

It was further reported of an individual from Kenya, Africa who is asking for help in spreading the Gospel there. Further investigation is planned.

This report was accepted.

1992. **General Mission Board** - At this time a standing vote of thanks was accorded to Elders Hayes Reed and Joseph Flora for their many years of dedicated service to the Master's work in behalf of soul salvation as members of the General Mission Board. Bro. Hayes has been on the board for 30 years and Bro. Joe for 21 years. During this time, they have devoted many hours of untiring efforts to serve God and the Church.

1992. Report of the General Mission Board [Excerpt]

District #2. The Ministers of the second district continue to go to Hart, Michigan, regularly. The Pine Ridge Mission Point, in Mississippi, organized as a Congregation, and is now Pine Ridge Dunkard Brethren Church.

1993 Report of The General Mission Board

In 1992 the Mission Board continued to support the various Districts of the Brotherhood.

District One: The ministers of the First District have continued to help some of the smaller congregations. There has been concerted physical effort and general support in cleanup and reconstruction in South Florida following the devastation of hurricane "Andrew. "

District Two: The ministers of the Second District continue to go to Hart, MI and Goshen, IN regularly. The members of the Pleasant Ridge Congregation at Hart, MI organized to become a separate Congregation

District Three: Ministers of the Third District assist in the services at Mountain View, CO and at Grandview, MO when necessary.

The Mission Board gave some assistance for the distribution of Bibles for Russia.

District Four: We have no mission points in our District, but our ministers are commended for their efforts in visiting the churches of the District.

We commend the Publication Board for the outreach of the Bible Monitor.

We, of the General Mission Board, wish to thank the many individuals and churches for your support of Torreon Navajo Mission at Cuba, NM. May the name of Jesus be exalted among men.

Elder Robert Carpenter, Secretary

Special recognition was given to Elder Harley Flory for his many years or service on the Torreon Navajo Mission Board Directors. Elder Michael Wray has been chosen by the General Mission Board to fill his position.

The Report of the General Mission was accepted as printed and verbally expressed.

1995. **Report of the General Mission Board** [Excerpt]

In 1994 the Mission Board continued to support the various Districts of the Brotherhood.

Volunteers went to Kenya, Africa and were well received.

We of the General Mission Board wish to thank the many individuals and churches for your support of Torreon Navajo Mission at Cuba, New Mexico.

ADDENDUM TO GENERAL MISSION BOARD REPORT

MISSION STATEMENT

The General Mission Board wishing to fulfill the Great Commission wishes to recommend to Standing Committee and the delegates or General Conference that we:

1. Continue the work done during the last year in Kenya and Uganda.
2. Seek out and teach native lenders and their followers Biblical doctrines and principles of living and leadership as interpreted by the Dunkard Brethren Church.
3. Where feasible locate leaders to establish local congregations.
4. In light of the lack of an existing Dunkard Brethren Church in Africa, we authorize appointed Brethren to install qualified nationals into the ministry after careful examination of their beliefs, character, and commitment to the Word of God.

5.Establish a separate mission fund toward the support of the work over there for fifteen months to be reviewed annually.

To implement these recommendations, we suggest the appointment by the General Mission Board of a three-member, interim African Mission Board.

Bro. Robert Carpenter, Secretary

The moderator entertained considerable discussion on this report. This report was accepted in its entirety, including the Addendum supplied by the General Mission Board at General Conference.

1998. **Report of the General Mission Board**. [Excerpt]

There was a special commissioning service on Tuesday Evening of General Conference consisting of "laying on of hands " and special prayer for Jeremiah and Debra Johnson, who are planning to serve in Africa, as well as Alan Trujillo and Bradley Myers, who will be serving at the Torreon Navajo Mission in New Mexico. George Brown, of Bangor, Maine, is also planning to serve at Torreon this coming year.

1999. **General Mission Board**

Recognition was given to Elder Jacob Ness for 33 years of service on the General Mission Board.

2000. **General Mission Board**

A rising vote of appreciation was given to Elder Dale Jamison for 24 years of service on the General Mission Board.

2003. **Report of the General Mission Board** [Excerpt]

Elder Fred Pifer announced that Elder Hayes Reed has resigned from the Board of Directors of the Torreon Navajo Mission after 47 years of dedicated service. A standing recognition by the assembled congregation was given. Brother Hayes gave a short response.

2004. ***Action by General Conference***: A motion passed that the two queries be considered together.

2004. Due to a great need for the ministry of the Word on the mission field, and yet a lack of those who have been installed into the ministry in answering the call to labor on the approved mission fields, we the *Shrewsbury Congregation*, on behalf of the General Mission Board along with the African Mission Board, humbly petition General Conference through the District Meeting of the First District, to adopt the following as acceptable procedure for this need to be filled:

1. The General Mission Board may issue, upon the recommendation of a subordinate board, a certificate of commissioning to preach to a brother who is serving or has been approved to serve on an approved mission field.

2. This certificate will be valid only while on the mission field. The commission will authorize the preaching of the Word of God, but not the performing of baptisms or the solemnizing of marriages.

3. An investigation will be conducted by the subordinate board and the General Mission Board before a brother is commissioned to preach. A unanimous ballot vote is necessary by the appropriate boards. This commissioning to preach may be withdrawn by these boards if considered wise.

Action by District Meeting: Passed to General Conference.

2004. The mission boards of our denomination strongly believe our calling in the various fields can be most Scripturally fulfilled by having at least one minister in residence at the mission point. We also recognize there are times when this is difficult to achieve. To help meet this challenge, the Mission Board has drafted a recommendation for commissioning which has been approved by our Standing Committee. The *Dallas Center Congregation* hereby petition General Conference through the 2004 District Meeting of the Third District to accept the following recommendations as a part of our mission procedure.

1. The General Mission Board may issue, upon the recommendation of a subordinate Board, a certificate of commissioning to preach, to a brother who is serving or has been approved to serve on an approved mission field.

2. This certificate will be valid only while on the mission field. The commission will authorize the preaching of the Word of God, but not the performing of baptisms or the solemnizing of marriages.
3. An investigation will be conducted by the subordinate board and the General Mission Board before a brother is commissioned to preach. A unanimous ballot vote is necessary by the appropriate boards. This commissioning to preach may be withdrawn by these boards if considered wise.

<u>Action by District Meeting</u>: Passed to General Conference.

Motion with support to amend first query by deleting sections 1, 2, and 3 and substituting: The General Mission Board after thorough investigation may recommend a missionary candidate be placed in the ministry by their local church. Passed.

Action of General Conference: First query as amended is the answer to both queries. Failed.

2021. Report of the General Mission Board [Excerpt]

The General Mission Board continues to provide support to the mission projects of the Dunkard Brethren Church. There has been interest expressed in our Church from a family from the Netherlands. They have visited at one of our congregations in the States and have been visited in the Netherlands. Contact continues through email and video calls; we are waiting for open borders to reconnect and discuss possible membership.

2022. Report of the General Mission Board [Excerpt]

The General Mission Board continues to monitor the activity of different mission projects throughout the Brotherhood.

Brother and Sister McGlinn, from the Netherlands, were able to travel to the States with their five children in Nov. 2021. After being baptized, Bro. Tama and Sister Carmen returned to the Netherlands, where there are no local Anabaptist believers to worship with them. The McGlinn's are interested in helping anyone that would be willing to relocate to the Netherlands, to help establish a congregation there.

2023. Report of the General Mission Board [Excerpt]

Contact has been maintained with Bro. and Sis. McGlinn, from the Netherlands. Bro. Tama was able to visit the U.S. and we were encouraged by his commitment to spreading the Gospel in his country. Another family has expressed interest in joining the Brotherhood, and the Board will be working with them.

2024. Report of the General Mission Board [Excerpt]

Bro. Tama McGlinn was able to attend Conference in Oregon in 2023, and was greatly encouraged. He and Carmen would welcome visitors in the Netherlands, and a family went over last Apr. and had communion with them. The Board is still in touch with some other families in the Netherlands that expressed interest in the Dunkard Brethren Church, but little progress has been made.

2025. Report of the General Mission Board [Excerpt]

In April of 2025, three couples responded to the invitation of the Tama and Carmen McGlinn family of the Netherlands to visit them for fellowship and Biblical instruction for them and the other Dutch families. Worship and teaching times were conducted, which generated questions and discussions among the families during their times together. Continue to pray for the Holy Spirit's direction as people are reaching out to others in diverse places

1956. An investigation by the joint Mission and Relief Boards in establishing a mission among the Navajo Indians in New Mexico was last fall. A Mission which is being established by Mr. and Mrs. Martindale and Lillian Deshnod, (Navajo Indian interpreter), known as The Torreon Navajo Indian Mission has been approved by the unanimous vote of Mission and Relief Boards, and also by the Standing Committee of 1956.

1957. *[From the]* **Report of Torreon Navajo Mission**

Three members of the Relief Board made a trip into the northwestern part of New Mexico in Feb. 1956, to investigate the possibility of doing some relief work among the Navajo Indians. While on this trip they met Rev. Ray M. Martindale and learned that he had started a mission among the Navajos in the Torreon community and was interested in having a church take over the work.

This report was given to the Mission Board and a representative from the Mission Board and two from the Relief Board were sent to investigate further the possibilities of operating this mission. They brought back a favorable report and the Mission Board decided, during General Conference of 1956, to purchase this mission property from Rev. Martindale.

During 1956 General Conference Sister Lillian Deshnod became a member of the Dunkard Brethren Church and she has ably served as our interpreter at the mission. She had lived for several years with Rev. and Mrs. Martindale and was interpreter for him while he was holding services at the mission. He had purchased a house trailer for her to live on the mission property.

A Board of Directors were elected at a joint meeting of the Mission and Relief Boards. Brethren Paul R. Myers, Newton Jamison, and Kyle T. Reed were the members of this Board. It is the responsibility of this board to take care of all of the operations of the mission through the workers that have been appointed for service there.

The newly elected Board of Directors, accompanied by four brethren from the third district, went to the mission in July to make preparations for taking over the mission and for the starting of work there.

While at the mission on this trip, Rev. Martindale told us that one of the Navajos, Ida Toledo, was interested in becoming a member of our church. He and Sister Lillian had been instructing Ida for some time. After conversing with her, the two elders and two ministers that were in the group felt that she was ready and eligible for baptism. It was necessary to drive almost 70 miles to the Rio Grande River for the baptismal services. Sister Ida had been living in the small hogan on the mission grounds and helping Sister Lillian.

Bro. and Sis. Harold Drake of Pioneer, Ohio, and Bro. and Sis. Floyd Haldeman and sons of Dallas Center, Ia. were the first workers appointed for service at the mission. They arrived at the mission Friday, August 3, 1956 at about 3:30 P.M., accompanied by Bro. Reinhold Gunderman and son, who had pulled Bro. and Sis. Drake's trailer house from Indiana to the mission with his

truck, and Richard Jamison who had driven the pickup truck from Quinter, Kansas to the mission. This pickup had been purchased for use at the mission.

BUILDING PROGRESS

When the first workers arrived at the mission, they found only two hogans, Sister Lillian's trailer house, and the outside shelter used for holding services while the church building was being completed, and the partially completed church building. The workers lived in Bro. and Sis. Drake's trailer house for a while and then Bro. and Sis. Haldeman and family moved into the large hogan.

The first building that was done was the construction of a 10 by 20 ft. fruit cellar. This was built out of stone from the hills around the mission and with lumber from a nearby sawmill. It was dug back into a hill, the stone laid up, a top put on it, and then covered over with dirt.
In November several members visited the mission and built a small dwelling that is 24 x 27 ft. This building is designed so that it may be used for a garage for mission vehicles after more suitable living quarters are provided for the workers. A ditch was also dug for the foundation of a dwelling.

In March work was started on a building that will be used for working with the Navajos. This building will be approximately 27 x 70 ft. and will have a clothing room, a class room, a clinic, a laundry, two showers—one for men and one for women, and a storage room. The building site was leveled off, the plumbing roughed in, and the foundation and floor poured. The building is to be constructed with red scoria (a type of pumice) blocks and other materials have been hauled to the building site and are awaiting someone to do the rest of the work.

UTILITIES

Water

Drilling for a well was started on August 24, 1956 and was completed on August 31. It was drilled to a depth of 320 ft. and provides an abundance of water. The water is very soft but it does contain quite a lot of bicarbonate of soda. Water lines have been laid to all of the homes on the mission and a hydrant has been provided for the Navajos to use in watering their livestock at the watering troughs which were built by the mission workers. Many head of stock are watered there each day. Some washing machines have been given to the mission by some of the home churches and 6 to 10 families come each week to do their laundry. Some of them also do their ironing at the mission. They do their laundry out of doors for there is no place for them inside. They are looking forward to the completion of the new building.

Electricity

The Jemez Mountains REA lines were a little more than two miles from the mission, so they built a branch to the mission. It was completed and the electricity turned on last Sept. 20. For the minimum charge of $25. per month, 965 kilowatts of electricity are available.

Gas

The Southern Union natural gas lines run through one corner of the mission property. The workers at the mission laid gas lines and, after inspecting them, the gas company hooked them on to the gas main Oct. 25. This provides heat in all of the homes and in the church as well as heating the water and running the refrigerators. It costs between $20. and $25 per month.

SPIRITUAL AND RELIGIOUS ACTIVITIES

Church services are held each Sunday and each Wednesday for the Navajos. The services are conducted very similar to the regular Sunday worship services in our home churches, except that they must be interpreted.

The average Sunday attendance, not including 95 at the dedication services on Dec. 16 and 255 on Dec. 23, has been 58, ranging from an average of 46 for last Nov. to an average of 68 for the month of March. The average Wednesday attendance has been 43, ranging from 21 last September to 59 for February.

Hogan Visitations

Friday and Saturday are hogan visitation days each week. Sister Lillian accompanied by one of the other workers visit the hogans and scripture reading and discussions are held and prayer offered. An average of 33 hogans per month have been visited and an average of 176 Navajos have been contacted each month on these visits. Where several hogans are located close together, most of the families will come to one hogan and they will have services all together.

Torreon Community School

This is a government school operated some little distance from the mission. Sister Drake and Sister Lillian have held a class there each Thursday P.M. from 3:00 until 4:00 0'clock. First, they used lessons from Genesis and later from the life of Christ, beginning with His birth and following through the main events of His life. They used flannelgraph pictures to make the stories more real for the students. Nineteen are enrolled in this class and the attendance has been very uniform through the months. Handwork has consisted of Bible pictures to color.

Staff Services

Sunday School is held each Sunday morning at nine o'clock and Prayer meeting is held each Wednesday evenings. Some Navajos come to these services, but usually those who understand English.

Informal Work

It is not uncommon for a Navajo to come to the mission and want to discuss the Christian way of life. This provides an excellent opportunity for the workers to do special personal work with

them and several have expressed themselves as becoming really interested in living a Christian life.

RELIEF WORK

Clothing Distribution

Each Wednesday afternoon following services, clothing is given to those who need it, provided we have something on hand to meet the need. A record is kept of each recipient and what he has received and when he received it.

Medical Work

Many patients have been taken to the hospital at either Crownpoint or Albuquerque and a few have been taken to the Mission hospital at Blanco Trading Post. Here are some of the cases that were taken to the hospital for medical attention. About ten (10) babies were admitted to the County-Indian Hospital in Albuquerque. The majority went with pneumonia. Four women and one man had to have dental care and they were taken at different times to Albuquerque, and one woman was taken to Crownpoint for the same reason.

Other

Trips have been made to haul grain, wood, and people. The Navajos have been given surplus grain for their horses and sheep, and the place of distribution is about 20 miles from the mission. Some of the things that have been completed are; the house, the cesspool, a bath room added to Lillian's trailer, and the foundation and the floor for the new Indian building. This building will contain a clothing room, a community room, a clinic, a laundry, and shower rooms for both men and women.

VISITORS

There have been 95 different visitors at the mission. Some have made two and three trips at various times. These visitors have contributed many days of labor to the building projects at the mission besides the boost that visitors always give to the morale of the workers. Many of these visitors have come in trucks and brought supplies with them for the mission.

CONTRIBUTIONS

Food

The contributions of food to the mission have been very generous. Many hundred quarts of canned food, cases of fresh fruit and eggs, boxes of dried fruit, bags of nuts and beans, and fresh frozen meat have been given by many of the churches at home. The fruit cellar has been kept wonderfully well stocked by these contributions. Some food has been given to the Navajos who have helped in the work at the mission of building the buildings.

Clothing
Usually, an adequate supply of clothing has been provided although sometimes the stock has been a little low. The need for clothing is apparent although not as great as might be expected.

Other

Before workers were sent to the mission an appeal was made for tools and supplies for the mission. This appeal was very wonderfully met and only a few tools had to be purchased. Many plumbing fixtures, some washing machines, laundry tubs, stoves, hot water heaters, etc. were also given.

Christmas

The many contributions for this special occasion were a fine expression of the interest of the brotherhood in the work at Torreon. There was an excellent variety and no overabundance of any one thing.

Personnel Changes

Elder and Sister W. S. Reed of Waukee, Ia. were appointed for a term of service with Elder Reed to serve as Superintendent oi the Mission. They arrived at the mission Saturday morning January 12, 1957.

Brother and Sister Floyd Haldeman and sons, having finished a six-months leave of absence from their business at home, returned home in February.

CLIMATE

The mission is located near the continental divide and the elevation is around 6500 to 7000 feet. The temperature ranges from zero and a little below to around 100. However, the sun quickly warms the air when it comes up in the winter and the air quickly cools in the summer after the sun sets. Rain and snowfall have been light for several seasons but during the last four months it has been more plentiful.

1958. Report of Torreon Navajo Mission. *[Excerpt]*

HOGAN VISITATIONS AND PERSONAL WORK

Hogan visitation has taken on a new emphasis as the past year has progressed. Fewer hogans are visited each visiting day but more time is spent in each hogan, particularly the hogans of those who have said that they want to become Christians.

SUNDAY SCHOOL
A class for the Navajo children has been started at the mission and is held each Sunday. Around twenty children attend this class and seem to enjoy it very much. Sister Byfield teaches this class. The children who attend can understand English.

RELIEF WORK

A new International station wagon with four-wheel drive was purchased by the Relief Board with funds obtained from a special appeal to the brotherhood and was delivered to the mission the middle of last summer. It has been an invaluable asset to the mission in providing transportation for the sick, many of whom must be taken to a hospital.

[from Relief Board Report]
Many of the Navajos are treated in the clinic room of the new building which was completed at the Mission last summer. A public health nurse has made several visits to the clinic and given inoculations for different types of contagious diseases. She also renders treatment to the sick who come in while she is here, if the case isn't too serious.

CARE OF THE DECEASED

Last fall the local medicine man for the Navajos died and his family asked the mission staff to bring the body home from Albuquerque and arrange to bury it near the mission. Before he became ill, he told his family that he wanted to be buried near the mission when he died. A cemetery site was chosen just a little south and west of the mission and now there are thirteen Navajos interred in it. The government provides caskets for those who die at the government hospitals when they perform an autopsy on the body. Otherwise, the mission has made the caskets for the rest who have been buried there.

PERSONNEL

Bro. Galen Litfin of the Newberg, Oregon Congregation accepted a call for a six months term of service at the mission beginning June 1957 and ending in Dec. 1957. When his time of service had expired, he accepted a call for a full two-year term.

Bro. Harold Drake's health began to fail him after he and Sis. Ruth had been at the mission only a few months. He spent a period of time in the hospital and seemed better for a while but it didn't last. It seemed best that they give up the work they had helped pioneer and move to lower altitude and a different climate. They left the mission the forepart of January 1958.

Bro. and Sis. Paul Byfield of Modesto, California accepted the call to serve two years at the mission and arrived with their two children, Donny and Sheila, the last part of January 1958.

On Easter Sunday, April 6, 1958, Bro. Galen Litfin and Sister Lillian Deshnod were married. They plan to continue in their work at the mission.

TORREON NAVAJO BULLETIN

In May 1957 a news bulletin was introduced with the thought in mind of keeping the brotherhood more closely and thoroughly informed of the activities of the mission. Since the initial issue, three more have been made and a fifth is planned for May 1958. About 750 copies

of each issue have been mailed to the various congregations. This figures about one to each family and a few extra to be mailed to other interested families.

1959. Third Annual Report of the Torreon Navajo Mission. *[Excerpt]*

Spiritual and Religious Activities

On August 8, 1958, Brother Herbert Herold, Sister Elsie Nogale and her daughter, Sister Rosita, received the rite of Holy Baptism and became the first Navajos to accept Christ as their own since Sister Lillian and Sister Ida came into the church in 1956. Brother Herold and Sister Nogale and Sister Rosita are happy in their Christian life in spite of the problems and discouragements they face from their friends and neighbors living around about them.

Regular church services continue to be held each Wednesday and Sunday. Attendance on Sunday runs from fifty to eighty, and the attendance at the Wednesday service is also very good. Interest continues to be shown by several in Christian living.

Cemetery

The Tribal Council for the Navajos provided material and paid the labor for erecting a fence around the cemetery. This was needed to keep the livestock off of the graves.

Building Progress

A garage for shelter for the Mission Vehicles and to provide a place for greasing and repairing them, that is, in out of the weather, has been needed ever since the Mission was established. During the past year the staff assisted by visitors built a garage large enough for four cars. It is laid with stone and adobe and has a built-up roof on top of wood rafters and sheathing. The doors are wood frame covered with galvanized iron. This is a real asset to the Mission.

Personnel

Brother and Sister Daniel Clinton Skiles of Modesto, California, accepted the call for a term of service at the Mission, and with their three sons arrived at the Mission December 26, 1958. They came to succeed Brother and Sister W. S. Reed who left the Mission November 25 because of Brother Reed's illness. Brother Paul Byfield has now accepted the responsibility of Superintendent.

On February 23, 1959, a daughter, Rebecca Anne, was born to Brother and Sister Skiles. On March 21, 1959, a son, Roy Aaron, was born to Brother and Sister Galen Litfin.

1960. Fourth Annual Report of the Torreon Navajo Mission. *[Excerpt]*

Spiritual and Religious Activities

In September 1959 Bro. Jack Nogale, the husband of Sister Elsie and the father of Sister Rosita Nogale was received into the Church by Christian Baptism. On the same day Brother Herold and his wife, Sister Marie, were also received into the Church by Christian Baptism. This makes a total of eight Navajo members at the present time. Other Navajos continue to express an interest in becoming Christians.

Transportation

Transportation continues to be one of the major items of expense. This is due largely to two reasons. First is the many miles that must be traveled with the sick and to get supplies for the Mission. Even a round trip for the mail and groceries at Cuba is 54 miles. The second reason is the condition of the roads. During the winter and spring months, the spring months especially, the roads become almost impassable. A four door Chevrolet car and a Ford panel truck were procured this spring from Government surplus. The details are given under the heading "Government Surplus" which follows.

Government Surplus

An agreement has been reached with the New Mexico Department of Public Health whereby U. S. Government surplus vehicles and supplies can be procured for the use of the clinic work at the Mission. One 1951 four door Chevrolet automobile and one 1951 Ford panel truck were obtained at a cost; of $100 each. Although these vehicles are several years old, they are in good condition. These vehicles remain government property for two years and must be maintained in good condition by the Mission. At the end of two years, the title of ownership goes to the Mission with no strings attached. These vehicles can be recalled by the U. S. Government at any time during the two years in case of a national emergency. The U. S. Government issues these vehicles to the New Mexico Department of Public Health which, in turn, releases them to the Mission. This is the technical procedure even though the staff really takes delivery of the vehicles and supplies at the U. S. Government depot in Santa Fe. In addition to the vehicles, several tables, chairs, chests of drawers, lamps, fire extinguishers, and a rug were also gotten for a very reasonable sum.

Housing

The construction of a new house at the Mission is almost completed. This will make it possible for Brother Byfield's to move out of the classroom in the clinic building which has been needed very much. This house is 32 'x 48' with a full basement which will provide much needed storage and sleeping quarters and perhaps even some classroom space if needed later on.

In addition to the new house, an addition of two rooms was built onto the house in which Brother and Sister Skiles and their family are living. These rooms are bedrooms and closet space which provides much needed room for the family.

A small utility room was also enclosed on Brother and Sister Litfin's home.

With the completion of these building projects, the housing situation at the Mission is quite adequate for the present time. However, it should be pointed out that Brother and Sister Litfin's home is a house trailer with a small bathroom and living room and utility room attached to it.

Torreon Navajo Bulletin

It is hoped that publication of the Bulletin can be placed on a regular schedule when the building is finished at the Mission. Plans are for an issue each quarter.

1961. Fifth Annual Report of the Torreon Navajo Mission. *[Excerpt]*

SPIRITUAL AND RELIGIOUS ACTIVITIES

Our regular planned activities are as follows: Church services each Sunday and Wednesday afternoon at 1:30. Sunday evening preaching, singing or both. Sunday afternoon, three routes are run to bring people to church. Bro. Galen and Bro. Johnny each run one and a Navajo man who attends church quite regularly takes the third one.

Sunday School classes are held for the children. Sis. Mildred Skiles teaches the girls and Bro. Galen Litfin teaches the boys. Both of these classes are well attended. Most of the children are eager to learn and have memory verses.

TRANSPORTATION

This is still the greatest expense item for the mission and the greatest problem. Most of our vehicles are old and in constant need of repair. The terrain such as we travel over creates a need for constant vehicle maintenance. Even the best tires are soon worn out. Recently we installed an underground gasoline tank and pump. By having gasoline delivered in large quantities, we make a little savings.

Our vehicles consist of the following: '58 Jeep, '51 Ford Panel, '52 Chevrolet Sedan, and a '52 International Pick-up.

HOUSING

We are glad to say that we feel the housing is now adequate for the present staff. The Litfin family now live in the "garage house" and the Skiles family in the "new house." Both of these houses have three bedrooms and are quite comfortable. There is still a little work to be done for the completion of these houses. The trailer and addition on it are now vacant but we feel it would be quite adequate for a single person or a couple.

PERSONNEL

The present personnel are as follows: Brother and Sister Galen Litfin and Brother and Sister David Skiles. Two babies have come to bless these homes — Lee Daniel Litfin and Mary Alice Skiles. Brother and Sister Litfin also have an older son, Roy.

1964. **Report of General Mission Board** *[Excerpt]*
The Board granted the building of a new church with a basement at the Torreon Mission.

1984. We, the Pleasant Ridge Congregation, petition General Conference of 1984, through District Meeting 1984, (District No. 2) to rule that the Torreon Board of Directors be increased from a four member to a five-member board with one member to be replaced every 2 years and that no member shall succeed himself. We believe it would be good for at least one member to be chosen from the laity and if possible, one member to be chosen from those who have served at the mission for one year or more.

Action by District Meeting:
So decided that General Conference request that General Mission Board to give prayerful consideration to the items contained therein as well as any other suggestions submitted to the Mission Board that may be of benefit to the operation of the Torreon Mission, and bring a report back to 1985 General Conference.

Action of General Conference: A motion passed by ballot vote to approve the answer of District Meeting and pass the Query in its entirety

2002. **Report of the Torreon Mission Board**

In the past year God's work has been carried on in areas around Torreon. New Mexico, through the faithfulness of the following staff members: Bro. and Sis. David Skiles, Bro. and Sis. Paul Skiles, Sisters Andrea Pifer, Rhea Flora, Rachel Heisey, and Sara St, John, and Brethren Alan Trujillo, Chad Meyers, and Jason Carpenter.

Services continue to be held each Sunday morning, Sunday evening, and Wednesday evening at the mission, and Sunday afternoons at the church in the Anthill area. The Christian school continues to enroll around 50 students each year with grades K-12 offered. Many hours are invested in the lives of these young people as they are educated and ministered to by the staff.

Many funerals are held at the mission and in other areas. There have been 328 burials at the mission over the years giving the staff an open door to minister to the bereaved and point them to Jesus during their time of loss.

Other items of information:

Kelsey Begay, president of the Navajo tribe, is a professing Christian. To our knowledge he is the first Navajo president to ever profess Christ. In spite of being pressured from many different directions, President Begay has been able to bring about a different atmosphere throughout the

reservation. The staff shared that it was refreshing to talk to President Begay at a funeral that he attended at the mission. Out of courtesy, Mr. Begay was given the opportunity to greet his people. He read in the Scriptures from the fourteenth chapter of John and admonished his people to know Christ. Please pray for Mr. Begay as he is seeking another term of office. His health is not good, and he faces many pressures from the traditional non-Christian elements of the tribe.

Anita Castillo, a believer who is faithful in her attendance of services at the mission, gathers children from her family and surrounding area together and has Bible classes with them. For the past several years, Anita has been part of a group that makes up a Navajo reading class held on Wednesday evening at the mission. She has developed a good proficiency in reading the Scriptures in her own language. She has a desire to see all her people have the ability to read God's Word in their native tongue.

Support for the work at Torreon continues to come in many forms. Various youth groups enjoy helping with Bible schools, doing maintenance work on the compound, and various ministry projects in the community. Donations of money, food, and supplies come in from across the country to support the various ministries of the mission. We see each of these donations as an investment in the work of the kingdom for the eternal good of the Navajo people.

May God bless you for sharing, and may we be fervent in prayer for our staff and the souls of men as we watch and wait for His return.

In His service,
The Torreon Navajo Mission Board
Hayes Reed Marlan Jamison, Larry Andrews, Marlin Marks, Jim Meyers

Justin Beck and Dale Meyers have been asked to serve on the Torreon Navajo Mission Board. Marlin Marks had requested to be relieved of that position.
This entire report was accepted.

2004. Report of the Torreon Navajo Mission Board [Excerpt]

In the past year the work of the Lord has been furthered through the faithful service of the following staff members: Bro. David and Sis. Mildred Skiles, Bro. Paul and Sis. Sarah Skiles, Bro. Duane and Sis. Tena Priest, Bro. Alan and Sis. Janel Trujillo, Sisters Rachel Heisey, Abigail Hawbaker, Anna Brown and Bro. Jason Carpenter. Bro. George and Sis. Coleen Brown from the Pleasant Ridge congregation plan to return to the Torreon staff family this summer.

The Lord willing, the summer of 2004 will mark some major changes in the makeup of the mission staff family. After giving nearly 44 years of loving sacrifice and faithful service sharing the message of the Gospel and modeling the love of Christ in Navajoland, Bro. David and Sis. Mildred Skiles pian to move off the mission compound to their new home near Albuquerque. With an enduring love and concern for the souls of the Navajo people, they do plan to be available to continue pastoral ministry in the area and will continue to minister and worship with the mission staff in the future.

We conclude this report with a very special word of appreciation to you, Bro. David and Sis. Mildred, for giving your lives to the Lord's work in Navajoland. Your enduring commitment to reach the sinners and disciple the saints has been an inspiration to each of us as a brotherhood and we know it will count eternally for the spiritual good of the Navajo people. May God bless and reward you as only He can.

Torreon Board of Directors James Meyers, Secretary

A rising vote of appreciation for Bro. David and Sis. Mildred Skiles' years of service was called for. The entire General Conference assembly stood to show their appreciation.

2005. **Report of the Torreon Navajo Mission Board** [Excerpt]

We rejoice in the establishment of the new Juniper Hills Congregation. As of March 7, 2005, there is a Dunkard Brethren Congregation in the state of New Mexico with 24 charter members.

2007. **Report of the Torreon Navajo Mission Board** [Excerpt]

The year of 2006 marked a significant milestone in the life and ministry of Torreon Navajo Mission. For the past 50 years our Brotherhood has been investing time, prayer, energy and dollars to hold the love of Jesus Christ before the Navajo people of this community. Our heartfelt appreciation goes out to the Skiles family, who have anchored the work through the years, as well as each of the many individuals, couples, and families that have given of their lives serving as mission staff.

2012. Report of the Torreon Navajo Mission Board [Excerpt]

One of the more significant events of the past year for the Torreon community and the mission in particular has been the death and Home going of Brother David Skiles. His life, love, and caring servant's heart has been a quiet but powerful influence on the community and people that he and Sis. Mildred lived among and gave their lives for over the past fifty some years.

Bro. David's influence on the community and its people was evidenced at the memorial service and in many ways since then as there has been an outpouring of love from the community in appreciations verbalized, visits made and an increase in attendance for worship services. Our Brother has finished his race and entered his eternal rest, but his legacy lives on in the lives of those who follow after.

2014. **Report of the Torreon Navajo Mission Board** {Excerpt]

The plans for a new building to replace what has been called the Indian building is on schedule, Lord willing, for this summer. We currently have some commitments for work crews coming. There will be need of more as the summer progresses. This building will include three apartments and some storage and work areas. This building will be used to house staff and also visitors who come for a short stay. We encourage individuals or couples who have a burden for this work to spend a week or more helping out with various projects.

We recently received word that Brother Paul and Sister Sarah Skiles plan to leave the Mission later this summer. First of all, we want to say thank you for the many years of dedication and service that you and your family have given. This no doubt will leave a huge void that may be difficult to fill. Not only will the staff feel this loss but the community has seen Brother Paul live his entire life here. This is going to be a major transition for everyone involved. May God's blessing rest upon you, Paul and Sarah, as you enter new fields of service. Please pray for Brother Jason and Sister Sheena as they take on more responsibility. Also pray for the board as we seek to fill out the need for staff.

2015. Report of the Torreon Navajo Mission Board [Excerpt]

It has been an eventful year, with the changing of the guard, the removal of the old Indian building (which the community came in and salvaged), the construction of a new apartment building, taking some students to the ACE Convention, as well as the challenges of spiritual warfare being waged throughout the Torreon community on a daily basis.

Support for the work has been strong this past year, especially in regards to the construction of the new apartment building. God brought together the right people at the right time, together with sufficient funds to complete this project in eight to ten weeks. May God's name be exalted! A special thanks goes out to Duane Priest for heading this up and keeping it on such a timely schedule. May God bless each one who had a part in bringing this to completion. Below is the financial statement for this project:

Receipts	
Trustee Board Grant	$50,000.00
Samaritan Fund Loan	$50,000.00
Donations & Offerings	$98,878.93
Total Receipts	$192,878.93
Returned to Samaritan Fund	$50,000.00
Balance	$142,878.93
From Director's Account	$4,274.96
Total Expenses for Project	$147,153.89

2019. Report of the Torreon Navajo Mission Board [Excerpt]

We are blessed to have Brother Jason and Sister Sheena Carpenter, Brother Jeff and Sister Melissa Davison, Sister Sarah Priest, Brother Danny Wagner, Brother Jacob Bricker and Brother Wesley Manuel, representing Christ in Navajo Land.

With a larger staff, more outreach in the community is taking place. Besides visitation, a number of community work projects have been done. There seems to be more people coming in for garage work, or seeking help in other ways. Some just want to talk. We believe that God is stirring many hearts.

Bible School went well last summer a nice turnout. We really appreciate the group from the Second District that came to minister in this way. We have decided to match up the responsibility of doing the Torreon Bible School with the District that hosts Conference in any given year. This year would be the Fourth District's turn. The week before Youth Retreat has been set as a permanent date.

We are in the process of implementing digital printing of the Bulletin in each of our congregations. If anyone is having difficulty with this, please let one of the Board members know.

2021. Report of the Torreon Navajo Mission Board [Excerpt]

This past year has brought many restrictions. Sunday morning services finally opened up in February. Outreach in the community has been somewhat limited. School was shut down for nearly half of this year and a couple of months last school year. The state of New Mexico has been quite restricted, and the Navajo Nation even more. During shutdown students were able to continue their work from home and come in each week to score their work. That was not very effective, so it required some catch up when school did open.

In spite of the limitations, God has opened up many unique opportunities. The church attendance has been very good. The staff has organized some youth nights, which has raised good interest. There have been a few community work projects completed as well. It seems that many are searching, and their hearts are tender. There are some who have moved away from the area for a number of years that are connecting with the Mission again. The Mission is sort of viewed as the hub of the community. It is a place of safety and a place to get help when there is nowhere else to turn.

A backhoe was purchased, which really helps with digging graves as well as community projects.

The Board would like to give tribute to Bro. Jason and Sis. Sheena Carpenter, along with their son David, for their many years of sacrifice and service at Torreon Mission. Since leaving in May of 2020, they have resided in Indiana. May God bless them wherever He leads!

Bro Austin Wagner returned home last December after a year and a half of service. We want to say thank you, and God bless!

The current staff includes Bro. Devin and Sis. Alyssa Meyers, Bro. Nate and Sis. Amanda Gayman, Bro Morgan, and Sis. Stephanie Eberly, Sis. Tiffany Carpenter, Sis. Kendra Castle and Sis. Morgan Alspaugh. Devin and Alyssa are the only returning staff for the next school year, so please pray for new staff.

2022. Report of the Torreon Navajo Mission Board [Excerpt]

Bro. Dale Meyers has retired from being chairman of the board. Thank you, Dale, for your leadership and many years of service in this role. May God bless you! Bro. Nelson Hawbaker was chosen to serve in this capacity.

2023. Report of the Torreon Navajo Mission Board [Excerpt]

Something that has developed into a very good outreach has been their firewood project. They take local men or boys into the mountains and cut trees into lengths they can haul in a trailer. It then involves local guys to cut and split it up for firewood. Some of it is given to poor widows or needy people. The rest is sold for a very reasonable price, which benefits the community. There is a couple from Kansas who have brought crews in to help with the firewood. They have also organized several huge garage sales at the Mission. This has become a very nice community event.

2024. Report of the Torreon Navajo Mission Board [Excerpt]

Last September marked the end of three-plus years of service for Bro. Devin and Sis. Alyssa Meyers. We again express our heartfelt thanks to them. Because we were without a superintendent for nearly seven months, the call went out for short-term volunteers. There have been many who answered that call, and it has been such a blessing to see each of them faithfully apply themselves to many responsibilities.

The current staff, who all teach in the school, are Sis. Lois Chupp, Sis. Sierra Sensenig, Sis. Ellie Weiler, and Sis. Kaitlyn Royer. Sierra will not be returning, and we thank her for two years of faithful service. Bro. AJ and Sis. Janell Trujillo just came on staff. AJ is now serving as the new superintendent. Over the past few months, their family has been a wonderful help in many ways, especially giving direction for the volunteers. Bro. Jonathan and Sis. Jill Skiles have also been a great help to the work. Jonathan continues to take care of the finances for the mission.

2025. Report of the Torreon Navajo Mission Board [Excerpt]

AJ and Janell Trujillo and their family are currently fulfilling the Superintendent role at the mission, and their leadership has been invaluable. Additionally, Lois Chupp, Mary Sue Moss, Ellie Weiler, Merci Flory, Kaitlyn Royer, Clayton Horst, and Grant Davison all served vital roles to sustain our various outreach efforts.

Thanks to our higher number of staff this year, we have been able to increase our home-visitation efforts, spearheaded by Mary Sue. Mary Sue spends time once per week visiting and investing in the lives of a number of the older ladies of the community. Additionally, on each of the Friday nights of the month, we host pre-teen, teen, boys, or girls nights to interact with the youth of the community and provide them with wholesome activities and spiritual encouragement. The mission also continues to help the community with funeral needs by providing space for funeral planning, constructing low-cost caskets, officiating services, and assisting with the burial process.

1996. General Mission Board Report [Excerpt]
Report of Interim African Mission Board:

"Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. These words of Jesus calls us to Uganda where the harvest truly is great but the laborers are few. The people are eager for the Word and receptive to it. Brethren Paul Stump and Dale Jamison have made two trips to Uganda, first with their wives in September and by themselves in March. Twenty-two souls were baptized on their first visit of which Brother Godfrey Kiiza was installed into the ministry. Upon their second visit, thirty-two members were baptized at Kakumira, and Brother Peter Kisembo was installed into the ministry to assist Brother Godfrey. The Dunkard Brethren Church is now established in Africa: to God be the Glory.

Brother Godfrey is very interested in the needs of the many orphan children in the area and we have worked with him in securing sponsors for 46 orphans who were enrolled in the St. Barnabas Christian School on January 1 at a minimum support of $240 per child per year. An additional 50 would like to be enrolled by May 1, with 36 of them still needing sponsors at this writing. The work there is opposed by Satan, but the cooperation of Brother Godfrey and the faithful members is good, and by God's grace and the power of the Holy Spirit, the Church will prevail.

Thank you for the excellent support you have given and we solicit your prayers for each of the members in Uganda and your continued generosity.

Bro. Ray R. Reed, Secretary
Report accepted.

1997. **Report of the African Mission Board.** [Excerpt]

Your Board is urgently in need of missionaries to go to Africa for an extended period of time to work with the Brethren there. Ninety-eight orphan children are enrolled in the Ashland School in Kampala. Property has been purchased for church building sites at two locations in Uganda.

1998. **Report of the African Mission Board.** [Excerpt]

The labors in Africa have been active during the last year. Last Fall Bro. Paul Stump and Rudy Shaffer visited Uganda and Kenya. In December ‘97 and January ‘98 Bro. Paul Stump and Verling Wolfe and their wives located and set up a mission compound in Kenya. The Scofield family arrived in Uganda in January 98 and then settled in at the mission, in Montano, Kenya.

The Scofields’ have visited the various churches, in Kenya and Uganda, and have worked with the various individuals on both a spiritual level and have attempted to supply many of the natural needs. They have
worked on several tracts for the natives, have focused on teaching the ministry which are laboring with the people.

Their home has a telephone and water, but they still have not been connected to the electric, even though it has been promised again and again. They are not far from the power lines, but things get done whenever they see fit in Africa. Their water (from a public water supply) needs constant purification and contains a lot of sediment and dirt and needs to be boiled for drinking.

The Scofields' are having the local ministry come to the mission one day each week and they are conducting teaching sessions with them. They are emphasizing the doctrines and teachings of the Scripture, to better prepare them to minister to their congregations.

1999. **Report of the African Mission Board** [Excerpt]

The Dunkard Brethren Church now has missionaries living in Kapenguria, Kenya, and are working with six small churches, the main one being at Makutano. We are in the process of purchasing the Mission House there, with five acres of land as a dependable base from which to work. The property has potential for the building of a church house for the Makutano congregation, thus avoiding the insecurity of renting. Another objective, is the placing of a storage water tank to supply water to residents of Makutano;

Over two hundred have been baptized during our first four years working in Africa. Not all are really rooted in the faith, but we are made to rejoice with the ones who are living faithful to their vows.' Bro. Jeremiah's letter of April 10 states: "Hosea and I plan to go around testing applicants for baptism at Chepkorniswa, Ortum, and Makutano. We hope to bring them all here for baptism on May 2. Pray for us that we would have wisdom to discern.

2000. **Report of the African Mission Board** [Excerpt]

Bro. and Sis. Merle Sweitzer and family are now ministering to the churches in Kenya from the Mission Compound in Kapenguria. A tent on the Mission Compound is being used for worship services. The attendance continues to increase with the number reaching 125. Plans are being made to build a church house.

The guest house on the Mission Compound has been remodeled and Brother Hosea Ambundo is living there. The servants quarters building is finished and ready for use. The tillable ground (approximately 5 acres) on the Compound is planted with maize.

The water projects are being cared for as they develop. Wells have been dug and drilled at different locations. The spring supplying service to the Makatano area is still being developed. Clean water is very scarce.

2001.**Report of the African Mission Board** [Excerpt]

Merle and Cindy Sweitzer and family and Naomi Frick returned home in March, after serving one year on the mission field in Kenya. The spring-supplied water service to the Makutano areas is at a standstill right now due to the lack of cooperation of a few individual natives. A well has been drilled at the mission compound.

The first annual meeting along with the fourth love feast service was held in December at the Makutano district. Dennis and Donna St. John were sent to Africa to minister during these meetings.

The African Mission Board was increased to five members as follows:
Paul Stump, Chairman; Phil Franklin, Secretary; Mark Andrews, Treasurer; Ray Reed; Merle Sweitzer.

2002. **Report of the Africa Mission Board** [Excerpt]

Ray and Cheryl Noecker and family, along with Nancy Noecker arrived in August of 2001. Ray has been busy planning and building a second house on the mission compound at Makutano in anticipation of another family arriving. They have also been busy trying to meet the many physical and spiritual needs they encounter each day as well as the needs of their own family.

There are plans to build a permanent church building for the congregation at Makutano. This facility would help facilitate Annual Conference for the Kenya churches. Some of the other congregations are making arrangements for land purchases or have already bought land and are planning or starting to build mud churches.

Our greatest need is for those with spiritual maturity in dealing with the spiritual development of the church in Kenya. Our goal is to develop fully functioning congregations with their own leadership with whom we walk as partners together in Christ.

The church in Kenya is growing. There have been many baptisms, thirteen marriages have been legalized, leadership is being trained. and greater financial accountability and responsibility is consistently emphasized.

2003. **Report of the African Mission Board** [Excerpt]

Since July two families have been present along with one single adult. Jeremiah and Debra Johnson and their children joined the Noecker's at the Mission in Makutano. With Jeremiah's help and many other assistants, Ray was able to build a second house on the mission compound. During construction, for nearly six months both families lived together in the same house. By all accounts they lived together in tight quarters amicably and was a real testimony to their maturity of faith. In mid-January the recently built home was blessed with a new arrival, Courtney Noecker, the first child born to missionaries serving in Kenya.

While Jim and Sally Meyers visited in December, Annual Conference meetings were held at several congregational sites instead of one location. Brother Jim preached at quite a few services over several days. Brother Jeremiah was able to start a six-month Discipleship Training program that is a requirement for all existing members as well as for any new members.

The year has not been without its struggles in some congregations. The Mission Staff has provided excellent leadership, many problems have been addressed, and stability provided for the leadership in congregations and the Kenya Mission Board. We are thankful that Ray and Cheryl have committed to staying two more years. providing a real anchor of experience for any

other staff who joins them. Jeremiah and Debra, as well as Nancy, will be coming home at the end of July.

2005. Our experiences in Africa indicate that our Kenyan Brethren best mature as leaders and decision makers when they have the opportunity to work alongside missionaries with Pastoral capabilities. We, the African Mission Board, through the Pleasant Home Congregation, therefore humbly submit the following suggested policy changes for your prayerful consideration.

1. The African Mission Board may, at its discretion and with the approval of the General Mission board, issue a Certificate of Commissioning. This Certificate to an approved Brother will authorize him to preach the Gospel while serving as a missionary to the churches in Kenya. A thorough evaluation of his life and character precedes such approval.

2. The certificate of Commissioning will only apply while its bearer is serving in Kenya. This certificate may be withdrawn at any time, prior to the termination of missionary service, at the discretion of the African Mission Board.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Query failed by ballot vote.

2005. **The Report of' the African Mission Board** [Excerpt]

The first fruits of a long-held goal of the African Mission heralded the beginning this year. Two Kenyan brethren, Hosea Ambundo and Brother Gilbert Amaswache, were installed as ministers in the Makutano Congregation. Bro. Paul Slump, Bro. Fred Pifer and Bro. Merle Sweitzer all participated in the service. As our Kenyan Brethren continue to mature in the grace of our Lord Jesus Christ, we eagerly anticipate that other leadership will be called in service to the congregations in Kenya.

Another change that we look forward to by year's end pertains to our legal recognition in Kenya. Bro. Ray Noecker has spent countless hours gaining familiarity with the legal requirements necessary for registration. In turn, the African Mission Board spent many hours in conference calls editing and re-editing this Constitution in an attempt to meet the legal necessities while maintaining our spiritual calling and structure as a church.

Last fall the African Mission Board was extremely gratified when Alan and Brenda Meyers and family decided to commit to another year of missionary service. Alan's leadership and missionary work has been well received by our Kenyan Brethren and they had no small part in encouraging this decision.

Later this summer the Ray Noecker family will return home after four years in Kenya. Their loyal service in so many different ways has nurtured stability in our ongoing missionary efforts.

2007. **Report of the African Mission Board** [Excerpt]

Vernon and Jennifer Martin and their three boys have now been in Kenya for well over a year. Their term expires next March. Jonathan Pifer joined them this February. This is his second term of service at the Mission.

Joseph Okemo was ordained to the ministry this December. He has been the minister at the Chesubet congregation. Under his leadership the congregation has grown both spiritually and in number. There are now three ordained ministers in the congregations in Kenya.

2009. **Report of the African Mission Board** [Excerpt]

The Lord's work is continuing in Kenya, East Africa. The Steve and Mary Lou Clapper family arrived in May, 2008. They joined the Ray and Cheryl Noecker family that had returned to Kenya in January of 2008. They've enjoyed continuing the work there, teaching and preaching in the four churches.

As the mission board has continued to examine its goals, we realize that we must make establishing an indigenous church (self-supporting, self-governing, and self-propagating) our primary objective. This is the only way to plant a vibrant church. Pray for us: board, missionaries, and pastors, as we transition to indigenous practices. Much wisdom, patience, and grace are needed in this endeavor.

2010. **Report of the African Mission Board** [Excerpt]

One of the highlights of the year was to be able to hold the General Meeting of the Church in Kenya, the theme of which was "The Christian Home". All the ordained Kenyan Brethren participated in the preaching responsibilities, and the Kenyan Brethren were largely responsible for preparations. The meetings went very . well, and provided a time of renewing old friendships, and establishing new ones.

2012. **Report of the African Mission Board** [Excerpt]

The beginning of 2012 finds us approaching another Presidential election in Kenya. This upcoming event arouses memories of the former political uprisings and violence that resulted in many fatalities and widespread division throughout the nation. The former rivalry had brought to the surface opposition along tribal lines that had seemingly been overcome in Kenya's past. This has served as evidence that peace and tranquility is hanging from a slender thread in Kenya. Pray that these wounds will continue to heal and not be re-opened during the future activities.
In the area of outreach, we've opened two new fellowships, one in the Kamei area, and another in Aruba Junction. Please pray for the continued growth of the mission, and wisdom as we train leaders to lead the churches.

2014. Report of the African Mission Board [Excerpt]

During the past year there have been several new locations opened where regular worship services are held. It is very encouraging to see a group of believers grow in Spiritual maturity to the extent that those of their own number are willing and able to serve as leaders. Several of the more established congregations have been blessed by calling men out of their number into official positions. Six of our Kenyan Brothers have been called into the ministry and two of them have been called into the deaconship.
We have experienced disappointment in the decision our Brother Gilbert Amaswache made to continue his ministry under the auspices of another church. He is a faithful Brother and will be greatly missed by many. The Scripture warns us that we will face disappointment and tribulation here below. There have been several occasions throughout Kenya that involved Muslims persecuting and sometimes killing Christians. There was a tense occasion that involved our missionary and other of our church members enduring physical persecution during a preaching service. There is a great need for your prayers on behalf of Christ' s Kingdom and his followers in Kenya.

2015. Report of the African Mission Board [Excerpt]

The Kingdom work in Kenya has continued to grow and go forward in the past year. There is one new outreach location that has been started. This brings the total to ten congregations and two outreach locations.

We have been encouraging the Kenyan church to rely less on American support, and become a self-sustaining church. This past December, the Kenyan congregations fully funded their AGM. They also carried most of the work load of making the meeting happen. We praise God for this and know that God will bless them for their efforts.

In addition to the AGM, we also continue to have an annual youth conference. More recently Bro. Jeremiah Johnson has started a leadership conference where the ministers and deacons come together to share and learn. It has been a blessing to the Kenyan church leadership.

Bro. James Musumba has recently finished a large undertaking. He has translated Bro. Keith Bailey's book "Care of Converts" into the Swahili language and we are in the process of getting the books printed for the Kenyan churches to use.

Sis. Nadine Marks finished her term of service and returned home last fall. Bro. Jeremiah and Sis. Debra Johnson and their family have been faithfully serving on staff for some time now. They plan to return home this summer at the end of their term. That will complete six consecutive years and over seven years total for them to be a part of the work in Kenya. We are extremely grateful for their service and pray that God will bless them richly. Bro. Fred and Sis. Diane Pifer have answered the call to take up the work in Kenya. They began their term at the end of April. Please join us in praying for them and the work before them.

2016. Report of the African Mission Board [Excerpt]

Bro. Fred and Sis. Diane Pifer are currently on staff. They are halfway through their term of service and at this time, we have no one to join and carry on the work. The work has expanded and there is a need for more staff.

It has been the desire to drill a second well on the mission property. This desire and vision is now a reality. This will provide an adequate water supply for the needs of the staff as well as the various large meetings held on the mission property. It will also bless those in the community with access to clean drinking water.

With a number of new ministers installed in the last few years, we wanted to provide them with some solid study books. We purchased commentaries and other study books that Brethren Revival Fellowship has written and printed. These have been well received and appreciated by the ministers in Kenya.

There continues to be expansion in the church in Kenya. The Chepuk congregation has started an outreach point at Kipsikrok. These are both in the Mt. Elgon region. Please pray for this new group that they would grow and prosper in the Lord.

2018. Report of the African Mission Board [Excerpt]

Fred and Diane Pifer finished their time in Kenya at the beginning of May 2017. We thank them for two years of service and pray that the good things accomplished will last. Andy and Charity Lichtenberger and their family took over in July to serve for one year. Bro. Merle and Sis. Cindy Sweitzer went along to help acclimate them for six weeks. Bro. Andy is doing a phenomenal job just living life there with his family, keeping the mission compound, and helping to guide and encourage the leaders through visiting and quarterly meetings with all the pastors. Bethany Manuel is also serving in Kenya with the Lichtenbergers, teaching their children.

2021. Report of the African Mission Board [Excerpt]

The Lord's work is going on in Kenya, East Africa. We have nine Dunkard Brethren churches with three mission points at this time. There are no missionaries serving in Kenya for the past almost three years.

The entire African Mission Board visited Kenya a couple weeks at the beginning of February in 2021. It was the first time for this to happen, and was really special, though travel was a challenge for sure! We fixed the solar well, visited many of the churches, and held the 2021 Leadership Conference on the compound. We also had to deal with some changes in leadership. A difficult step—Joseph Okemo was removed from the KMB and ministry due to overwhelming evidence of unfaithfulness with money. We also added members to the KMB to restore it to the original 5 members. We have Hosea Ambundo, Aggrey Musumba, Nelson Kimtai, Absalom Wafula, and Francis Kedi. We're excited to see how these men will work together for the church in Kenya.

The Johnson family was in Kenya for a total of 3 months. We were able to visit most of the churches, attend a couple of funerals, spend individual time with people and families, and work

on the solar powering the mission houses. Another encouraging thing we did was going on an exploratory mission to Masol, a new mission point almost 2 hours northeast of Ortum Church. It was such a blessing to see the enthusiasm there for the Word of God.

The African Mission Board together with the Kenya Mission Board is working to develop community outreach programs for Kenya. Pray that we have a God-sized vision, and wisdom to see the real needs!

Thank you for your support of the work in Kenya over the past 2 years. We still assist with larger needs through the KMB, and support the larger gatherings of the leaders, and the body. Brother Hosea takes care of the finances as well as the mission compound, leadership of churches, and his own business. Pray for him, as he carries a heavy load.

Please continue to pray for the work in Kenya, pray for the leadership, and pray for workers to go serve. We see a great need to have missionary families and singles taking care of physical needs of the compound, but also living examples before the people, and developing the church there.

2023. Report of the African Mission Board [Excerpt]

We still have no permanent missionaries on the ground, so the churches are continuing to be led by the Kenya Mission Board. Consisting of: Augrey Musumba, Absolom Wafula, Francis Kedi, Hosea Abundo, and Nelson Kimtai. These Brethren meet monthly to provide direction and care for the churches. The KMB has made an application for registration of the church which is an ongoing process.

In December Paul Skiles, Phil Gish, Jonathan Pifer, Merle & Cindy Sweitzer went to Kenya to work through some difficult issue in the church. Merle and Cindy stayed on for three months. During their time they were able to visit most of all the churches and some of the new outreach areas.

The Shalom Springs Hospital on The Northwest corner of the Mission Compound was nearing completion and opening. The road leading to it was too narrow for public use. Dr. Nayuma Martin, the owner and Director requested the mission for enough land to make it a public road amounting to two plots of land. The AMB along with the KMB decided to gift one plot and sold the second plot to him to make it possible to make the roadway wide enough.

2024. Report of the African Mission Board [Excerpt]

In August 2023, there was an encouraging youth conference held. Over 60 youth made a commitment to follow Christ and were baptized. Annual General Meeting was held in December 2023. Fred and Diane Pifer traveled to Kenya to help with the AGM and to encourage and visit the churches.

The church registration has finally been completed. In Kenya the government does not recognize a church as an entity unless it is registered with the government. and therefore, makes some things extremely hard to do, such as obtaining work permits for staff and various other legal and

administrative processes. Praise the Lord that is finished! From beginning to end it has been approximately a fifteen-year journey.

Praise the Lord for filling the need for long-term staff in Kenya! Micaiah and Bethany Johnson and their son Knightly arrived in February, 2024, to begin a two-year term. Remember to encourage them with letters, messages, and most of all, prayers.

2025. Report of the African Mission Board [Excerpt]

Micaiah and Bethany continue to serve at the mission in Kapenguria, Kenya. They completed their first year of service in February 2025. In July of 2024 their second son, Evander Jude, was born. Praise the Lord for a healthy delivery!

Youth conference was held in August 2024 with 89 youth attending.

A new church was opened in Kalbul in September 2024. “There was so much excitement in the air, as most of the members of the Kenya Mission Board also came, as well as a lot of new faces. The church service ended up lasting around 5 hours, as many people wanted to speak, and many wanted to sing and sing!” *~Bethany Johnson*

Merle and Cindy Sweitzer visited in December 2024. Merle preached at the Annual General Meeting and also took the voice of the church on new ministry installations in several congregations. One minister and 3 deacons were installed.

Kenneth Rotich – minister at Kalbul,
Protus Chemion – deacon at Kapkisei,
Benson Aswani – deacon at Soy,
William Kedereg – deacon at Chepkorniswo

Music

1947. In order to develop, encourage, and improve the service of music in the Dunkard Brethren Church, the Vienna Congregation asks General Conference, 1947, through District Meeting, First District, to appoint a committee of five to study the problems involved in connection with the music of the Church. The committee should be empowered to consider this question from all angles and be directed to make necessary investigations. The committee shall make such recommendations as may seem justified with regard to the improvement of our congregational singing, recommending additional hymn books if thought advisable, or the preparation and publishing of an entirely new volume, suitable for congregational singing for the Dunkard Brethren Church, if necessary, and report to General Conference, 1948.

Answer by Congregation: Request granted. Passed to District Meeting.
Answer by District Meeting: Passed to General Conference with its answer.
Action by General Conference: Passed.

Committee: J. P. Robbins, O. L, Strayer, Ezra Beery, Roscoe Reed, Dale Jamison.

1948. *Your Committee, appointed at General Conference, 1947*, to consider ways and means for the preservation and development of congregational singing in the Dunkard Brethren Church, present the following:

1. We have been assured by certain officials of the Brethren Publishing House that there is no present intention to stop publication of the Brethren Hymnal. It, therefore, appears that there is no immediate need to make recommendations as to another hymnal to take the place of the book used at present.

2. We recommend the formation of a permanent committee charged with the responsibility of encouraging and developing congregational singing in our church, developing music leaders and attempting to improve the standards of our singing. We reaffirm our faith in the participation of every member in the service of song. We believe we are justified in doing everything consistent with the position of our Church in bringing about better church singing.

Respectfully submitted,
J. P. Robbins, Ezra Beery, Dale Jamison, Roscoe Q. E. Reed, Ord L. Strayer, Committee.

Action by General Conference: Report accepted and the following Committee was appointed, to have a five-year term of office:

J. P. Robbins, 1953
O. L. Strayer, 1952
Ezra Beery, 1951
Roscoe Q. E. Reed, 1950
Dale Jamison, 1949

1951. Report of Music Committee:

A situation has arisen which your committee thinks requires immediate attention. The 1901 edition of the Brethren Hymnal has been declared out of print, and the plates will probably be destroyed. In an effort to protect the brotherhood against a famine of Hymnals, an attempt has been made either to buy or to rent the plates for our use. both of these propositions have been rejected by the Publishing House at Elgin. However, a proposal to run a special printing for the Dunkard Brethren Church has met favorable reaction and prices have been quoted at present levels for a special edition, all of which would necessarily be absorbed by our Church upon completion of the work.

Prices quoted are $1.27 each in lots of 1000. If 2500 copies are ordered at one time, the price will be $0.98 each, F.O. B. Elgin. These prices are subject to review at the time the order is placed, owing principally to instability of paper prices.

In this connection several difficulties are presented. The plates from which the Hymnal is printed are becoming worn and one condition laid down by the Publishing House is that we must be satisfied with the quality of the work, which will be limited by the condition of the plates. It may be possible that additional printings from the present plates will not be practicable.

Another contribution to the quality of the books is the quality of the paper available at present. The situation is such that the Publishing House is deferring work on the printing of a new edition of the new Hymnal until better quality paper may be obtained.

We recommend that when acceptable paper is available, an additional printing of the present Hymnal be authorized to an extent to be determined by the General Conference.

We further recommend that preliminary work be authorized looking forward to preparation of a new Hymnal to take the place of the present authorized Hymnal.

Respectfully submitted, *The Music Committee*
(Signed) Ezra Beery, Ord L. Strayer, Roscoe Q. E. Reed, Dale Jamison

The following motion was passed by the Delegate Body:
First, that the report be accepted, and second, that the committee be authorized to have 1000 copies printed and beyond that, up to 2500 copies as far as satisfactory impressions are made.

1952. Report of Music Committee —The Music Committee reported that 1800 copies of the Brethren Hymnal had been purchased, these books have been shipped to the chairman and secretary of the Publication Board, all orders coming from first and second districts of the Church should be sent to the secretary who is Brother Paul R. Myers, Box 117,Greentown, Ohio, and all orders coming from districts No. three and four should be sent to the chairman who is, Elder Harry E. Andrews, Grandview, Mo. The price of these books is $1.35 per book for all orders up to twelve; all orders for books twelve or over, the price is $1. 25 per book.

Music Committee, Report accepted

MUSIC COMMITTEE

The Music Committee reported that the project most recently attempted has been completed. The Hymnals have been reprinted, all bills have been paid and there is at the present time approximately 2000 copies in storage in or near Berne, Ind., properly insured, until the end of June.

There is at the present time a considerable demand for more of these books for non-members. Some did not know that the book was available in time to order under the deadline, some did not decide they wanted the book until they saw what a pleasing job the printer had made of it, and other reasons prevented some from ordering. We now realize what task it will be to store 2000 copies of this Hymnal. Since it is possible to have additional books printed at any time in units of 1000, rather cheaply since all preliminary work has been done, we recommend that additional copies of the Hymnal be sold from our stock for our convenience as well as to fill the additional demands which have indicated a rather heavy sale.

Ord. L. Strayer, Chairman.
Action by General Conference: Report accepted.

2004. Music Committee

Larry Andrews term expired. Brad Wertz nominated to serve to 2009.
A rising vote of appreciation was given to Brother Larry Andrews tor 40 years of service on this committee.

Nonconformity In:

Adornment and Appearance

1928. We, the members of the Plevna Dunkard Brethren Church, ask Annual Conference through the District Conference to be held at Plevna, Ind., May 2, 1928, to so amend Section 5, page 8 of the Doctrines and Practices, as to exclude the wearing of wrist watches.

Answer by District Meeting: Passed to Annual Conference.
Answer: Wrist watches should not be worn for ornament or adornment.

1928. Lower Cumberland, Pennsylvania, Congregation asks Annual Meeting of 1928, through District Meeting to define more clearly the meaning of Article 2 on Page 10 of Church Polity, which states: That the brethren wear their hair and beard in a plain and sanitary manner.

1. Who is to wear beards and how are they to be worn?
2. The manner of cutting and combing the hair.
3. Should we have uniformity on these lines?

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: We decide that the query is sufficiently answered by No. 2, Page 10, of Church Polity.

1929. We, the Englewood Church of Ohio, petition Annual Meeting through District Meeting, to change Art. 1, p. 10, Polity Booklet, on "Dress Decision," so as to read "That the brethren wear plain clothing, that the coat with the standing collar be worn by all brethren."

Answer by District Meeting *[to both 1929 2nd District queries -Editor Insertion]*:
Substitute sent to Annual Meeting, to read as follows:
"That the brethren wear plain clothing. That the coat with the standing collar be worn."

1929. We, the Eldorado Church assembled in council, ask Annual Meeting, through District Meeting, that Art. 1, p. 10, of the Polity Booklet be amended as follows: "That all the brethren wear plain clothing; that the coat with the standing collar be worn. "
Omitting the latter clause of Art. 1, “Especially by ministers and deacons."

Answer: Answer of District Meeting adopted.

1930. We, the members of the Pleasant Ridge Dunkard Brethren Church, ask Annual Conference through the District Conference to be held at Pleasant Ridge, Ohio, May 7,1930, to so amend Article 9, Page 14, in Church Polity, and latter clauses to read: Wrist watches should not be worn by members of the Dunkard Brethren Church.

Answer by District Meeting: Passed to Annual Meeting.
Answer: Passed.

1931. The Lower York County, Pennsylvania Congregation, First District, asks Annual Conference of 1931, through District Meeting, to so decide:

1. That the wearing of the beard be practiced by all Elders.
2. And that no one be ordained into that office or permitted to officiate therein who will not adhere to this practice.

Passed by District Meeting to Annual Conference.
Failed to pass Annual Conference.

1937. The following paper was received. by the Standing Committee and by them referred to the open Conference:

We the undersigned appeal to Standing Committee to investigate the irregularities in our members attire of not complying with the decisions of General Conference, to know who is responsible and see that it is corrected.

(Polity and Bible)—That sisters attire themselves in plainly made garments, free from ornaments and unnecessary appendages.

So many sisters are offended and grieved at sisters on the grounds that are not observing the rules of polity; are wearing buttons, buckles, stringless coverings also too small, wrist watches and many other unnecessary appendages, combing the hair in an unbecoming way, waving and curling the hair not becoming women professing Godliness—the order as designated by the Church, combing the hair straight back or parting in the middle, and wearing on the back of the head instead of on the neck.

And the brethren all fall in line according to the order of the Church.

We plead that these things be corrected as they are a hindrance as well as a reproach.

Signed by more than fifty sisters.

Following the reading of the foregoing paper, Elder J. L. Myers, by the authority of the Standing Committee, gave appropriate admonitions.

1939. **UNIFORM DRESS**.

To the Dunkard Brethren General Conference, 1939:

The Standing Committee learns that its efforts to formulate a statement on uniform dress for members has been misunderstood, and misconstrued, and has caused distress and grief. We learn that serious reflections have been cast upon the special committee laboring on the matter, as well as on the Standing Committee and the elders in general.

The special committee which labored on the matter of uniform dress, was doing so by appointment of Standing Committee; their work, by direction of Standing Committee, was submitted to the membership of the brotherhood to get the sentiment of the members, therefore no stigma should attach to the committee.

Besides, no change in church polity can be made, on dress or any other matter, except by being sent by a District Meeting to General Conference and being acted on in General Conference in the regular way.

The Standing Committee of 1939 is in sympathy with the uniform dress as practiced by our forefathers, and in view of the sentiment expressed in replies to the circular on dress uniformity and because of the progress that is being made in the brotherhood in this matter, we file the paper for future reference, and urge the elders not to fail to hold up before the membership the order of dress of the brotherhood, in love, realizing that voluntary compliance is the most desirable method of solving this problem.
We further urge that elders labor with any that are not in line and any obstinate disposition on the part of any of the members be dealt with, so as not to hinder the progress that is being made.
Accepted unanimously.

1942. We, the Wenatchee Dunkard Brethren Church, in council assembled November 2, 1941, petition General Conference through District Meeting to consider that portion of Section 5, Article 7, page 9, of our Polity Booklet relative to the wearing of the wrist watch, and so decide an inexpensive wrist watch where it is used as a convenience and not as an ornament.

Answer by Congregation: Passed to District Meeting.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Failed to pass.

1944. The Bethel Congregation, First District, Dunkard Brethren Church, asks General Conference through District Meeting, that sisters' dresses dare not be more than *twelve* inches from the floor with their shoes on.

Answer: Request granted. Sent on to District Meeting.
Answer by District Meeting: Passed to General Conference.
Answer by General Conference: We pass the paper with the length at not more than 10 inches.

1946. Also, Item No. 22, Page 21 was corrected to read: We pass the paper with the length at not more than 10 inches from the floor with shoes on.

With the foregoing corrections, the Minutes were approved.

1948. The Pleasant Home Congregation petition General Conference through District Meeting concerning dress and adornment of a person and to specify what the unnecessary appendages are, such as cuffs on men's pants, buttons on men's coat sleeves, wearing of wrist watches, length of women's dresses, manner of hair dress, etc., to be printed into pamphlet form.

Answer: Request granted by the Congregation. Passed to District Meeting.
Action by District Meeting: Passed to General Conference with answer.
Action by General Conference: Not considered because not answered.

1948. The Pleasant Home Congregation petition General Conference through District Meeting on whether the Brethren shall or shall not wear a beard.

Answer: Request granted by the Congregation. Passed to District Meeting.
Answer by District: Passed to General Conference.
Action by General Conference: Not considered, because not answered.

1950. Inasmuch as there is no form given in the polity for the wearing of the hair, we, the Quinter Church, ask General Conference through District Conference, that Article 3, part 2, page 10, of the Polity Booklet, be amended to read that the form shall be parting the hair in the middle or combing straight back both brethren and sisters.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed, with the understanding that the intent of this query not be made a test of fellowship.

1957. Inasmuch as it has proven impractical to establish a set length for the sisters' dresses due to variation in stature, we the Quinter Congregation petition General Conference of 1957 through District Meeting to disannul Query No. 7, page 21 of 1944 General Conference Minutes, and that we sincerely follow the teaching of the Scripture concerning modest apparel as outlined in our polity.

Answer by Congregation: Passed.
Answer by District: Passed to General Conference.
Action by General Conference: Failed to pass.

1960. We, the Swallow Falls Congregation, District No.1, Dunkard Brethren Church, petition General Conference of 1960, through District Meeting:

1. To encourage and urge that parents train their children to love and fear God from infancy up, and to teach the scriptural doctrine. II Tim. 1:1-5; Prov. 22:6; Isa. 54:13; Eph. 6:4; I Tim. 3:4, 5, 12.

2. That they do not dress them in the fashions of the world, and that they be clothed in clothing sufficient to cover their bodies.

3. That this instruction be included in the instructions to applicants for membership. Titus 2:4, 5, 6, 15.

Passed by Congregation.
Action by District Meeting: Passed to General Conference.
Action by General Conference: Adopted.

1964. We, the Pleasant Home Congregation of the 4th District of the Dunkard Brethren Church, petition General Conference through District Meeting to change the wording of the last sentence of Article No. 7, Section 5, Pages 11and 12 of Polity Booklet, to read, "Members should be cautioned against the wearing of costly or fashionable wrist watches, lest they appear to be worn for the adornment of the body."

Passed by the Congregation.
Answer by District Meeting: Passed, and sent to General Conference,
Action by General Conference: Paper returned.

1971. We, the Pleasant Home Congregation, of the 4th District, petition General Conference of 1971, through District Meeting to change the wording of the last sentence of Article No. 7, Section 5, Pages 11 and 12 of Polity Booklet, to read, "Members not to wear wrist watches of gold or costly array." I Tim. 2:9.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Paper respectfully returned.

1987. We the Lititz Congregation petition General Conference through District Meeting District No. 1, to change the last sentence of the Dress Decision of 1911 (Article VII, 4 Sec. 5, III, (9), page 17 of the Church Polity). We propose replacing:

"The length of sisters' dresses is to be not more than 10 inches from the floor with shoes on." with:

"In order to provide adequate modesty, the length of the sisters' dresses is to be at least mid-calf or longer."

We feel this change will provide for equality in modesty allowing for variation in the height of each sister.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1989. We, the Pleasant Home Congregation, petition General Conference through District Meeting, Fourth District, to change the wording of church polity Article 7, Page 14, Sec. 5

Wrist watches should not be worn. [Editor Insertion]
to read:
"Wrist watches should not be worn for ornament or adornment".

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query failed by ballot vote.

1993. We, The Pleasant Home Congregation, Modesto, California, petition General Conference through District Meeting of the Fourth District, to delete the last sentence of Article 7, Section 5, Page 14, of the 1980 Church Polity:

Wrist watches should not be worn.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Query passed by ballot vote.

2000. We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through the District Meeting of the First District, to delete the following sentence in the Dunkard Brethren Church Polity, Article VII — Nonconformity, under the section entitled "Dress and Adornment," paragraph 2, (page 12 in the 1993 edition):

That the brethren wear their hair and beard in a plain and sanitary manner. That the mustache alone is forbidden. [First two sentences of paragraph 2, see sentence three below- Editor Insertion]

"Parting the hair in the middle or combing it straight back is recommended for both brethren and sisters."

and this change be included in any future editions of the Church Polity Booklet.

Action of District Meeting: Passed to General Conference.
Action of General Conference: Respectfully returned following ballot vote.
2018. We, the Dallas Center Congregation of the Dunkard Brethren Church, petition We General Conference through the Third District to change the following wording of the polity on page 14, in article VII under "Dress and Adornment, Section Ill, Item 2.

Current Wording:
2. The Brethren are to wear their hair and beard in a plain and appropriate manner. The mustache alone is forbidden. Parting of the hair in the middle or combing it straight back is recommended for both brothers and sisters.

Proposed Wording:

2. That the Brethren wear their hair and beards in a simple and scriptural manner. (l Corinthians 11:14).

Action by District Meeting: As amended and passed to General Conference
Action by General Conference: As amended and passed.

**Note: A motion was made with support to amend the amended query by adding: "The mustache is only to be worn with the beard.* The amendment failed by ballot vote.

Miscellaneous

1928. Lower Cumberland, Pennsylvania, congregation asks Annual Meeting of 1928, through District Meeting to oppose organized Sisters Aid Societies, but favor the sisters sewing and making garments for the poor.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual meeting.
Answer: We see no objections to a simple organization for charitable purposes, but admonish that all worldly methods of raising money be avoided.

1932.We, the Ridge Congregation of the Dunkard Brethren Church, assembled in Council on April 11, 1931, ask Annual Meeting of 1932, through District Meeting of 1931, to forbid the taking of pictures on the Lord's Day as it has become a worldly practice.

Passed to District Meeting.
Answer: Request granted; Passed to Annual Meeting.
Answer by Annual Meeting: Respectfully returned; already covered in polity booklet under the heading "desecration of the Lord's Day". The Elders are to teach against it.

1933. No. 1. We, the Dunkard Brethren church at Plevna, Ind., ask Annual Conference through district conference to decide as follows: That no member of the Dunkard Brethren Church take part in politics or vote, for the following reason:
It is inconsistent to go to the polls and vote for a man and then not support him if it becomes necessary. (See II Tim. 2:4.)

Answer by District Meeting: We advise all our members not to take part in politics or political matters. Passed to Annual Meeting.
Answer by Annual Meeting: Passed.

1933. No. 6. We the members of the Clover Leaf Dunkard Brethren Church, ask Annual Conference through District Meeting: Is it consistent for members to vote and have part in political matters?

Moved and seconded to approve the paper and pass it to Annual Conference. Passed.
Answer by Annual Meeting: We advise all members not to take part in politics or political matters

1990. In light of our practice and stand on Social Security and other forms of insurance, and with a desire to hold forth a consistent stand before God and the world, we the Dallas Center Congregation petition General Conference through District Meeting, to delete section 12 of Article 7 of the Church Polity. Romans 14:22.

The counsel of the church is against taking out life policies, and taking out such policies is permitted only when civic or industrial conditions make it compulsory. (Matt. 6:33; Mark 10:29; Psa. 37:25.) [Editor Insertion]

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

Lifestyle

Education

1978. The Dallas Center Congregation asks General Conference through District Meeting of the Third District, 1978, to adopt the following:

Be it known to all men that the Dunkard Brethren Church is conscientiously opposed to co-educational, physical education by Junior High and High School students. I Peter 2:11.

Action by District Meeting: Amended and passed to General Conference
Action by General Conference: Passed

Unanimous consent granted to consider the following two **(1981)** ***queries together***:

1981. Since prayer, the Bible and God have been taken out of many of the public schools, and evolution and humanism are being taught, several Congregations of the brotherhood have organized their own Christian schools.

We, the Bethel Congregation, ask General Conference, through District Meeting, District No. 1, to approve and encourage all Congregations, where feasible, to organize Christian schools to teach our children the way of Holiness as we have promised when we united with the Church. Polity Booklet, page 29, and Instruction for Applicants, pages 10 and 11, "To religiously instruct and educate our children."
Deut. 6:6-9, Prov. 19:27, Prov. 22:6, Jer. 10:2, Col. 2:8, John 17:17.

Action by District Meeting: Amended and passed to General Conference.

1981. We, the Dallas Center Congregation of the Dunkard Brethren Church, believing that the home and the church are the only institutions established by God for the education of our children, and because of the evil humanistic influence in our public school system, petition General Conference through District Meeting of the Third District to so decide that we approve, recommend and encourage the establishing of schools in the local congregations to educate our children in a Christian environment. Matthew 28:19-20; Colossians 2:8; Proverbs 19:27; Polity Book, page 29, lines 21 and 22.

Action by District Meeting: Passed to General Conference.
Answer by General Conference to the two **(1981)** queries:

We believe that the home and the church are the two most vital institutions established by God for the educating of our children. Recognizing the great importance of a Christian environment under which to religiously instruct and educate our children, we therefore approve, recommend, and encourage all congregations, where feasible, to establish schools in the local congregations. Deut. 6:6-9; Matt. 28:19-20; Col. 2:8; Prov. 19:27; Prov. 22:6; Polity Booklet, page 29; Instructions for Applicants, pages 10 and 11.

1981. We, the Bethel Congregation of the First District, petition General Conference of 1981, through District Meeting, to establish a School Advisory Board consisting of five Elders, to assist the congregations, in the establishing and operating of Christian Schools, in accordance with the doctrine and purposes of the Dunkard Brethren Church.

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.
It was recommended that this board should consist of one Elder from each district and one at large. The first terms of office shall be, one, two, three, four, and five years after which they shall be five years.

The board was chosen for the following number of years:
James Kegerreis (1)
William Carpenter (2)
Joseph Flora (3)
Galen Litfin (4)
David Skiles (5).

1996. **School Advisory Board Report**

In light of the continuing deterioration of the standards of our public school system, the School Advisory Board strongly encourages parents to establish home schools or church schools in our congregations. There has been a tremendous increase in appropriate materials available for those pursuing this blessing. If you have need of assistance in this endeavor, feel free to contact your district board member, listed in the February 1st issue of the Bible Monitor.

Bro. Fred Pifer
Report accepted.

2021. We, the Lititz Congregation petition General Conference 2021 through District #1 the following: The School Advisory Board be discontinued.

Action by District Meeting: Passed
Action by General Conference: Passed Unanimously

1948. The Bethel Congregation, Dunkard Brethren Church, District No. 1, asks General Conference through District Meeting, 1948, to pass that none of our members be permitted to own, or have television in their homes.

Action by Congregation: We so decide and pass to District Meeting.
Action by District Meeting: Passed to General Conference,
Action by General Conference: Passed.

1956. We, the Bethel Congregation, ask General Conference through District Meeting of 1956, to pass that we, as members of the Dunkard Brethren Church, do not buy cars with the modern colors and unnecessary accessories which are not in accord with our teaching.

1956. The Northern Lancaster County Congregation asks General Conference of 1956, through District Meeting, to pass that our members be more careful in the selection of the type, model, color, etc., of automobiles we use, in order that they be in harmony with our profession, doctrine, and in accord with the teachings of the principles of the Gospel, nor following the trend of the world.

Action by District Meeting:
Inasmuch as questions have been raised in the First District, in District Meeting, April 11, 1956, it seemed good to us to give consideration to that which may be interpreted as a worldly trend, in the selection of automobiles and other things that we buy for our necessities and comforts. We believe that automobiles painted in multiple and flashy colors and with unnecessary accessories, such as white sidewall tires, wire wheels, exhaust pipe extensions and the like, are not only unnecessary and expensive, but indicate a trend against which we as a plain people should guard.

We admonish all members of the Dunkard Brethren Church, who desire to follow the Master, to give heed to the example of humility and simplicity of life which He left us, not only in automobiles, but in every feature of our lives every day. “That which is highly esteemed among men is an abomination in the sight of God." Luke 16:15.

Answer by General Conference: It was decided that we admonish all members of the Dunkard Brethren Church, to give heed to the example of humility and simplicity of life which He left us, in every feature of our lives every day.

1957. We, the members of the Newberg, Oregon congregation in council assembled, ask General Conference of 1957 through the district meeting of the fourth district convening at Newberg, April 19, 1957, that article seven under nonconformity, page 11 of polity, section 3, be amended to include the following statements.

1. Non-attendance at theaters.
2. That school dancing should not be participated in by members which are school students.

Passed by Newberg congregation, sent to district meeting.

Passed by district meeting, sent to General Conference.
Action by General Conference:
Item No. 1, passed as proposed.
Item No. 2, Amended to read "That dancing should not be participated in by members. "

This entire proposal was then presented as amended and passed as an entirety.

1961. Inasmuch as there are members that are barred from Communion and some from such fellowship due to television in the home; we, the Pleasant Home Dunkard Brethren Church, petition General Conference through District Meeting to hold such members that express themselves as not in favor of having television in their homes in full membership.

Action by District Meeting: passed to General Conference.
Decision of General Conference:
In homes where, one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tell the church they have no part in it.

1961.The Elders of District No. 3 ask General Conference of 1961 through District Meeting, that the decision in polity booklet, page 11, section 3, concerning Television, be made to read as follows:
Members are forbidden to own or have television in their homes where husband and wife are both members; while in the divided home, the member will not be held responsible for television being in the home, provided they faithfully tell the Church they have no part in it.

Signed by the Elders:
Orville Royer, W. S. Reed, Dale Jamison, Millard Haldeman, H. I. Jarboe, Wm. Root

Action by District Meeting:

The motion was made that we pass the following to General Conference: That the decision of the polity booklet, page 11, section 3, concerning television be made to read as follows:

Members are forbidden to own or have television. In the homes where one is a member and the other is not, the member will not be held responsible for having the television, provided they faithfully tell the Church they have no part in it. Further, no member shall manufacture, sell, or service television. The motion was seconded and passed by unanimous ballot vote.

Because of the irregularity in which this query was presented it was not considered.

1962. The Englewood Dunkard Brethren Church asks General Conference of 1962 through District meeting that due to the fact that the Church takes a stand against Television in the homes of its members, that: no member manufacture, buy or sell or service televisions.

Action of Congregation: Passed to District Meeting.
Action of District Meeting: Motion was made and supported that we make an amendment to the Query as follows:
We move that the paper be passed to General Conference with the understanding that the Polity,

Page 11, Sec. 3, beginning with the word members shall read as follows:
Members are forbidden to own, operate, manufacture, buy, sell or service televisions.

Passed to General Conference.
Action by General Conference: By ballot vote this paper was returned.

1973. We, the Bethel, Pa., congregation, ask General Conference, through District Meeting, District No. 1, to so rule that members do not buy or sell State Lottery tickets, or take part in any form of gambling.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1994. We, the Quinter Dunkard Brethren Church, ask General Conference, through District Meeting, Third District, to establish a church directive regarding having video monitors in our homes. We see a need for restrictions governed by the Christian conscience and commensurate to separation from the world.

Action of District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

1995. We, the Hart Dunkard Brethren Church, ask the General Conference, through District Meeting, Second District, to insert in line 7, page 8, under section 3 of the Polity book [1993]

Our members are not permitted to own or have television in their homes. In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tell the church they have not part in it. [Editor Insertion]

the following sentence:

While there may be acceptable uses of the video and related equipment, members are asked to conscientiously guard their homes from the detrimental spiritual effects of commercial entertainment videos, in that they pose the same spiritual dangers as the motion picture and the television.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Passed by ballot vote.

1996. Having the conviction that the present evils and potential future curses of the video far outweigh the opportunity for blessing therefrom, we, the Dallas Center Congregation of the Dunkard Brethren Church petition General Conference through District Meeting of the Third District, to replace the sentence concerning videos:

While there may be acceptable uses of the video and related equipment, members are asked to conscientiously guard their homes from the detrimental spiritual effects of commercial

entertainment videos, in that they pose the same spiritual dangers as the motion picture and the television. [Editor Insertion]

in line 7, page 8 under Section 3 of the Polity Book with the following sentence:

Videos, with the exception of those used in Christian Education and those occupation oriented in the workplace, and all computer disks, software, etc., solely of an entertainment nature and/or inconsistent with our Anabaptist heritage, and all computer programs or services of the nature of Internet, but not restricted to the above title, are not permitted in the home, nor shall be viewed by the members.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: As amended and failed by ballot vote, after being determined to be not doctrinal.

1997. We, the Shrewsbury congregation of the Dunkard Brethren, humbly petition General Conference, through District Meeting of the First District, to insert the following to the Polity Book in Article VII (7)—Nonconformity, Section 3, Line 9 (on page 8 of the 1993 Edition), after the two sentences concerning the issue of television, and also after the sentence concerning the use of video and related equipment

Our members are not permitted to own or have television in their homes. In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tell the church they have not part in it. While there may be acceptable uses of the video and related equipment, members are asked to conscientiously guard their homes from the detrimental spiritual effects of commercial entertainment videos, in that they pose the same spiritual dangers as the motion picture and the television. [Editor Insertion]

which was adopted by the delegates of the 1995 General Conference and appears in the 1995 General Conference Minutes under New Business, Query No. 1:

"Recognizing the dangers of the types of obscene material which are easily accessible through the Internet and other computer technology, members are admonished to heed the principles of Scripture which declare that believers should set no wicked thing before their eyes. This is especially applicable in the area of making no provision for the flesh, to fulfill the lusts thereof. All activities should ultimately serve to draw one into a closer relationship with Christ. (Psa. 101:3; II Tim. 2:22; Rom. 13:14; Gal. 5:16-18.) We discourage our members from accessing the Internet and similar services in order to help alleviate the temptation to indulge in viewing wickedness during times of temptation. (See Heb. 13:17, 18.)"

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: As amended and passed.

2002. We, the Dallas Center congregation, petition General Conference through District Meeting of the Third District, to include the following in our Church Polity under Dress and Adornment, page 13, as item number 10.

Mixed swimming by physically mature individuals, with the exception of a husband and wife in private, is inappropriate. Also swimming, water skiing, and the like in view of the public clearly violate the principle of modesty.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Failed by ballot vote after being considered doctrinal.

2007. We, the Plevna congregation of the Dunkard Brethren Church, respectfully petition General Conference, through District Meeting of the 2' District, to delete the last sentence of the paragraph added to the Polity by Query #2, regarding the use of the Internet, which was approved as amended at the 1997 General Conference Business Meeting.

Inserted in the Polity Book in Article VII- Nonconformity, Section 3 Line 9 (on page 8 of the 1993 Edition), after the two sentences concerning the television and the sentence regarding the use of the video and other related equipment which was added to the Polity in 1995. The 1997 addition reads as follows:

"Recognizing the dangers of the types of obscene material which are easily accessible through the Internet and other computer technology, members are admonished to heed the principles of Scripture which declare that believers should set no wicked thing before their eyes. This is especially applicable in the area of making no provision for the flesh, to fulfill the lusts thereof. All activities should ultimately serve to draw one into a closer relationship with Christ. (Psa. 101:3; II Tim. 2:22; Rom. 13:14; Gal. 5:16-18.) *We discourage our members from accessing the Internet and similar services in order to help alleviate the temptation to indulge in viewing wickedness during times of temptation. (See Heb. 13:17, 18.)" [Editor Insertion]*

Delete this:

"We discourage our members from accessing the Internet and similar services in order to help alleviate the temptation to indulge in viewing wickedness during times of temptation. (See Heb. 13:17, 18.)"

Action by District Meeting: Passed to General Conference.
Actional by General Conference: The query passed by ballot vote.

2007. Motion passed to remove from the Instructions for Applicants the sentence, "We discourage our members from accessing the Internet and similar services in order to help alleviate the temptation to indulge in viewing wickedness during times of temptation. (See Heb. 13:17-18) Deleted from the polity through the passage of 2007 query.

1937. We, the Orion Congregation, petition General Conference of 1937, through District meeting, to give a definite ruling covering a brother's or sister's privileges of using the law; in the collection of just and past due accounts, notes, rentals, in the foreclosure of mortgages and in the capacity of Administratorship or Guardianship.

Answer by District Meeting: We feel that there are cases when brethren should be allowed to use the law and pass the paper to General Conference.

Action by General Conference: Referred to a committee of three to report in 1938.
Committee: Theodore Myers, B. E. Kesler, Lewis B. Flohr.

1938. Answer to Lawing Query of 1937:

1st. That brother is forbidden to go to law with brother. (1 Cor.6:1-9.)

2nd. Members should always consult the church about going to law and should get its approval before using the law.

3rd. Effort should be made to adjust matters (of collections of what is due) without going to law. If reasonable efforts made to compromise and adjust matters fail, the church is at liberty to grant permission to use the law, but causing distress to those who owe, especially if dependents (women and children) are involved, the law should be avoided.

The creditor should not impose greater hardships on the debtor than he himself is under in the circumstance.

Report accepted by Conference.

1928. The Vienna, Virginia, Congregation asks Annual meeting of 1928, through District meeting, to decide that the use, buying, selling, or raising of tobacco be forbidden to all members. This does not apply to its use for insecticide or other industrial purposes.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: We decide this query is sufficiently answered by Section 6, page 12, of Church Polity.

1935. We, the Plevna congregation ask Annual Conference of 1935 through District Conference to state whether the use of tobacco by members of the church is made a test of fellowship. Polity, page 14, section 6.

Answer: We grant the Plevna Church their request and send the paper to Annual Meeting,
Answer by Annual Meeting: Paper respectfully returned, feeling it sufficiently answered by Polity Booklet.

1936. In view of the alarming increase of the use of cigarettes by both sexes in the world and gradually creeping into the church, which is contrary to the church's stand since her foundation and which is also inconsistent with our credential papers, we, the Mountain Dale Congregation, ask General Conference through District meeting whether it should not be made a test of membership with every brother or sister or applicant for baptism who uses them, and that each Elder in charge see that it is carried out in his congregation.

Answer: Yes. By order of the Church.
Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed with its answer.

1936. For the good of the church and for the cleansing of the same from the filthy habit of smoking and chewing tobacco, we the Plevna Dunkard Brethren Church ask General Conference of 1936 through District Meeting to make it a test of fellowship to buy, sell or raise tobacco, or chew, or smoke tobacco as a habit. See sections 6 and 7, page 14 in polity and compare same; also see II Corinthians 7:1 and James 1:21.

Answer by District Meeting: Request granted, and sent to General Conference.
Action by General Conference: That this paper be placed in the hands of a committee to study and report in 1937. *Lewis B. Flohr, A. G. Fahnestock, A. B. Rice, Committee.*

1937. *Tobacco query, 1936*. We, the Committee appointed last year to formulate an answer to the tobacco query, report progress.

Because of the possibilities of the situation, we request that two additional members be appointed on the Committee by the General Conference.
Signed: Lewis B. Flohr, A.B. Rice, A. G. Fahnestock.
Answer by General Conference: Report accepted. Additions to Committee: *B. E. Kesler, D. W. Hostetler*.

1938. *Answer to tobacco query*: the use of narcotics, including tobacco, (except as directed by a physician), or spirituous liquors as a beverage, is opposed by the scriptures,(Eph. 5:18; Gal. 5:21; I Cor. 3:17; Jas. 1:21: II Cor. 7:1; I Pet. 2:11; I John 2:16;) and using, raising, manufacturing, buying, or selling of them by Christians is very inconsistent, and members of the Dunkard Brethren Church who do so should be labored with in love and forbearance, but if and when those labored with manifest an unwilling or arbitrary spirit they subject themselves to the discipline of the church, even to expulsion in extreme cases. So, we most earnestly plead that members who are guilty, accept the advice and counsel of the church and abstain from all these. Since officials are to be examples of the believers (I Tim.4:12); indulgence in any of these disqualifies for any official in church or S. S. work, or as delegate to District and General Conference.

Lewis B. Flohr, B. Rice, E. Kesler, A. G. Fahnestock, Committee
Action by General Conference, 1938: Report accepted, this action to supersede all previous rulings by this body on the narcotic question.

2019. We, the Dallas Center Congregation of the Dunkard Brethren Church, petition General Conference through the Third District to change the following wording of the polity under the heading "The Christian Day of Worship and Graces", in Article VI, Sec. 3 and under the heading "Nonconformity and Nonresistance", article VII, Sec 6 *[as revised by General Conference 2016].*

Current wording for article VI, Sec. 3:

We believe temperance to be the moderate use of the things that are essential and useful, and the total abstinence from such things as are harmful or lead to evil. (I Thess. 5:22) The Dunkard Brethren Church has always taken a stand against the manufacture, sale and use of intoxicating liquors as a beverage, admitting their use only when necessary for medicinal purposes.

Current wording for Article VII, Sec.6:

The use of narcotics, including tobacco, (except as prescribed by a physician), or of alcoholic beverages, is opposed by the scriptures. (Eph. 5:18; Gal. 5:21; I Cor. 3:17; Jas. 1:21; II Cor. 7:1; I Peter 2:11; I John 2:16). Using, raising, manufacturing, buying or selling them by Christians is inconsistent. Members of the Dunkard Brethren Church who do so should be counseled in love and forbearance. If they manifest an unwilling or arbitrary spirit, they subject themselves to the discipline of the church, even to expulsion in extreme cases. We implore members to accept the advice and counsel of the church and abstain from all of the above.

Since officials are to be examples to the believers (I Tim. 4:12), indulgence in any of these activities disqualifies them for Church or Sunday School work or as delegates to District or General Conference.

Action by District Meeting: As Amended and Passed to General Conference.
*[Replace **Article VII section 6** with the following and delete **section 3** from **Article VI**:]*

Members of the Dunkard Brethren Church shall abstain from the use of intoxicating or addictive substances, such as narcotics, nicotine, marijuana, or alcoholic beverages (except as directed by a physician). Using, raising, manufacturing, buying, or selling them by Christians is inconsistent with the Christian lifestyle and testimony. Members of the Dunkard Brethren Church who do so should be counseled in love and forbearance. If they manifest an unwilling or arbitrary spirit, they subject themselves to the discipline of the church, even to expulsion in extreme cases. We implore members to accept the advice and counsel of the church and abstain from all of the above. Since members are to be examples to the world (Romans 14:20-21) indulgence in any of these activities disqualifies them for Church or Sunday School work or as delegates to District or General Conference.

Action by General Conference: As Amended and Passed

1935. We the Plevna congregation ask Annual Conference of 1935 through district Conference, to so decide that no member of the Dunkard Brethren Church shall be permitted to sign up on the corn and hog reduction program, or take part in another government program which is contrary to the gospel.

Answer by District Meeting: We feel the need of a ruling covering this whole question of the NRA *[National Recovery Administration]* and ask Annual Meeting of 1935 to give us such a ruling.

Answer by Annual Meeting:
While we believe we should be law-abiding citizens and in no way work against the laws or rulers of our country only wherein they may ask us to violate gospel principles.

Now since the gospel tells us we are not of this world in John 18:36 and also 2nd John 2:15-16.

Then we believe we should be a separate people and not mix in the affairs of the world.

We as a church do not believe in taking part in political affairs, neither to take up arms.

Since there are warnings in the Gospel showing there are trying times coming in the last days, we believe the NRA, the wheat allotment, the corn and hog control, the sugar beet control, the cotton control movements and any other government control movements which are now existing or may hereafter be set on foot may be dangerous and may lead us to the place spoken of in Revelation 13:17, wherein we can neither buy nor sell.

Therefore, to be safe, members of the Dunkard Brethren Church who are bound by any such contracts, should not enter another when the present one expires and all other members refrain from such unless they are sure that no Gospel principle is thereby violated.

1937. The Vienna congregation, First District, asks1937 General Conference through District Meeting, to appoint a committee of three Elders to study the question of Sunday employment and labor, especially as it may apply to officials, and report to General Conference, 1938.
Answer by congregation: Request granted.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.
Committee: J.L. Myers, Theodore Myers, J. Harry Smith.

1938. Report of Committee:

We, the committee have carefully and prayerfully studied the question of Sunday labor and submit the following report:

1. We desire to raise our voice in earnest and emphatic protest against the growing tendency to desecrate the Lord's Day.

2. We condemn all mere pleasure seeking on this day.

3. We urge diligent and specific teaching on this subject in the churches, in the Sunday schools and in the homes.

4. We urge that our people refrain as much as possible from the use and patronage of those institutions, the running of which require other persons to work on the Lord's Day.

5. That our members in selecting their vocations should seek such work as will give them liberty therefrom on this day.

Signed by the Committee: J. Harry Smith, J. L. Myers, Theo. Myers
Action by General Conference: Spread on the Minutes for one year.

1939. The report of the committee on Sunday labor (*See last year's minutes*) was amended by striking out par. 2, and passed, as follows:

1. We desire to raise our voice in earnest and emphatic protest against the growing tendency to desecrate the Lord's Day.

2. We urge diligent and specific teaching on this subject in the churches, in the Sunday schools and in the homes.

3. We urge that our people refrain as much as possible from the use and patronage of those institutions, the running of which require other persons to work on the Lord's Day.

4. That our members in selecting their vocations should seek such work as will give them liberty therefrom on this day.

1939. We the Plevna Dunkard Brethren Church ask General Conference of 1939 through District Meeting to so decide, that no member of the Dunkard Brethren Church shall hold any office in any worldly institution, wherein any gospel principles will be violated, such as bank president, and suchlike.

Answer by District Meeting: We caution and advise our members not to affiliate themselves with any worldly organization wherein the performing of their duties they violate any gospel principles.

Passed to General Conference.
Answer by General Conference: Respectfully returned, as the matter is already covered by Conference decisions.

1941. We, the Newberg Church of District No. 4, in special council assembled, petition Annual Conference through District Meeting to so decide that no member of the Dunkard Brethren Church may hold membership in any organization wherein it is necessary to pay a membership fee and premium in order to retain membership in said organization.
Elder E. L. Withers, Clerk, D. H. Withers

Answer of Congregation: So decided, passed to District Meeting.
Answer of District Meeting: We so decide, and passed to General Conference.
E. L. Withers, Moderator, D. E. Steele, Writing Clerk
Action of General Conference: Returned as not being clearly understood. No one from the District being present to explain it.

1942. Shrewsbury Congregation, Dunkard Brethren Church, asks General Conference through District Meeting, whether it is wrong for brethren to wear a uniform with the tie required to do so by their employers.

Answer: Brethren only wear it when on duty or going to or from duty.
Action by District Meeting: Passed to General Conference.
Action by General Conference: The paper was respectfully returned as the matter is sufficiently and satisfactorily covered in the Polity Booklet. (Sec. 5, Art. 7.)

1944. Since it is reported to Standing Committee that there is confusion as to the disposition of Query No. 1, General Conference 1935 Minutes, Standing Committee recommends that the two lines, with reference to the query being placed in the hands of a committee, be omitted and the decision be reprinted as follows:

While we believe we should be law-abiding citizens and in no way work against the laws or rulers of our country only wherein they may ask us to violate gospel principles.

Now since the gospel tells us we are not of this world in John 18:36 and also 2nd John 2:15-16.

Then we believe we should be a separate people and not mix in the affairs of the world.

We as a church do not believe in taking part in political affairs, neither to take up arms.

Since there are warnings in the Gospel showing there are trying times coming in the last days, we believe the NRA, the wheat allotment, the corn and hog control, the sugar beet control, the cotton control movements and any other government control movements which are now existing or may hereafter be set on foot may be dangerous and may lead us to the place spoken of in Rev. 13:17, wherein we can neither buy nor sell.

Therefore, to be safe, members of the Dunkard Brethren Church who are bound by any such contracts, should not enter another when the present one expires and all other members refrain from such unless they are sure that no Gospel principle is thereby violated.

Action by General Conference: Recommendation accepted.

1948. In order to maintain peace and unity in the local congregations, and uniformity of practice over the Brotherhood, we the Englewood Congregation of the Dunkard Brethren Church asks General Conference of 1948, through District Conference of District No. 2, to prayerfully consider the merits and demerits of working in hospitals on Sundays and decide whether our sisters may or may not work in them on Sunday.

Answer by the District:

1. We approve the purpose sought in this paper.

2. We re-affirm our former position against unnecessary work on Sunday, but we recognize a difference between any farm, factory, or professional work not essential to the sustaining of life, and work that is essential to the sustaining of life, such as work in hospitals and related institutions.

3. We regard the matter of working in hospitals and related institutions a vital Brotherhood problem, and see the need of a final conclusion on the subject by the General Conference, in the light of scripture and our Conference decisions that may apply, especially numbers three and four of the Sunday Labor Decision, page 6 of 1939 General Conference Minutes.

Action by District: Passed to General Conference,
Action by General Conference: Not Considered, because not answered.

1960. We, the Bethel Congregation, ask General Conference, through District Meeting of 1960, to pass:

1. That our members who are not at present involved in Unions as a condition of employment, refuse employment where there is a closed shop.

2. That all members presently employed where they have to subscribe to any phase of the Union, such as paying dues, attend meetings, etc., as a condition of employment, that they make every effort to seek employment elsewhere, in non-union shops or places of employment.

3. That where a member is so problemed, that the local congregation of which he or she is a member, make Christian effort to help that member to get other employment, and if need be, during the interim of unemployment, assist them in providing a living,

4. That the Brotherhood consider, not only the laboring in a union shop, as coming under this recommendation, but that any other "banding together", such as milk producers' co-operatives, etc., be of equal detriment to the individual and the Brotherhood, and that we be not affiliated with such.

Answer By Congregation: Passed to District Meeting,
Action by District Meeting: Article 4, above, was amended to read as follows:

That the Brotherhood consider also that any 'banding together" which is manifestly evil and detrimental to the individual and Brotherhood be included and that we be not affiliated with such. This query, as amended was passed to General Conference,

Action by General Conference: Paper respectfully returned.

2011. We, the Pleasant Home Congregation of the Dunkard Brethren Church petition General Conference through 4th District Meeting to consider changing Article VII, Section 9 to read:

For Brethren to enter the legal profession and conduct a regular law business is out of harmony with the Scriptures, and contrary to what has been the mind of the Church since its organization. (I Cor. 6:6-7, Luke 11:46, 52.) [Editor Insertion]

Our ethical calling in God's service demands honesty in all of our professional business activities. It is in harmony with the teachings of the Scriptures and of the Dunkard Brethren Church for its members to be involved in professions where truthfulness is allowed to be exercised.

Action by District Meeting: Amended and passed to General Conference
Action by General Conference: As amended and passed.

Officials and Officers

1928. Lower Cumberland, Pennsylvania, Congregation asks Annual Meeting of 1928, through District Meeting to define more clearly Article 8, Section 3, of the "Church Polity" in regard to the Supported Ministry.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: We decide that this paper is sufficiently answered in Section 3 of page 14 of the Church Polity.

1928. We, the members of the West Fulton Church, believe the gospel teaches the laying on of hands in the installing of the church officials, and since we have only observed the laying on of hands in the ordaining of elders, we ask the Conference through District Meeting of the Central Territory held at Plevna, Indiana, May 2, 1928, to so amend our form of Church Government as to require the laying on of hands to be observed in the installing of all deacons and ministers, the same as in the ordaining of elders.

Answers by District Meeting: Request granted.
Answer: Request granted.

1928. We, the members of the Plevna Church, ask Annual Conference through the District Meeting to be held at Plevna, May 2, 1928, to change No. 4, page 30, of the Doctrines and Practices to read as 'follows:

Elders may be deposed as now by a committee of adjoining elders in council with the local church, and when elders are known to be disloyal to the Doctrines and Practices of the church, if for any cause the adjoining elders fail to act, the elders of the District shall have the right to depose. All such action shall be reported to the elders of the District.

Answer by District Meeting: Passed to Annual Conference.
Answer: Referred to the Committee on Review.

1929. Recommendations of Committee on Review *[of Minutes]*:

That Sec. 4, p. 30 of Church Polity be changed to read as follows:

"Elders **may** be deposed by a committee of Elders from the district in council with the church", and that the following be spread on the minutes as the method of procedure; "Where an Elder persists in a course not in harmony with the usages and general order of the Brotherhood as defined by *Annual Conference*, to such an extent that a majority of the Elders at district meeting consider his official labors more a hindrance than a help, they shall appoint a committee of Elders to labor privately with him, and if he will not heed their admonitions, they shall give him an opportunity to have a fair trial before the church where his membership is held. If he refuses to be tried, or persists in being insubordinate when tried, they may, whether favored by a majority or not, depose him from office, and such action shall be respected by all the churches

until it is overruled by a committee from *Annual Meeting*, or he is reinstated by a majority of the church where his membership is held, favored also by a majority of the Elders of the District."

A motion was made to **change "may" to "shall"**, same passed. This section was now adopted as amended.

That Sec. 4, p. 30 of Church Polity be changed to read as follows:

"Elders shall be deposed by a committee of Elders from the district in council with the Church. " And that the following be spread on the minutes as the method of procedure. “Where an Elder persists in a course not in harmony with the usages and general order of the Brotherhood as defined by *Annual Meeting*, to such an extent that a majority of the Elders at District Meeting consider his official labors more a hindrance than a help, they shall appoint a committee of Elders to labor privately with him, and if he will not heed their admonition, they shall give him an opportunity to have a fair trial before the church where his membership is held. If he refuses to be tried, or persists in being insubordinate when tried, they may, whether favored by a majority or not, depose him from office, and such action shall be respected by all the churches until it is overruled by a committee from *Annual Meeting*, or he is reinstated by a majority of the church where his membership is held; favored also by a majority of the Elders of the District.

1929. We, the members of the Flora, Ind., Dunkard Brethren Church, petition Annual Meeting, through District Meeting to be held at Eldorado, Ohio, that all ministers and deacons that have come over from the Church of the Brethren, be installed by the laying on of hands the same as those that are elected by the Church. (See minutes of second Annual Conference held at Goshen, Ind., 1928, p, 6, paper from West Fulton Church in Ohio.)

Answer by District Meeting: Passed to Annual Conference.
Answer: That all ministers or deacons who have come, or may come, to us from the Church of the Brethren may be installed by the laying on of hands.

1929. We, the Waynesboro Congregation of the Dunkard Brethren Church assembled in council, kindly ask Annual Meeting, through District Meeting, to so decide that no official coming from any other denomination shall be reinstated in his former office, except by two-thirds of a private vote, before at least one adjoining Elder, and that those elected shall be received, as has been the manner of the Church, by the hand of fellowship and holy kiss.

Answer by district meeting: Amended as follows and passed to Annual Meeting:

We, the Waynesboro Congregation of the Dunkard Brethren Church assembled in council, kindly ask Annual Meeting through District Meeting, to so decide that no official coming from the Brethren Church shall be reinstated in his former office, except by two-thirds of a private vote, before at least one adjoining Elder, and that those elected shall be received, as has been the manner of the Church, by the hand of fellowship and the holy kiss.
Answer: We do not feel that it will be for the best interests of the Church to decide as requested.

A motion duly seconded, was passed, that there be attached an additional article, known as “No. 3”, to Art. No, 2 on p. 27 of the Polity Booklet under "Church Letters”, to read as follows: "All officials coming in with the Dunkard Brethren from the Church of the Brethren be asked in the presence of the Church and the Elder in charge, to support and defend the principles of the Gospel on all points as held and practiced by our Brotherhood, and then by vote of the Church be accepted in their official position; and further, that these officials, as well as all other members, be received with the right hand of fellowship and the salutation of the holy kiss, when at all possible."

1930. Committee on review *[see 1928 GC minutes]* asked that the word "may”, Minutes 1929, be changed to "shall" as it appears in Polity, page 30, section 4, between "they", "whether", etc., so it shall read "they shall whether favored", etc.

Answer: Granted.

1935.We, the Northern Lancaster County Congregation ask Annual Meeting of 1935, through District Meeting, to so decide that no individual or congregation shall question the qualifications of a member or members of a committee sent by a higher authority to labor with them; but shall receive them in brotherly love and honor the official position in which they labor.

Passed to Annual Meeting.
Answer by Annual Conference: Paper respectfully returned.

1936. We, the Fairview Dunkard Brethren Church petition General Conference through District Meeting of District No. 2, assembled at Pleasant Ridge congregation May 6, 1936, that the clause in the Polity Booklet, page 24, No. 5 which reads; “and an Elder or Minister appointed by the District Elders”, be changed to read, and an Elder or Elders called by the official board of the local church.

Answer by District Meeting: We decide that the request be granted and the paper be sent to General Conference.
Action by General Conference: Respectfully returned as being satisfactorily covered in the Polity Booklet.

1939. The Midway Dunkard Brethren Church met in council and request General Conference through District Meeting to annul the plan to have a special committee to hold an election and installation services for a minister.

Answer: The previous plan was sufficient.
Answer by District Meeting: We ask General Conference to reconsider Sec. 5, Page 24 of our Polity Booklet and amend it as follows: *Ministers and deacons are elected by the members of the church where they hold their membership, coming before a board of officials and giving their choice, and are installed in office by laying on of hands and prayer by the elder of the church and an elder of the district, upon their promise to respect and enforce the doctrine and practice of the church, and all the methods by which the church seeks to fulfill its mission in the world.*

Passed to General Conference.
Answer by General Conference: Respectfully returned as inexpedient.

1942. We, the Wenatchee Dunkard Brethren Church, in special council assembled November 2, 1941, petition General Conference through District Meeting to clearly specify details to be observed in all cases of reinstatement into office in the church.

Answer of Congregation: Passed to District Meeting,
Action of District Meeting: Passed to General Conference, requesting that they definitely clarify and specify the procedure.
Action by General Conference: It was decided that a committee of three Elders be appointed to study this matter and report at the next Conference.

Committee: L. B. Flohr, D.W, Hostetler and L, W. Beery

1944.We, the committee appointed by last *[1942]* General Conference on the matter of clarification and procedure in reinstating officials into office in the church have to recommend as follows:

1. If a deacon vacates his membership in the church, or is relieved of, or deposed from, membership, and affiliates, identifies himself with, or joins another denomination or separate group, and then returns to membership in the Dunkard Brethren Church, he shall not be reinstated into office under one year after, reestablishing his membership in the church, and then only by a two-thirds vote of the congregation.

2. If the case be that of a minister, he shall not be reinstated into office until after eighteen months after reestablishing his membership in the church, and then only by a two-thirds vote of the congregation.

3. If the case be that of an elder, he shall not be reinstated to office under 2 years after reestablishing his membership in the church, with the approval of the elders of the District and a two-thirds vote of the congregation.

4. In all such cases paragraph 1, top of page 24, Polity Booklet, is to be observed if it applies.

5. In the case of officials who lost office or both office and membership, but who did not affiliate nor fellowship elsewhere, they may be reinstated according to conditions specified by the church council when they lost office. If no condition was named, the foregoing might be followed as a suggestive guide, due consideration being given to the circumstances and conditions appertaining in each case.

6. Fidelity and steadfastness are necessary to the prosperity and upbuilding of the church, and to satisfactory and successful work therein; loss of membership of an official means loss of office, and this report is accordingly submitted.
Committee: Lewis B. Flohr, D.W. Hostetler, L.W. Beery
Action by General Conference: Report accepted.

1944. Inasmuch as the scriptures teach that we, the church, are the body of Christ and that His body cannot be divided; we are either for Christ or against Christ, and we dare not even encourage any other doctrine. (See 2nd Jno.1:10). Therefore we, the Walnut Grove congregation, ask General Conference through District Meeting, that no members or officials be permitted to take part in any preaching program or other program that is arranged or rendered by other denominations. This does not include funerals.

Answer: We so request. Passed to District Meeting.
Answer by District Meeting: Request granted. Our Elders, Ministers and members should not take part in the services or other activities of other denominations or religious organizations, except when requested at funerals.
Action by General Conference: Failed to pass.

1948. Rhodes Grove, Pa., June 2, 1948,
The Standing Committee, Dunkard Brethren Church, having had before it the question of lack of uniformity in administration and practice of the Doctrine, rules, and regulations of the Church, as given in the Scriptures and defined by General Conference, recommends to General Conference that all elders and other officials personally feel the responsibility for teaching and laboring to have all members not only dress in order, but to live exemplary lives in all other respects, refraining from all worldly amusements and practices, as specified by General conference, and engaging in and being active in, all Christian activities of the Church, so as to attain to the highest possible spiritual growth.

Action by General Conference: This statement was approved.

1949. We, the Elders of the Third District, asked General Conference through District Meeting assembled at Kansas City, Mo., Oct. 11, 1948, that Article 5, on page 20, in the Polity booklet be amended to read, that no elder or minister of the local church in which an election is held to be allowed to serve on the board of officials, to avoid influencing members coming before the board in any way.

Answer by District Meeting: We so decide, yes. Passed to General Conference.
Action by General Conference: Passed.

1950. To General Conference assembled: The Standing Committee recommends to General Conference that the method of procedure in cases of reinstatement, placement or replacement, in office, is to be effected by the usual procedure of installation or ordination.

Action by General Conference: Recommendation approved.

1953. The Bethel, Pa., Congregation, Dunkard Brethren Church, asks General Conference, through District Meeting of the first District to pass that no Elder be elected as presiding Elder, of any congregation, without the majority of the votes of members present, at the time of election.
Answer by District Meeting: Passed to General Conference.

Action by General Conference: Paper passed.

1953. We, the Bethel, Pa. Congregation, Dunkard Brethren Church, ask General Conference of 1953, through District Meeting, to change or amend Nos. 3 and 5, under New Business, page 20 of 1950 Minutes, so as to allow good, loyal, faithful and true officials maintain their capacity as follows: Elders as ministers only: Ministers and Deacons to be taken into our number who have been true to their calling in the churches that had the Faith similar to ours, by renewing their vows in the calling to which they have been called.

Answer by District Meeting: Approved, sent to General Conference.
Action by General Conference: Paper passed.

1954. We, the Midway Congregation request General Conference of 1954, to clarify the query passed last year concerning officials entering the Dunkard Brethren Church from similar Churches, Query No. 8, page 7, 1953 G. C. Minutes; deciding whether or not this query shall apply to the following:

1. Brethren who were members or officials in the Dunkard Brethren Church before being officials in a similar church.

2. Officials of similar churches, whether previously in the Dunkard Brethren Church or not, who have been taken in or received back as lay brethren before passage of the query referred to.

Action by District Meeting: Passed to General Conference,
Action by General Conference: A motion was passed to appoint a committee of three to clarify and coordinate the decision of General Conference with regard to the receiving of officials from the Church of the Brethren and the old German Baptist Church with their offices.

The following committee was approved for this work:
Elder Melvin Roesch, Elder Harry Andrews, Elder Lewis B. Flohr.

1955. We, the Committee appointed by last General Conference to report on Query No, 3 of last year and related decisions, after careful and prayerful consideration and conferring together, have come to the following conclusions:

1. The decision of 1933, page 7, query 2, was specifically repealed by the 1950 decision, page 19 query No. 1.

2. Query No. 2, page 7, 1934 Minutes, was specifically recognized by the 1944 decision in regard to restoring officials to office, and is still in force. It does not, however, give ground for recalling such members to appear before, or when, assenting to their restoration.

3. Query on restoring officials, 1944 minutes, page 18 item 12. Since we find nothing further regarding this matter in subsequent decisions, we conclude that it is still in force and effect.

4. The decision of 1946, page 20, query 4, in our opinion is not affected by later decisions.

5. The decision of General Conference of 1950, item 18, page 20, is not affected by later decisions.

6. General Conference decision of 1950, query No. 1, names the Church of the Brethren and the Old German Baptist Church, but no others, as having a faith similar to ours.

7. The General Conference decision of 1953, page 7, query 8, repeals the provisions of paragraphs 3 and 5 of the1950 decision pertaining to elections. It does not repeal the provisions for the work of the Discipline Committee in connection with the receiving officials with their offices.

8. We have not found ground to conclude that the decisions of 1950 and 1953 were intended or supposed to cover those who had formerly been members of the Dunkard Brethren, as may be noted from our conclusions already stated. They would be covered by the earlier decisions.

9. Specifically referring to the questions asked in the query referred to us:
No. 1 has already been answered.
No. 2 Those embraced by the second question would be governed by the decisions existing at the time they were restored to membership in the Dunkard Brethren Church.

10. Since officials transferring from one congregation to another are asked to renew their vows, and then be approved by a vote of the congregation before being seated in office, Polity page 23, par. 3 under Letters, we deem it fitting and proper that, after the charge has been given and accepted by an official coming into the Church with office, that the Congregation give a similar vote of approval.

Respectfully submitted, Melvin C. Roesch, Chairman; Harry Andrews, Lewis B. Flohr.
Motion: That we accept the report of Committee in detail and that we ask them to coordinate the various minutes and give us in one statement what is to be the practice of the Church.
Passed.

1956. We, the Committee, requested by last year's General Conference to coordinate the various minutes involved in our report to that Conference, page 16, item No. 2, unfinished business, believe clarity warrants dividing the answer into two parts, and, therefore, report as follows:

Section one.

1. Members of the Church of the Brethren and the Old German Baptist Church who have not been members of the Dunkard Brethren heretofore, may be received into the Dunkard Brethren Church on their former baptism for the remission of sins, provided they have lived faithful to their vows, and have kept separate from the world. They are to be fully instructed as all applicants for membership and are to be asked to make the usual answers of acceptance, approved by the church council.

2. Those members of the two denominations named who have not lived as specified above may be received as applicants for baptism.

3. Good, loyal, faithful, and true officials of the two denominations named, after accepting the instructions and requirements applying to all applicants for membership in the Dunkard Brethren Church, may be accepted in their respective offices as follows:

A. Ministers and deacons, in the same offices.
B. Elders may be accepted as ministers only.
C. Their placement in office is to be approved by an affirmative vote of the congregation.
D. The method of placement into office in such cases is the regular installation service as given in the Church Manual.
E. In all council involving officials coming from either of the denominations named, the Discipline Committee of the District shall be in charge, with the cooperation of the Presiding Elder, in so as to avoid accusations of congregationalism.

Section Two.

1. Former members of the Dunkard Brethren Church, whether coming from one of the denominations named or otherwise, are to be treated in the usual way provided to receive former members back into fellowship. They are to be asked to acknowledge their transgression, ask forgiveness of the Church, and promise to live faithfully thereafter, followed by favorable action of the church council.

2. If such seek to return to membership in a congregation other than where they lost their membership, the consent of the other congregation should be obtained, but this does not require their return to the former place of membership for that purpose.

3. Former brethren who were officials, returning to membership in the Dunkard Brethren Church, would be governed by the decision of General Conference, 1944, page 18, No. 12, which follows:

A. If a deacon vacates his membership in the church, or is relieved of, or deposed from, membership, and affiliates, identifies himself with, or joins another denomination or separate group, and then returns to membership in the Dunkard Brethren Church, he shall not be reinstated into office under one year after reestablishing his membership in the church, and then only by a two-thirds vote of the congregation.

B. If the case be that of a minister, he shall not be reinstated into office until after eighteen months after reestablishing his membership in the church, and then only by a two-thirds vote of the congregation.

C. If the case be that of an elder, he shall not be reinstated to office under two years after reestablishing his membership in the church, with the approval of the elders of the District and a two-thirds vote of the congregation.

D. In all such cases paragraph I top of page 24, Polity Booklet, is to be observed if it applies.

E. In the case of officials who lost office or both office and membership but who did not

affiliate nor fellowship elsewhere, they may be reinstated according to conditions specified by the church council when they lost office. If no condition was named, the foregoing might be followed as a suggestive guide, due consideration being given to the circumstances and conditions appertaining in each case.

F. Fidelity and steadfastness are necessary to the prosperity and upbuilding of the church, and to satisfactory and successful work therein; loss of membership of an official means loss of office, and this report is accordingly submitted.

Respectfully submitted, Melvin Roesch, Lewis B. Flohr
Action by General Conference: Full report accepted as read.

1957. Since the recommendation of Standing Committee, approved by General Conference of 1950, (Page 20, No. 18,Minutes of 1950) is somewhat vague, We, the Mechanicsburg, Pa., Congregation request General Conference of 1957,through District Meeting of the First District, that this be clarified and amended, by adding "Except officials who by their own volition have been inactive for a time, but who have proved themselves faithful and against whom no Scriptural evidence of departure from the faith is presented, be authorized to function in the office to which they had been installed or ordained, without the usual procedure of installation or ordination. This to be done upon their promise to continue to "contend earnestly for the faith once delivered to the saints" and thus uphold the teachings of the Scriptures as understood and taught by the Dunkard Brethren Church, and the principles, practices, and doctrines as embodied in our Church Polity.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord, "I Cor. 15:58.

Action by Congregation: Passed to District Meeting.
Action by District Meeting: Passed to General Conference.
Action by General Conference: Failed to pass.

1958.The Newberg Dunkard Brethren Church in regular session, do hereby petition General Conference, 1958, through District Conference of the Fourth District, assembled at Ceres, California, March 1958, that due to the fact that the word "Reverend" is used in God's word only when referring to God and we as a church do not believe in using it in referring to our ministers, Therefore: we ask General Conference to decide that the word "Minister" shall be used in referring to Ministers of other denominations instead of "Reverend" in our church paper or any church literature.

Action by District meeting: Passed to General Conference.
Action by Annual Conference: Passed.

1960. We, the Swallow Falls Congregation, District No.1, Dunkard Brethren Church, petition General Conference,1960, to ask the Elders of the Brotherhood to be more careful in their selection of Elders, Ministers, and Deacons, that the Elder, Minister or Deacon to be installed, qualify according to I Tim. 3:1-13 and Titus 1:1-11.

Passed by Congregation.
Action by District meeting: Passed to General Conference.
Action by General Conference: Paper respectfully returned.

1967. We, the Standing Committee of 1966 ask General Conference of 1967, in order to improve the methods of elections of Ministers and Deacons, that the following be adopted:

1. Ministers, page 8 Church Manual, sentence three; add "a two-thirds majority favoring is necessary for an election to be held."

2. Add a sentence between sentences five and six; "For an election a brother must receive a majority of votes cast, if two are tied (or nearly so) a two-thirds majority vote of the congregation, is necessary to decide whether to declare both elected."

3. Change sentence six to read:
"After the vote has been taken, the officials conducting the election shall consult each official of the local congregation individually, whether any scriptural reason is known why the one or ones declared elected should not be announced. if such reason is found the elected shall be privately interrogated as to his willingness to correct the matter. After these officials feel reasonable caution has been exercised, they shall announce the names of the one declared elected."

4. Omit sentence seven.

5. Add at end of sentence eight: "as outlined in the Polity Booklet (mentioning especially the Bible as the inspired Word of God, the Deity Article 1, the atoning sacrifice of Christ)."

6. Charge to Minister, add at close of paragraph two: "Do you promise to respect the responsibilities and the authority now vested in you, and to abide by the instructions which you have just received?"
7. Under "Deacons" page 11, we find the following: "Deacons are elected in the same way as ministers. Therefore, the foregoing recommendations will apply to elections of Deacons also.

Query was divided in seven parts, as indicated.

Parts 1, 2, 4, 5, 6, 7 adopted as printed.
Part 3 was returned, and in its place the following was adopted: To eliminate the words "The one having the largest number of votes" from sentence six and add, "OR DECLARE NO ELECTION."

1973. We, the Northern Lancaster County, Pa., congregation, petition General Conference, through District Meeting, District No. 1, that when an election for Presiding Elder, Minister, or Deacon is held, it be done by ballot by each member dropping the ballot in a hat, in the presence of the Election Committee.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Amended. Ministers and Deacons be elected by ballot, each member appearing before the election Committee and casting his vote

1988. We, the Pleasant Ridge Congregation, petition General Conference through District Meeting, District No. 2, to rule that our congregations be notified at least four weeks prior to an election to fill the positions of Elder, Minister, and Deacon, because we believe the selection for these positions to be a very serious matter and one which should be approached with much serious consideration and prayer. (Acts 6:1-3, Acts 13:2-3 and 1 Timothy 5:22).

1988. We, the Englewood Congregation, petition General Conference through District Meeting, District No. 2, to rule that each congregation, before elections, have a 3-4-week period for fasting and prayer. We believe that church officials (Elders, Ministers, and Deacons) should be selected by careful and serious methods as the scripture teaches in Acts 6:1-3, Acts 13:2-3, and Acts 14:23.

Action by District Meeting:
We petition **1988** General Conference assembled to decide that:

1. The 1987 General Conference Minutes, page 21, item No. 18, Art. 2, second sentence be deleted:

According to the Apostolic example and the custom or practice of the early church, our ministers and deacons are chosen from the congregation. It is thought best not to give opportunity for electioneering; so when the official council has approved the election, the work should proceed. [Editor Insertion]

and in its place insert:

"Once the official council has decided to put the matter of election before the congregation, they shall notify the congregation of their decision about one week prior to the proposed election date for filling the position of minister or deacon, for the purpose of prayer and fasting."

2. Any decisions made by this General Conference be approved for inclusion in the current pending printing of the revised Manual.

Action by General Conference: As amended, and failing to pass after being determined a doctrinal issue.

1994. We, the Lititz Congregation petition General Conference through District Meeting, that we change the procedure of the ordination of our officials in order to more closely conform to scriptural teaching, specifically, allowing a time of prayer and fasting and a better determination of the qualification of the individuals involved (Acts 14:23 and Acts 6:3). In order to do this, we propose following the following or similar methodology.

1. The ordination committee come into the congregation and receive the voice of the congregation to see if they desire an election, and if answered affirmatively, then receive nominations for candidates. At this time the committee read the appropriate scriptures and emphasizing “candidates filled with the HOLY GHOST and Wisdom” (Acts 6:5). Candidates having more than 10% of the congregation’s votes would be included in the screening process.

2. The committee announce the prospective candidates, and stress the need of prayer, fasting, and searching for the leading of the Holy Spirit. Also, requesting, in writing and signed by the individual (if possible) bringing the charges, any item(s) which need to be investigated by the committee which would scripturally disqualify the candidate.

3. During the week (or longer if the investigation requires it) between the initial selection of candidates, and the ordination service, the ordination committee, local congregation officials, and any interested district elder (all district elders would be informed of all candidates and the proposed date of the pending ordination and the date of the meeting of the investigation committee) would constitute an investigation committee. This committee headed by the ordination committee, could interview each candidate and their spouse on an appointed day regarding: (A) His beliefs and faithfulness (2 Tim. 2:2); (B) Any disqualifying worldly entanglements (2 Tim. 2:4), examining closely his business dealings, involvements, activities both in business and socially, looking closely for questionable activities, etc., with the questioning supplemented by any item brought forth by the congregation and the community at large; (C) His being subject to one another and the doctrines and teachings of the Gospel as understood by the Church (Eph. 5:21, I Pet. 5:5); (D) Examine his knowledge of the scripture and spiritual understanding (Col. 1:9); (E) That he is living an exemplary life not filled with any of the items listed in Gal. 5:17-21, etc., but filled with the fruits of the spirit (Gal. 5:22-24). Much of the preparation for this investigation could be accomplished using a written questionnaire having open ended leading questions, for the investigation committee to review and ask questions of the individual and his spouse (Lives of our officials are to be without fault and blameless. Phil. 2:14, Titus 1:6).
During this time the investigation committee is to investigate any items brought to light by the congregation, or any other person who is aware of the pending ordination and the life of the individual involved and determine if the accusations disqualify the candidate.

4. Upon the day of the ordination, the Committee request any “politicking” be made known by placing the name of the individuals doing so on ballots and signed by the person bringing the charges. Such individuals should then be questioned, including the person bringing the charges if necessary, to determine if politicking was being done. If the individual is found to be involved in politicking, they would be disqualified from any further balloting in the ordination. If politicking charges are widespread (5% or more of the congregation engaged in politicking), the ordination services would be canceled.

5. The committee read the appropriate scriptures (as we do now) and announce the approved candidates, and hold the election of the officials. All candidates must receive a 65% confirmation in order to be installed into office. If the election is for two or more officials i.e.: 2 deacons to be installed into office, an 80% confirmation would be required to install them into office.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

2000. We, the Shrewsbury congregation of the Dunkard Brethren Church, petition General Conference through District Meeting of the First District, to approve the following:
A yearly Leadership Conference shall be held under the direction of the Officers of Standing Committee. All Elders, Ministers, and Deacons of the Dunkard brethren Church are encouraged to attend. The purposes of this Conference are:

1) To encourage fellowship of all leaders from across the Brotherhood.
2) To discuss current issues affecting the church and church leadership.
3) To promote unity through mutual respect and understanding of fellow leaders.
4) To focus on the strengths of the church while identifying areas that need to be improved.
5) To further develop leadership skills through leadership training.
6) To set goals and expand our vision for the future of the church and her leadership.

It is understood that the Leadership Conference has no authority to make new Church Polity or to change existing Church Polity.

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.

2002. We, the Dallas Center congregation, petition General Conference through District Meeting of the Third District to change our Church Polity, page 33, number 5

Ministers and Deacons are elected by the members of the congregation where they hold their membership. Election shall be by ballot with each member appearing before the Election Committee and casting his (her) vote. Upon their promise to respect and enforce the Doctrines and Practices of the Church, and all the methods by which the Church seeks to fulfill its mission in the world, they are installed in office by the laying on of hands and prayer, by the presiding Elder of the congregation and an elder or minister appointed by the District elders. No elder or minister of the local congregation in which an election is held shall be allowed to serve on the election Committee, so as to avoid influencing in any way the members coming before it. [Editor Insertion]

to read as follows:

Ministers and Deacons are elected by the members of the congregations where they hold their membership. In accordance with the apostolic example, it is recommended that a message on the qualifications of church leadership and general admonition against electioneering be preached a week or two ahead of the election to give time for prayer and fasting. Election shall be by ballot with each member appearing before the Election Committee and casting his (her) vote. Upon their promise to respect and enforce the doctrines and practices of the church, and the methods by which the church seeks to fulfill its mission in the world, they are installed in office by the laying on of hands and prayer, by the presiding Elder of the congregation and an Elder or

minister appointed by the District Elders. If at all possible, no Elder or Minister of the local congregation in which an election is held shall be allowed to serve on the Election Committee, so as to avoid influencing in any way the members coming before it.

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.

2009. We, the Cornerstone Congregation of the Dunkard Brethren Church, respectfully petition General Conference, through District Meeting of the Second District, to consider an additional section on page 11 of our Church Manual, under the heading of "*Election for Officials*", which is included in the third chapter entitled "*Church Officials*"

We submit for your approval to add a new paragraph, as number 12, and for it to read as follows:

"If the vote is more widely scattered, then the Election Committee may choose to reveal a few of the names with the highest votes to the congregation. After appropriate remarks and prayer, a second private ballot vote is conducted in the presence of the Election Committee and for the requested number of officials."

Action by District Meeting: Passed to General Conference.
Action by General Conference: Respectfully returned following ballot vote.

2011. We the Dallas Center Congregation petition General Conference through District Meeting of the Third District to change the minimum voting age of members from 12 years to 16 years of age, Church Polity, Page 35, Item #2; Page 37, Item #1.

Church Councils
2. On all important matters each member 12 years of age and over should vote, "Silence for consent", not sufficient.

Church Officials
1. In all elections for church officials, members 12 years of age or over are entitled to vote. [Editor Insertion]

Action by District Meeting: Passed to General Conference.

Following a brief period of explanation by Moderator James Meyers, Reading Clerk Milton Cook was asked to moderate during the discussion of this item.

The current standard is that on all important matters, including Church Official elections, members 12 years and older may vote. The concern was raised as to the ability of younger teens to capably make objective decisions, and to bear the financial responsibility that some decisions carry. The consensus was that the phrase "on all important matters" is subject to interpretation to the local congregations. This query calls for raising the age of voting on all important matters, including elections for Church Officials, to the age of 16 instead of 12.

Action by General Conference: A motion passed by ballot vote to implement the query as it had been presented with the 16-year-old age limit.

2011. We, the West Fulton Dunkard Brethren Congregation, petition General Conference of 2011 through Second District Meeting to implement the following proposal; that a committee of five be appointed to set up a course of Leadership Training and Counseling for all men that are newly ordained or older leadership that would like to participate. The training portion of this course could be provided by speakers in a seminar format in conjunction with Leadership Conference (i.e. newly ordained leadership could possibly come to Leadership Conference 2-3 days early for this extra training). The counseling portion would be provided on an individual basis (with wives for the marriage portion) during the first 18 months at a time convenient for the trainee, from a counselor approved by the committee.

This would include specific training in the areas of, but not limited to;

1. Dealing with Authority. (Integrity Over Loyalty, Being Effective—Not Overbearing, Admonishing in Love and Gentleness)
2. Mentoring Individuals
3. Marriage Training; Learning to Counsel Others Through Being Counseled in Our Own Marriages

The cost of this training would commonly be paid by the local congregation but could be paid by the Trustee Board.
This committee should be in place by Leadership Conference 2011 with the goal of implementation of the program by Leadership Conference 2012. Possible references for leadership training curriculum are Faith Builders, SMBI or other conservative Mennonite conferences.
Amended Query passed to General Conference.
Action by General Conference: The query was respectfully returned.

2012. Due to congregations having a number of able brethren to fill the office of a minister and/or deacon, and that the one called needs to be called of God and the church, and at times the process currently being used has seemed to hinder the work of the church, we, the Lititz Congregation, petition General Conference 2012, through District Meeting of the First District, to add the following to the Dunkard Brethren Church Manual after item 11 (on page 11 of the 1993 edition).

12. If there is no election due to a scattered vote, the Election Committee may then meet with the officials of the congregation to present the names of the brethren who total the majority, to determine whether or not there is any Scriptural reason hindering those brethren from serving in the office being filled. The Election Committee will then present the names of those brethren to the congregation. After a season of prayer requesting the continued leading of the Holy Spirit, the ballots are again dropped in a box in the presence of the Election Committee, and the previous two rules shall apply.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: As amended and passed.

2018. We, the Bethel Dunkard Brethren congregation, petition General Conference 2018, through the First District, to replace the current new rule for election of ministers and deacons (see items 31, 32 and 33 of the June, **2012** Minutes of General Conference, which added item 12 to page 11 of the 1993 Dunkard Brethren Church Manual) with the following:

12. If no brother receives a majority of the vote, the brethren who received the combined majority, starting with the brother who received the highest percentage and working downward till 51 percent is reached, shall be put into the Lot. After a season of prayer beseeching the moving of the Hand of God in this matter and for His will to be done, the Lot shall be given as follows:

The Installation Committee shall have prepared, in a place apart from the congregation, identical hymnals, one more than the total number of brethren in the Lot. One of the hymnals shall contain a piece of paper to signify the one God has chosen. The hymnals shall then be placed on a table in such a way that none should be able to determine the marked one. The brethren in the Lot shall be called forward as their names appear in alphabetical order. They shall each choose one hymnal and then be seated on the front bench.

After all have chosen, the Installation Committee shall then open the remaining hymnal. If it is the one that was marked, then none will be installed into office. If it is not marked, the Installation Committee shall then open each hymnal. The brother whose hymnal contains the mark, shall be considered as chosen by God and installed into office in the normal way. No more than one brother shall be chosen for office in any one Lot. If multiple officials are needed for any office, the entire process will need to be repeated for each official.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

2022. We, the Shrewsbury Congregation, petition General Conference through the First District to change all brotherhood boards from Elders only, to any brother who is gifted, qualified, and willing to serve for the specific board.

Action by District Meeting: Passed to General Conference unanimously.
Action by General Conference: After explanation and discussion of the query, a motion with support was made to amend the query as follows:

> We, the Shrewsbury Congregation, petition General Conference through the First District to change all elder-specific brotherhood boards from Elders only, to a minimum of one elder and other officials who are gifted, qualified, and willing to serve for the specific board.

Motion with support to pass the amended query. Ballot vote: Yes 52, No 0. Amended query passed.

Polity

2019. We, the Dallas Center Congregation of the Dunkard Brethren Church, petition General Conference through the Third District to put the following plan in action:

Whereas there seems to be some confusion to the current way the Polity Book reads (because of the many queries that have been approved by General Conference) and there is some hesitancy to reprint a new and current version while the revision is ongoing, we propose that we create and make available a current Dunkard Brethren Polity, Dunkard Brethren Church Manual, and Instruction For Applicants — For Membership in the Dunkard Brethren Church, in electronic format that can easily be added to, subtracted from and otherwise changed as directed by General Conference. This should include a person in charge of the changes that can be made while the General Conference business meeting is in session. Broadcast on the front video screen and approved by conference. These documents in their entirety would be made accessible to any member with the ability to view or print via the internet. We propose that this be finished by the end of 2019.

Action by District Meeting: As amended and passed
Action by General Conference:

> A motion carried to table the query and place the responsibility on the Publication Board and the Audio/Visual Committee to bring back a plan of implementation in 2020 (at the 2020 General Conference).

2021. The response of the Audio/Visual Committee to this 2019 assignment was presented to the Delegate Body in the Proposal that follows: Dunkard Brethren Church Website Proposal

Two years ago, the Publication Board and Audio/Visual Committee were tasked to create a plan of implementation to allow the Church Polity to be readily accessible in digital format.
A Denominational Website could meet this need as well as others.

A motion passed to accept the Website Proposal presented by the Audio/Visual Committee:
[See Church website section for proposal details]

2022. We, the Dallas Center Congregation of the Dunkard Brethren Church, petition General Conference through the Third District to approve for use, the Electronic Polity that Brother Milton Cook has compiled and kept current with the changes that have come through General Conference. Updates and changes, if there are any, would be added annually after General Conference. The most current copy would be made available to any member who would request one.

Action by District Meeting: As amended and passed.
Action by General Conference: A motion with support was made to table this query until *[2023]* next year. No objections.

2023. – (Tabled by action of General Conference 2022)

We, the Dallas Center Congregation of the Dunkard Brethren Church, petition General Conference through the Third District to approve for use, the Electronic Polity that Brother Milton Cook has compiled and kept current with the changes that have come through General Conference. Updates and changes, if there are any, would be added annually after General Conference. The most current copy would be made available to any member who would request one.

Action by District Meeting: As amended and passed.
Action by General Conference: A motion with support was made to table this query until *[2023]* next year. No objections.

Action by General Conference 2023: Motion to take up the query by the Conference, with second.

Explanation given, along with motion to respectfully return the query, with support. Ballot vote: 21 Yes, 0 No. Motion passed to return the query. Query is respectfully returned.

Polity Revision (1935-1940)

1935. Vienna congregation, First District, Dunkard Brethren Church, asks District meeting of 1934 to ask Annual meeting of 1935 to decide that Section 4, page 19, Polity Booklet, be changed to read, "Decisions made by General Conference shall be fully respected by the churches until they shall be made void by the same authority."

Answer: Request granted. Passed to Annual Meeting.
Answer by Annual Conference: Decided to pass the paper.

1935. Vienna congregation. First District, asks Annual meeting through District meeting, to repeal Section 6, page 20, polity Booklet, and that the remaining sections be renumbered accordingly.
Answer: Request granted. Sent to Annual meeting.
Answer by Annual meeting: Decided to pass the paper.

1935. We, the Newberg congregation, asks Annual Conference of 1935, through District Meeting of 1934, *to revise and reprint our Polity Book*, as it is misleading in many respects, because of the fact that it does not correspond with the later decisions of Annual Conference, as there have been many changes since its authorization.

Answer by District Meeting.
Passed to Annual Meeting.

Answer by Annual Conference: That we grant the request of this paper.
Also, that the term General Conference shall be used in preference to Annual Conference.

1936. A report of progress was offered by the committee appointed to revise the Polity Booklet. The Committee proposed to prepare a tentative draft of the revision and place it in the hands of all Elders in the Brotherhood before final printing. Report accepted.

1937. Polity Booklet revision. We, the Committee on revising the Polity Booklet, can report considerable progress, and expect to have it in print in the near future.

Signed: Lewis B. Flohr, Thomas C. Ecker.
Action by General Conference: Report accepted.

1940. The committee appointed to revise and reprint the Polity Booklet offered the following:

To General Conference, 1940:
The committee on revising and reprinting the Polity Booklet has finished its work. Proof was sent to each Elder in the Brotherhood and all suggestions and criticisms received from them were carefully and prayerfully considered before finally going to print.

Respectfully submitted.
T. C. Ecker, Taneytown, Md, Lewis B. Flohr, Vienna, Va.

After considerable discussion, it was decided to "rule out all questions regarding the new Polity Booklet unless the one offering such inquiries has carefully examined the former Polity Booklet and decisions of Conference and found that our present Polity does not conform thereto."

The new Polity Booklet was approved by the delegate body.

1950. Conference also decided that this committee, A. G. Fahnestock, Lewis B. Flohr, and D, W. Hostetler, appointed by Conference of 1946 *[to revise the Church Manual]*, shall be retained to see that the Polity be brought up to date and harmonized with the Manual, as revised by Conference of 1950.

1951. Report of Committee on Revising Polity Booklet:
To General Conference, 1951:

We report some progress, but do not have a report ready for this Conference.

Respectfully submitted.
Lewis B. Flohr, A. G. Fahnestock
This report was accepted.

1952. The committee to revise the Polity and bring it up to date, in harmony with the Church Manual and the Minutes of General Conference reports as follows:

Page 3, Section 5 make to read:

1. Members of the Church of the Brethren and the Old German Baptist Church may be received into the laity of the Dunkard Brethren Church on their former baptism by trine immersion, provided they have lived faithful to their vows, and have kept separate from the world. They are to be fully instructed as all applicants for membership, and are to be asked to make the usual answers of acceptance.

2. Those members of the two denominations named who have not lived as specified above may be received as applicants for baptism.
3. In observing and administering the foregoing provisions, the utmost care must be exercised to maintain the integrity and scriptural standards of the Church.

Page 4, omit first paragraph.

Page 6, 9th line, insert: the members in breaking the bread to one another, use the words: “This bread which we break is the communion of the body of Christ.”

At the end of the paragraph use the words: “This cup of the New Testament is the communion of the blood of Christ.”

Page 7, Section 6, omit polity text and insert first two paragraphs under "Anointing the Sick" in Manual.

> We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in His church, and should be attended to, at the request of the sick, by the elders of the church. "Is any sick among you? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord." James 5:14.

The Scriptural specification is for the anointing to be performed by two elders. In practice, the church has permitted a minister, or even a deacon in extreme cases, to assist an elder when a second elder is not available.

Page 9, end of Section 2, before references insert: With reference to working in war plants see 1944 Minutes.

Section 3 add at the end before references: Members are forbidden to own or have television in their homes,1948 Minutes, Page 13.

Page 11. Second line at top add: Parting the hair in the middle or combing it straight back is recommended for both brethren and sisters.

Page 11. Add to paragraph bottom of page the words: The length of sisters' dresses is to be not more than 10 inches from the floor with the shoes on.

Page 16. Par. 3, under title "*General Conference*", omit all words following "District Conference" in the 6th line.

Page 16. Par. 5— Omit.

Page 17. Under *Church Councils*, Par. 1, first line following the word "officials", insert "in official council."

Page 18. First par. 5, make to read: Each church has a presiding elder who presides at its councils, or appoints some other qualified elder or minister to do so. Also, same page - Omit "and District" from Rules.

Page 19. Under title "*Church Officials*"

- Par. 1 to remain unchanged.
- Par. 2. Omit first three lines to and including word "and" in third line and instead thereof insert the first paragraph from title "Church Officials", page 6 of Manual.
- Par. 3. Omit first two lines instead insert: "Elders elected as presiding elders have oversight of local churches. All elders present at General Conference, and who constitute Standing Committee, have the oversight of the Brotherhood at large."

Page 20. Par.5. Insert word "Presiding" before word "elder" in 6th line. Par. 5. To be amended with a statement from the 1949 Minutes of General Conference, query No. 13, beginning with the words "no elder or minister. "

Page 21. Change first word, "Annual" to "Church".

Pages 21 and 22. On *Church Membership and Baptism*, use text of Polity and Manual as follows:

- First, use text of Manual, page 3, first 3 pars.
- Second, insert next par. under heading "Church Covenant, " in polity.
- Third, insert "Baptism" material, pp. 3 and 4, Manual.
- Fourth, omit material under Baptismal Covenant and "Membership," pp. 21 and 22 of

Polity.

***Polity*, p. 22**. Annual visit, omit text of polity; use entire text from Manual, pp. 5 and 6.

Page 23. *Church Letters* 2nd par., 1st and 4th lines, change word "District" to "Congregation."

Pages 23 and 24. Church Trials. Revise to read as follows:

1. Church trials are conducted with fairness and equality.
2.Matthew 18 applies to all matters strictly personal. Trespasses of a general nature are handled on general principles.
3. Trespasses may be tried where the offender resides.
4. After all reasonable effort has been made to correct the wrong, withdrawal of membership is a last resort.
5.Rehearing and restoring—retain as in polity.
6. All actions of the church are to be respected by the membership.

Page 24. Committees. Add to par. 3 the words "Committees may, in cases of appeal, require the appellant to deposit sufficient funds with the proper treasurer to cover the estimated expenses.''

Pages 24 and 25. *Ordaining, Deposing, and Restoring Officials*. — Omit.

We have endeavored to cover the material concerned in this revision according to instructions. We earnestly request all members, but especially those that will sit as delegates, to carefully compare the revisions with the Manual and the Minutes in advance of the Conference.

Respectfully submitted,
A. G. Fahnestock, Melvin Roesch, Lewis B. Flohr, Com.

The above report appears in the minutes as it was amended and accepted by General Conference.

1953. *Report of Committee on Revising Polity.*

Due to the pending revision of General Rules, the Committee on revising the Polity has delayed the printing of the Polity until after the 1953 General Conference.

Signed by the Committee: A. G. Fahnestock, chairman.
Action by General Conference: Report accepted.

1955. Report of Polity Revision Committee.

We recommend as follows:

1. That General Conference rules 6 and 8, as amended in 1953, be inserted to replace the old ones of same numbers, pages 18 and 19, 1939 Polity.
2. That in General Conference minutes, 1952, page 5, in the second line of first change made in polity, the words "the laity of" be omitted, and:

3. That there be added at the end of the par. the following: Officials may be received with office, except that Elders may be received only as ministers.

A. G. Fahnestock, Chairman; Melvin Roesch, Lewis B. Flohr, secretary.

Moved in item No. 3 that we approve paragraph No. 1 and that paragraph 2 and 3 be referred to the Committee which has been requested to prepare a unified statement with regard to receiving members and officials in cooperation with the Polity Revision Committee.

Passed.

1957. We, the Polity Revision Committee report completion of the revision according to the actions and directions of General Conference, and ask approval of same.

Respectfully submitted,
A. G, Fahnestock, Melvin C. Roesch, Lewis B. Flohr.

Action by General Conference: Approved by rising vote of the delegates.

Polity Revision (1967-1970)

1967. We, the Plevna Congregation request General Conference of 1967, through District Meeting of District No.2, that the Polity Booklet be brought up to date with all material of queries passed by General Conference.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Adopted with the appointment of the following committee:

Elder Vern Hostetler, Elder H. J. Surbey, Elder Paul R. Myers

1968. A motion was accepted to extend the time of the Revision Committee another year.

1969, Report of the Committee appointed to bring Church Polity up to date, 1967 General conference.
1. **A**. From 1960 Minutes, page 10, no. 23. Answer of District Meeting, which was adopted by General Conference, be inserted page 4, Sec. 8, as No. 1.

> "An applicant for membership from another denomination, who has knowingly been disowned, or left that denomination because of offense caused by him, be required to right the wrong committed in that denomination before being taken into membership in the Dunkard Brethren Church."

B. From 1968 Minutes, page 22, No. 19. Insert action of General Conference page 4, Sec. 8, as No, 2 and No. 3 (with No. 3 corrected according to Minutes).

No. 2 of Polity Booklet:

> "Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine immersion for the remission of sins, after being fully instructed as all applicants for membership and are to be asked to make the usual answers of acceptance, approved by the church council."

No. 3 of Polity Booklet (as printed in 1957 revision) with the omission of "of the two denominations named. " In 3-E omit "coming from either of the denominations named."

2. Correction in 1968 Minutes on Action of General Conference page 22 of item 19. Add "Sec. 9, No. 1 (page 5 of Polity Booklet) omit second phrase "whether coming from one of the denominations named or otherwise."

If this is accepted by 1969 General Conference, remove these words from Sec. 9, No. 1, page 5 of Polity.

3. From 1957 Minutes, page 26, No. 22, item No. 1 and amended item No. 2 be inserted in Polity Booklet page 11 Sec. 3 as the second sentence. ''Attendance at theaters and dancing should not be participated in by members."

4. From 1961 Minutes, page 21, No. 6, the decision of General Conference be inserted in Polity Booklet Art. 7, page 11, Sec. 3. Omit "1948 Minutes, page 13," and insert:

> "In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tell the church they have no part in it."

5. Polity Booklet page 18, No. 1 under Methods, change the word Annual to General.

6. From 1957 Minutes, page 26, No. 19, Answer by District Meeting, which was adopted by General Conference, be inserted in Polity Booklet, page 21 as No. 10:

> "All doctrinal queries or petitions with their answers, be voted on by ballot. All other business optional, by ballot or otherwise. "

Item No. 10 as printed in the 1957 revision be continued as item No. 11.

7. Polity Booklet, page 24, Church Covenant, line 8, omit "on these subjects."

8. From 1964 Minutes, page 13, No. 20. Insert in the Polity Booklet items 1, 2, and 3 of approved report; as items 2, 3, 4, under Church Letters, Polity page 28. Present items 2 and 3 to be items 5 and 6.

Conference Action: Each of these items were considered separately and approved, then it was approved as a whole with appreciation to the Committee.

Decided to put these changes in future Polity Books when printed. Approved.

1970. The recommendation of Standing Committee, that there be a reprinting of the Polity Book as revised. Minutes of 1969, page 18, No. 15 and that Conference action on Query No. 4, page 22, Minutes of 1969, be included, was approved by the delegate body.

Polity Revision (1975-1976)

1975. A motion was made and approved that the Delegate Body grant unanimous consent for a polity revision committee to be appointed.

POLITY REVISION COMMITTEE
Eld, Howard J. Surbey, Eld. Harley Flory, Eld. James M. Kegerreis

1976. **Report of Polity Revision Committee of 1975.**

1969 Polity
Page 4, Sec. 4 [as **amended**]:
Baptism in mode is immersion, in form it consists of trine immersion in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19, Mark 1:5,8; Matt. 3:6; Acts. 8:38-39)

Sec. 8, No.2:
Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine immersion for the remission of sins, after being fully instructed as all applicants for membership, and are to be asked to make the usual answer of acceptance, approved by the church Council.

Page 12, Art. 7, Sec. 1 (Added from 1969 Minutes, page 22, No. 22.) [as **amended**]
Affiliation with civil government in accepting official position in discharge of the duties of which any Gospel principle is violated, or one's Christian character is endangered, is incompatible with Christianity. We advise all our members not to take part in politics or political matters. The Dunkard Brethren Church has not taken a stand against Social Security, but leaves the matter to the individual as to his participation in Social Security. (1 Pet. 3:9; I Thess. 5:22; Rom. 12:17-21)

Page 13, Sec. 3 Added from 1973 Minutes, Page 18, Query 16.
Participation in games, plays, performances, and unions that are manifestly evil or sinful, is contrary to the Gospel and to a pure heart. Members do not buy or sell State lottery tickets, or take part in any form of gambling. Attendance at theaters and dancing should not be participated in by members. Members are forbidden to own or have television in their homes. In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tells the Church they have no part in it. (1 Thess. 5:22; John 17:15; 1 Peter 4:3-4)

Page 13, Sec. 4. Added from 1969 Minutes, Page 22, No.21.
Affiliation with secret societies or lodges is in violation of the Scriptures. We, the Dunkard Brethren Church, shall not take part in the Ecumenical Movement, the National Council of Churches of any similar organizations. (John 3:19-21; 18:20; II Cor. 6:14-18; Matt. 10:26; Mark 4:22)

Page 21, No.3. Added from 1975 Minutes, No. 16, Query 2.

These members are supplied with credentials, by the church sending them, showing the date and Conference for which that Credential blank is to be used.

Page 27, No.5. Added from 1973 Minutes, Page 18, Query 18. [as amended]
Ministers and Deacons are elected by the members of the congregation where they hold their membership. Election shall be by ballot with each member appearing before the Election Committee and casting his (her) vote. Upon their promise to respect and enforce the Doctrines and Practices of the Church, and all the methods by which the church seeks to fulfill its mission in the world, they are installed in office by the laying on of hands and prayer, by the presiding Elder of the congregation and an elder or minister appointed by the District elders. No elder or minister of the local congregation in which an election is held shall be allowed to serve on the election Committee, so as to avoid influencing in any way the members coming before it.

Page 33, No. 6 [as amended]
Official Pledge: Officials moving into a congregation shall, before being located in their official standing, promise in the presence of the congregation and the Elder in charge, to support and defend the principles of the Gospel on all points, as held and practiced by our Brotherhood. Then, by vote of the congregation, they shall be accepted as represented by their letter.

Recommendation: We, the Revision Committee, recommend that these changes be written in the present supply of Polity Booklets, until it is decided advisable to have a new printing,

Howard J. Surbey
Harley Flory
James Kegerreis

Action by General Conference: Report of Polity Revision Committee accepted as amended.

Polity Revision (1992-1994)

1992. We, the Bethel Congregation, ask General Conference, through District Meeting, First District,

1. That the Polity Booklet be brought up to date with all material of Queries, changes and revisions passed by General Conference.
2. That a new supply of Polity Booklets, with changes and revisions, be printed and distributed amongst the Brotherhood.
3. That a committee of three be appointed to attend to this matter.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

Standing Committee's nominations of *Harley Flory, Dennis St. John and H. Edward Johnson*, were approved by the delegate body.

1993. The Church Polity Revision Committee Report was presented and discussed. Action was taken to accept the report, thank the committee for their work and retain the Committee to make common grammatic corrections to their work and bring to proper form for publication.

A motion passed that the text of this report not be included in the printed minutes.

1994. A motion was made and supported to relieve the Church Polity Revision Committee from this work. A rising vote of appreciation was given in recognition of the work done.

1993. We, the Shrewsbury Congregation of the Dunkard Brethren Church, petition General Conference through the District Meeting of the First District, to change the wording in the Dunkard Brethren Church Polity, Article IX - General Principles, Section 3 (Page 20 in the 1980 edition)

from:

"Election is of the sovereign mercy of God in calling into his service those who of their own volition choose a life of righteousness. (I Peter 1:1-2; Colossians 3:12; I Thessalonians 1:4-6; II Peter 1:10.)

to:

Election is of the sovereign mercy of God in enabling us to believe the Word of God through the Holy Spirit, so that we can choose a life of righteousness and service. (John 6:44; John 15:16; I Peter 1:1,2; II Peter 1:10; Colossians 3:12; 1 Thessalonians 1:4-6.) and that this change be included in any future editions of the Church Polity booklet.

Action by District Meeting: Amend and passed to General Conference.
Action by General Conference: As amended and passed.

1994. We, the Mechanicsburg Congregation petition General Conference through District Meeting, first district, that the question of approval by the congregation for the ordaining of each elder be brought before the congregation singly, with each candidate receiving approval or disapproval individually.

Action by District Meeting: Passed to General Conference, with the request this be included in the church manual.

Action by General Conference: Motion passed to change the reading on page 33, item 4 in Dunkard Brethren Church Polity [1993]

At their ordination which is based on the approval of the membership as expressed by private vote, they covenant and promise to teach, respect and enforce the Doctrine and Practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the Gospel. [Editor Insertion]

to:

"At their ordination which is based on the approval of the membership as expressed by private vote, each candidate individually covenant and promise to teach, respect and enforce the Doctrine and Practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the Gospel".

2006. Report of the Publication Board [Excerpt]

An addendum to the Publication Board report was presented by Standing Committee for consideration by the Delegate Body regarding updating and reprinting the Dunkard Brethren Church Polity.

This item was brought to the floor with no objections. Standing Committee recommended that a committee be appointed to update and reprint the Church Polity booklet.

The Publication Board Report was approved as amended by the addendum.

A committee of three persons was named to carry out the work of updating and reprinting the Church Polity booklet: Elders Harley Flory, Dennis St. John, and Tom St. John.

2007. Polity Revision Committee Report

Report of the Committee Appointed to Update the Church Polity Booklet

The following are the proposed updates to the Church Polity booklet:

Page 6 of 1993 Polity add Sec. 5 to Article VI

Sec. 5 We believe the Bible is God's Holy Word by which we understand the will and grace of God. To aid in Scripture memorization among our members and our children, to help avoid confusion, and to promote sound doctrine in our services, the Authorized King James Version of the Bible shall be used in our Sunday School, Bible Study, and church services, except where a language other than English is necessary.

Page 8 of 1993 Polity- Article VII, Sec. 3 ***amended*** as follows: (addition in bold print)

Sec. 3 Participation in games, plays, performances, and unions that are manifestly evil or sinful, is contrary to the Gospel and to a pure heart. (I Thess. 5:22; Jn. 3:19; 17:15; I Pet. 4:3-5.) Our members are not permitted to own or have television in their homes. In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tell the church they have no part in it. **While there may be acceptable uses of the Video and related equipment, members are asked to conscientiously guard their homes from the detrimental spiritual effects of commercial entertainment videos, in that they pose the same spiritual dangers as the motion pictures and the television.**

Page 8 of 1993 Polity- addition to Article VII, Sec. 3 (**New** paragraph following above addition concerning videos)

Recognizing the dangers of the types of obscene material which are easily accessible through the Internet and other computer technology, members are admonished to heed the principles of Scripture which declare that believers should set no wicked thing before their eyes. This is especially applicable in the area of making no provision for the flesh, to fulfill the lusts thereof.

All activities should ultimately serve to draw one into a closer relationship with Christ. (Psa. 101:3; II Tim. 2:22; Rom 13:14; Gal. 5:16-18.) We discourage our members from accessing the Internet and similar services in order to help alleviate the temptation to indulge in viewing wickedness during times of temptation. (See Heb. 13:17, 18.)

[*Editor Insertion: Last sentence removed with passing of Query #1]*

Page 9 of 1993 Polity- Article VII, Sec. 7 ***[changed]*** to read as follows:

Sec. 7 Instrumental music and accompaniment will not be used in the house of God. In keeping with our Anabaptist tradition and the apparent New Testament pattern of worship, we encourage the use and development of acapella singing in our congregational worship. (Eph. 5:19; I Cor. 14:15; Col. 3:16)

Page 15 of 1993 Polity- Article IX, **add** Sec. 10, to read as follows:

Sec. 10 The Bible plainly teaches a literal six-day creation with man being created by God. (Genesis 1:26-28) Thus, evolution, theistic or otherwise, is a false teaching contrived to aid Satan in discrediting the Creator. We see this as basic to the inerrancy and divine inspiration of the Bible.

Page 15 of 1993 Polity- Article X; Sec. I; **add** the following as second paragraph of Sec. 1

We believe marriage is appointed by God to be a lifelong covenant of love between one man and one woman. Diligent effort must be made to build and maintain that marriage in a Christian manner. If problems arise, attempt for reconciliation and restoration of that marriage is always our obligation in that sacred relationship (Matthew 19:4-6; 1 Corinthians 7:10-11).

Page 16 of 1993 Polity- Article X, Sec. 4; paragraph 2 **amended** to read as follows:

If a man or woman be married a second time while the first companion lives, or he or she marry a divorced person, they shall not be received or held in church fellowship unless they live in separate residences and celibate, not in the marriage relationship.

Page 32 of 1993 Polity- Rules for General Conference: No.10 **amended** to read as follows:

All queries shall require a two-thirds majority to pass; motions shall require a simple majority only.

Page 33 of 1993 Polity- Church Officials; No. 4 **amended** to read as follows:

At their ordination which is based on the approval of the membership as expressed by private vote, each candidate individually covenant and promise to teach, respect and enforce the

Doctrine and Practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the Gospel.

Page 33 of 1993 Polity- Church Officials; No. 5 **amended** to read as follows:

Ministers and Deacons are elected by the members of the congregation where they hold their membership. In accordance with the apostolic example, it is recommended that a message on the qualifications of church leadership and general admonition against electioneering be preached a week or two ahead of the election to give time for prayer and fasting. Election shall be by ballot with each member appearing before the Election Committee and casting his (her) vote. Upon their promise to respect and enforce the doctrines and practices of the church, and the methods by which the church seeks to fulfill its mission in the world, they are installed in office by the laying on of hands and prayer, by the presiding Elder of the congregation and an Elder or minister appointed by the District Elders. If at all possible, no Elder or Minister of the local congregation in which an election is held shall be allowed to serve on the Election Committee, so as to avoid influencing in any way the members coming before it.

Page 35 of 1993 Polity- Conducting Services; No. 3; **amended** to read as follows:

Officials or members from churches of similar faith and practice may be called upon to assist at our services, except in communion, under the direction of the local official body, with the presiding elder. This does not prevent others from taking part in funeral services when requested by the friends.

Elder Harley Flory
Elder Dennis St. John
Elder Torn St. John

After discussion, there were motions with support to pass the report and dismiss the Polity Revision Committee with thanks.

Statement from polity revision committee that if query #1 in 2007 General Conference business program is passed, it will be included as part of the report.

Polity Revision (2012-2022)

2012. We, the Pleasant Home Congregation of the Dunkard Brethren Church, petition General Conference through Fourth District Meeting to:

1. Direct Standing Committee to oversee the revision of the language and the compilation of the Church Polity and Church Manual so it will be grammatical and comprehensible.

2. Allow Standing Committee to write and submit a series of queries directly to General Conference Business Meeting that would only concern the revision of the language and the compilation of the Church Polity and Church Manual. This special permission would only last as long as needed to complete this specific task.

3. Direct Standing Committee to appoint a committee which will revise the language and the compilation of the Church Polity and Church Manual. This committee will present their work to Standing Committee for consideration and/or revisions. The committee will be comprised of eight officials (an Elder plus a Minister or Deacon from each District). In case a district does not have Ministers or Deacons able to serve on this committee, two Elders from that district may serve on the committee. Standing Committee shall have oversight of this committee.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Passed.

Presentation of the Committee appointed to serve per Item #3 of Query.

First District Elder: Marlin Marks; First District Other: Steve Clapper;
Second District Elder: Dennis St. John; Second District Other: Ken Brock;
Third District Elder: James Meyers; Third District Other: Len Wertz;
Fourth District Elder: Milton Cook; Fourth District Other: Mark Cordrey.

2014. Report of the Church Polity and Church Manual Review Committee (reference item 21 of the 2013 General Conference Minutes, 24, 28 & 29 — 2012)

The Polity Review Committee continues to make progress on their review of the Polity book. Grammatical changes along with some verbiage updating is our primary task and we are currently around half way through. We have worked for two hours on many Monday evenings throughout the year. At this time, we have not started the work on the Church Manual.

Part of the completed material is to be reviewed by Standing Committee at the 2014 General Conference. Again, we will need additional time to complete the task and are striving to bless the Brotherhood and glorify God in this effort.

A verbal update was given on the committee's progress over the past year, after which the report was accepted by motion with support.

2015. Report of the Church Polity and Church Manual Review Committee (reference item #24 of the 2014 General Conference Minutes, #21— 2013, 24, 28 & 29 - 2012)

The brethren on the Church Polity Committee have worked diligently this year to complete the needed changes to the Polity. The review is complete through ARTICLE XII - LOVE FEAST SERVICES at the time of this report and we hope to complete as many of the remaining sections as IS possible in the next few weeks. The Church Manual Review has not been started. We continue to utilize conference calls, along with Google Chrome and Drive, to share ideas and work through the information. We "meet" on Monday evenings for at least two hours.

Again, we ask for additional time to complete this task. The information is being given to Standing Committee for their review and input and, by Standing Committee query, the segments will be presented to the General Conference voting body until it is brought to completion. Our prayer is that this review and presentation will bless the Brotherhood and glorify God.

Brother Steve Clapper has asked to be relieved from the committee and Brother Dale Eberly is filling that spot as the second member of the First District committee members.

Respectfully submitted,
Brother Len Wertz, Secretary

First District — Brothers Marlin Marks & Dale Eberly
Second District — Brothers Dennis St John & Ken Brock
Third District — Brothers Jim Meyers & Len Wertz
Fourth District — Brothers Mark Cordrey & Milton Cook

The report with a verbal addition was accepted by motion with support.

2015. Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2014 Standing Committee, ask 2015 General Conference to approve the first installment of that project. The committee has edited and arranged the first four articles of the polity for greater clarity and ease of use. This work has been considered and approved by 2014 Standing Committee. 2014 Standing Committee asks General Conference to approve the submitted material as a whole.

Elder Dennis St John, Moderator
Elder Mark Cordrey, Reading Clerk
Elder Milton Cook, Writing Clerk

DUNKARD BRETHREN
CHURCH POLITY

In order to preserve the unity of the faith and the identity of the Church of the New Testament, the following statement is a declaration of the principles, practices and doctrines for which the Dunkard Brethren Church stands.

The New Testament is our creed. We heartily subscribe to all of its holy teachings and emphasize the following for which we earnestly contend as the "faith which was once delivered unto the saints".

ARTICLE I — The Deity

Sec. 1 The Godhead is One, consisting of the Father, the Son, and the Holy Spirit. (Matt. 3:16-17; II Cor. 13:14; Matt. 17:5; 28:19)

Sec. 2 The Father, along with the Son, is the Creator and the Sustainer of all things, who works all things after the counsel of His own will. (Gen. 1:1-2; Mal. 2:10; Ps. 97:10; Acts 2:23; I Cor. 12:6; Eph. 3:9; Phil. 2:13; John 1:3; Col. 1:16-17)

Sec. 3 The Son is the promised Messiah, Redeemer and Savior of the world. (Gen. 49:10; Isa. 9:6; John 1:29; Rom. 3:24; Gal. 3:13; I Tim. 2:5-6)

Sec. 4 The Holy Spirit, through the Word, is the Convincer of the world and the Comforter and the Sanctifier of the children of God. (John 14:16-17, 26; 16:7-11; II Thess. 2:13; I Peter 1:2, 22)

Sec. 5 The Son and the Holy Spirit are divine, one in essence, nature, attributes and purpose with the Father. (Matt. 1:23; John. 1:1-3; 10-30; 17:21-22; I Cor. 2:11; Phil. 2:6; Col. 2:9)

Sec. 6 The Godhead is three in relation, office, work and name. (Matt. 3:16-17; 28:19; Heb. 1:5; Rom. 8:26-27; II Cor. 13:14)

ARTICLE II — Man by Nature

Sec. 1 Man's disposition and nature are shaped by the law of heredity and his own volition in choosing the right and the wrong. (Prov. 23:7; II Tim. 1:5; II Tim. 3:1-8; Rom. 1:18-28; Gal. 5:19-21)

Sec. 2 Man is morally free to choose and to act as his will dictates. (Josh. 24:15; Matt. 11:28-29; Luke 10:42)

Sec. 3 Man fell from his original state of purity and innocence by voluntary sin, and by that act his soul was doomed to eternal damnation, apart from Divine intervention. (Gen. 3:6, 24; Rom. 5:12, 18; I Cor. 15:22; 10:14)

ARTICLE III — The Atonement

Sec. 1 The meritorious righteousness of Christ and His substitutionary suffering and death are the only ground or source of redemption and forgiveness of sin. (I Cor. 1:30; Rom. 5:18; Acts 4:12; I Tim. 1:15)

Sec. 2 The atonement is free, unlimited, and unconditional to all the unaccountable part of humanity. The atonement is free and unlimited, but conditional to all accountable persons. (John 3:16; Acts 16:31; Luke 18:16; Mark 16:15-16; I John 3:7)

Sec. 3 By the atonement, mankind was redeemed from the "original" or "Adamic" sin and is now accountable for individual sin only. (John 1:29; Gal. 3:13; 4:4-5; Heb. 10:10; II Cor. 5:19)

ARTICLE IV — The Law of Pardon

Sec. 1 Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible, and to all of its revealed truth. Concretely, it is taking God at His Word and is manifested by humble obedience to it, as prompted by the spirit of love. (Heb. 11:1, 6; Jude 1:3; Gal. 5:6; Jas. 2:20, 22)

Sec. 2 Repentance is a cessation from sin, with awareness and sorrow that sin is displeasing to God. Further, repentance is turning from the love and practice of sin to the love of truth and practical righteousness. (Isa. 1:16-17; Isa. 55:7; II Cor. 7:10; Acts 14:15; 17:30)

Sec. 3 Confession is a voluntary renunciation of sin and the admission of truth and right. It includes faith in Jesus, vitalized by works of loving obedience. (Matt. 3:6; Matt. 10:32; Phil. 2:11; Jas. 5:16; Rom. 10:10)

Sec. 4 Baptism in purpose, along with faith, 'repentance and confession, is for the remission of sins. (Mark 1:4; Luke 3:3; Acts 2:37; Tit. 3:5)

Baptism, in mode, is immersion. In form, it consists of trine immersion in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19; Mark 1:5, 8; Matt. 3:6; Acts 8:38-39)

Kneeling or bowing is the scriptural posture for baptism. (John 19:30; Rom. 6:4-5)

Sec. 5 The "new birth" is a change made in the soul of man by which the choices, the affections and the desires of the heart are changed from a love of things worldly and fleshly, to a love of things spiritual and heavenly. This change is accomplished by the Holy Spirit through the instrumentality of the Word of God. (I Pet. 1:23; I Cor. 4:15; John 3:5; II Cor. 5:17; Rom. 6:4; Phil. 3:1)

There was a discussion of the various items of punctuation that needed to be changed. The strikethroughs were noted and will be removed from the final copy. The material was looked at page by page to give opportunity for all present to scan it thoroughly. Spacing and formatting issues were pointed out. It was decided that the names of the short books of the Bible will be spelled out in their entirety. *(Editor's Note: Polity section above is the corrected Version.)*

It was moved and supported to pass the query.

2015. We, the Grandview Dunkard Brethren congregation, through District Meeting of the Third District, petition General Conference to revise the Dunkard Brethren Church Polity, Eighth Edition, 2009, Pg. 2, Article I, sec. 2, from:

Sec. 2 The Father is (with the Son) the Creator and the Preserver of all things, who worketh all things after the council of his own will. (Gen 1:1; Mal. 2:10; Psa. 97:10; Acts 2:23; I Cor. 12:6; Eph. 3:.9; Phil. 2:13; Col. 1:16.)

to:

Sec. 2 The Father, along with the Son and the Holy Spirit, is the Creator and the Sustainer of all things, who works all things after the counsel of His own will. (Gen 1; Mal. 2:10; Psa. 97:10; Acts 2:23; I Cor. 12:6; Eph. 3:9; Phil. 2:13; John 1:3; Col. 1:16)

Action by District Meeting: Passed to General Conference.
Action by General Conference: Amended and Passed

2016. Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2015 Standing Committee, ask 2016 General Conference to approve the second installment of that project. The committee has edited and arranged Article V through Article VII Section 12 of the polity for greater clarity and ease of use. This work has been considered and approved by 2015 Standing Committee. 2015 Standing Committee asks General Conference to approve the submitted material Article by Article.

Elder Mark Andrews — Moderator
Elder Justin Beck — Reading Clerk
Elder Dennis St. John — Writing Clerk

ARTICLE V — Church Ordinances

Sec. 1 Feet-washing is a New Testament ordinance, instituted by Jesus Christ, to be observed among God's people until the return of the Master who instituted it and gave His own example of it. (John 13:1-17; I Tim. 5:10; Matt. 28:20)

Sec. 2 The Lord's Supper, instituted by Jesus Christ on the night of His betrayal, is a full meal to be eaten by His people. The feet-washing and communion are also to be practiced until His return. (John 13:30; Luke 22:20; John 13:2-4; I Cor. 11:23-25)

Sec. 3 The Communion, instituted by Jesus Christ, consists in partaking of the bread and the cup in a worthy manner, at the close of the day, in connection with, but following the feet-washing and Lord's Supper. (Matt. 26:26; Mark 14:22-24; I Cor. 10:16; 11:21-26)

Sec. 4 The holy kiss is a divine ordinance to be kept and perpetuated in the Church. It is observed when we meet for worship, at Love Feasts in connection with feet-washing, between the supper and the communion and on other occasions. (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26, 27; I Peter 5:14)

Sec. 5 Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (I Cor. 11: 1-16) The small round cap is not considered as meeting the scriptural requirement for a covering.

Sec. 6 We believe the anointing of the sick is an appointment of the Lord, and that it was intended to be perpetuated in His Church. At the request of an ill member, the Elders of the Church are contacted to do this work. "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14).

The scriptural specification is for the anointing to be performed by two Elders. In practice, the Church has permitted a Minister or a Deacon to assist an Elder when a second Elder is not available. (James 5:14; Matt. 10:8)

Motion with second to approve Article V as presented. Motion passed by unanimous ballot vote: Yes 33; No 0.

ARTICLE VI — The Christian Day of Worship and Graces

Sec. I The first day of the week is the Christian Sabbath and it is to be kept as a day of rest and worship. (Matt 28: 1; Acts 20:7; John 20:1; Mark 16:2)

Sec. 2 Sanctification, righteousness, holiness and perfection are cardinal doctrines and graces of the New Testament and these are attained and experienced by Christians to the extent and degree that they, in loving obedience, manifest the fruits thereof. (John 17:17; Heb. 10: 10; I John 3:7; Acts 10:35; I Thess. 4:7, 5:23)

Sec. 3 We believe temperance to be a moderate use of the things that are essential and useful as well as total abstinence from things which are harmful or lead to evil. (I Thess. 5:22) The Dunkard Brethren Church has always taken a stand against the manufacture, sale and use of intoxicating liquors as a beverage, admitting their use only when necessary for medicinal purposes.

Sec. 4 We believe that civil government is ordained by God for the care and protection of the good and for the punishment of those who do evil. (Rom. 13:1-7) Kings and rulers should be prayed for (I Tim. 2:2), and honored and obeyed (Heb. 13:17), as far as their laws do not conflict with the will of our Lord Jesus Christ. (Acts 5:29) As King of kings and Lord of lords, His laws are to be obeyed by the inhabitants of both heaven and earth. (Rev. 19:16)

Sec. 5 We believe the Bible is God's Holy Word by which we understand the will and grace of God. To aid in Scripture memorization among our members and our children, to help avoid confusion and to promote sound doctrine in our services, the Authorized King James Version of the Bible is to be used in Sunday School, Bible Study and church services. Exceptions may be made where languages other than English are necessary.

Motion with second to approve Article VI as presented. Motion passed by unanimous ballot vote: Yes 33; No 0.

ARTICLE VII — Nonconformity and Nonresistance

Sec. I Affiliation with the civil government in accepting duties of which any Gospel principle is violated, or one's Christian character is endangered, is incompatible with Bible teaching. (I Pet. 3:9; I Thess. 5:22; Rom. 12: 17-21) All members of the Dunkard Brethren Church are admonished to give heed to the example of humility and simplicity of life which Jesus left us in every feature of our daily lives. We advise all of our members not to take part in politics or political matters.

The Dunkard Brethren Church has not taken a stand against Social Security and leaves the matter to the individual regarding participation in the program.

Sec. 2 We believe that the principle of non-resistance is clearly taught in the scriptures, and therefore has been accepted as a doctrine of the Church. In support of our position, we offer the following: Christ is the Prince of Peace (Isa. 9:6); His Kingdom is not of the world and His servants do not fight (John 18:36); the weapons of our warfare are not carnal (II Cor. 10:4); we are to love our enemies (Matt. 5:44); overcome evil with good (Rom. 12:21); and pray for them which despitefully use and persecute us (Matt. 5:44). Learning the art of war and participating in carnal warfare or in any branch of the military establishment, at any time, is forbidden by the Scripture. The Boy and Girl Scout movements and other organizations requiring a uniform or having any military features fall under the same condemnation. (Eph. 6: 10-18; II Cor. 10:4, 5; Gal. 5:19-22; Matt. 26:52)

Members of the Dunkard Brethren Church who enter any branch of the military service or work in the defense contracting industry, cannot be retained as members without a change of occupation.

Sec. 3 Participation in games, plays and performances, that are manifestly sinful is contrary to the Gospel and to a pure heart. This also applies to membership in labor unions which engage in un-Biblical activities. (l Thess. 5:22; John 3:19; John 17:15; 1 Pet. 4:3-5) Our members are not permitted to own or have television in their homes. In homes where one is a member and the other is not, the member will not be held responsible for having the television, provided he or she faithfully tells the church that they have no part in it. While there may be acceptable uses of the Video and related equipment, members are asked to conscientiously guard their homes from the detrimental spiritual effects of commercial entertainment videos, in that they pose the same spiritual dangers as movies and television.

Recognizing the dangers of the types of obscene material which are easily accessible through the Internet and other computer technology, members are admonished to heed the principles of Scripture which declare that believers should set no wicked thing before their eyes. This is especially applicable in the area of "making no provision for the flesh, to fulfill the lusts thereof." All activities should ultimately serve to draw one into a closer relationship with Christ. (Psa. 101:3; II Tim. 2:22; Rom. 13:14; Gal. 5:16-18)

Members do not buy or sell lottery tickets, or take part in any form of gambling. Members should not attend theaters and dances. The Dunkard Brethren Church is conscientiously opposed to co-educational physical education by Junior High and High School students that violates the principles of modesty. (I Pet. 2:11)

Sec. 4 Affiliation with secret societies or lodges is a violation of the Scriptures. We, the Dunkard Brethren Church, shall not take part in the Ecumenical Movement, the National Council of Churches or any similar organization. (John 3:19-21; 18:20; II Cor. 6:14-18; Matt. 10:26; Mark 4:22)

Sec. 5 Conforming to the harmful fashions of the world, including, but not limited to, wearing hats by Christian women and neckties, gold, rings and bracelets by either sex to adorn the body, is contrary to the Scriptures and is a sign of a proud heart. (Rom. 12:2; I Pet. 1:14; I Pet. 3:3-5; I John 2:15-17; Luke 16:15)

Sec. 6 The use of narcotics, including tobacco, (except as prescribed by a physician), or of alcoholic beverages, is opposed by the Scriptures. (Eph. 5:18; Gal. 5:21; 1 Cor. 3:17; Jas. 1:21; II Cor. 7:1; 1 Pet. 2:11; 1 John 2: 16) Using, raising, manufacturing, buying or selling them by Christians is inconsistent. Members of the Dunkard Brethren Church who do so should be counseled in love and forbearance. If they manifest an unwilling or arbitrary spirit, they subject themselves to the discipline of the church, even to expulsion in extreme cases. We implore members to accept the advice and counsel of the church and abstain from all of the above.

Since officials are to be examples to the believers (I Tim. 4: 12), indulgence in any of these activities disqualifies them for Church or Sunday School work or as delegates to District or General Conference.

Sec. 7 Instrumental music and accompaniment will not be used in the house of God. In keeping with our Anabaptist tradition and the apparent New Testament pattern of worship, we encourage the use and development of a cappella singing in our congregational worship. (Eph. 5:19; I Cor. 14:15; Col. 3:16)

Sec. 8 1. Brother is forbidden to go to law with Brother. (I Cor. 6: 1-5)
2. Members should always consult the Church before going to law and should receive its approval before using the law.
3. Effort should be made to adjust collections of what is due without going to law. If reasonable efforts to adjust matters fail, the Church is at liberty to grant permission to use the law. Causing distress to those who owe should be avoided, especially if dependents are involved.
4.The creditor should not impose greater hardship on the debtor than he himself is under in the circumstances.

Sec. 9 Our ethical calling in God's service demands honesty in all of our professional business activities. It is in harmony with the teachings of the scriptures and of the Dunkard Brethren Church for its members to be involved in professions where truthfulness is allowed to be exercised. (I Pet. 1:15, 16)

Sec. 10 Taking or subscribing to the civil oath, except by affirmation, is forbidden in the Scriptures. (James 5:12; Matt. 5:34-37)

Sec. 11 We, as the Dunkard Brethren Church, Inc., seek exemption from the 1983 Social Security Amendments affecting churches, inasmuch as these regulations of involuntary application and enforcements of Social Security are contrary to a sincerely held Biblical conviction that the government should not tax God or His Church. (Matt. 22: 17-21; Eph. 1:21, 22; Eph. 5:23; Col. 1:18)

Sec. 12 We oppose the practice of abortion, which is murder. (Matt. 19:18; I Pet. 4:15; I John 3:15; Ex. 20:13) We believe that human life, from conception, is a sacred creation of God. (Jer. 1:5) Therefore, we believe that non-spontaneous abortion violates the sanctity of human life, and the commandments of God. (Luke 1:15; Isa. 49:1)

*Sec. 13 The Dunkard Brethren Church is opposed to any homosexual practices and in order for such a person to be a member of the Dunkard Brethren Church, they must be regenerated, forsaking these practices, in accord with the scriptures. (I Cor. 6:9-10; Rom. 1:22-28; Gen. 19:1-14)

Motion with second to approve Article VII, Section I through Section 12, as presented. Motion passed by unanimous ballot vote: Yes 30; No 0.
*New Section created by 2021 G.C. delegate body action

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2016. **Report of the Church Polity and Church Manual Review Committee** (reference item 24 of the 2015 General Conference Minutes, #24-2014, #21-2013, #'s 24, 28 & 29-- 2012)

The Brethren on the Polity Review Committee have been working diligently again this year to complete the needed changes in the Church Polity Book. The review of the material is nearing completion on the Polity booklet at this time and we should be able to finish the remaining sections before General Conference. The Church Manual review has not been started. We continue to utilize conference calls along with Google Chrome and Drive and we share ideas and work through the information on Monday nights. Our prayer is that this review and presentation will bless the Brotherhood and glorify God. It is our desire that it will be easier to read by all those who would be exposed to the writing.

Respectfully submitted,
Brother Len Wertz, Secretary

First District — Brothers Marlin Marks and Dale Eberly Second District — Brothers Dennis St John and Ken Brock Third District — Brothers Jim Meyers and Len Wertz
Fourth District —Brothers Mark Cordrey and Milton Cook

The Report of this Committee was accepted by motion with support.

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2017. Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2016 Standing Committee, ask 2017 General Conference to approve the third installment of that project. The committee has edited and arranged Article VII of the polity from Dress and Adornment to the end of the Article for greater clarity and ease of use. This work has been considered and approved by 2016 Standing Committee. 2016 Standing Committee asks General Conference to approve the submitted material.

Elder Robert Lehigh — Moderator
Elder Milton Cook — Reading Clerk
Elder Mark Andrews — Writing Clerk

ARTICLE VII – Nonconformity *(continued)*

Dress and Adornment

I. In prayerfully examining the scriptural basis for Christian attire, we find that Jesus and the Apostles taught honesty and simplicity of life, including modesty in dress and manners.
The Scriptures refer to dress and adornment in the following ways:

a. Jesus condemned anxious thought for raiment in Matt. 6:25-33; Luke 12:22-31.
b. By direct teachings, as stated in I Tim. 2:9-10; I Pet. 3:3-5.
c. The general teachings on nonconformity to the world which apply to dress are Rom. 12:1-2; I Cor. 10:31; 1 Pet. 1:14-15; 1 John 2:15-17.

II. Study shows that both the early Church and the early Brethren taught strongly and uniformly against pride and extravagance in dress and taught consistently in favor of scriptural plainness.

III. The Minutes of Conference show that the Church has, throughout Her entire history, stood firmly against the fashions of the age and extravagance in all manner of living. It has taught faithfully the principles of simplicity of life and personal appearance. Furthermore, the Conference has, periodically, adapted means and methods with the view of maintaining scriptural simplicity in dress in the Church body.

The scripture teaches the concept of plain and modest dress as an obligation. [t does so with few rules and methods of application. The scriptural teachings oppose the plaiting of the hair and the wearing of jewelry and costly clothing and promote plainness and simplicity in dress and adornment. We believe that a form that agrees with the spirit of these teachings is helpful in maintaining these principles. Therefore, based upon former Church General Conference decisions we submit the following re-statements:

1. The Brethren are to wear plain clothing and the standing collar coat.

2. The brethren are to wear their hair and beard in a plain and appropriate manner. The mustache alone is forbidden. Parting the hair in the middle or combing it straight back is recommended for both brothers and sisters.

3. The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations. Plain bonnets and hoods are to be the headdress, and the hair is to be worn in a becoming Christian manner.

4. The veil is to be worn in times of praying and prophesying. (I Cor. 11:1-16) The plain white cap is regarded as meeting the requirement of the scriptural teaching on the subject.

5. Gold for ornamentation and jewelry of all kinds shall not be worn.

6. No brother will be installed into office as a Minister or Deacon who will not pledge himself to observe and teach the order of dress.

7. No brother or sister may serve as a delegate to District Meeting who does not observe the order of dress. No brother shall serve on a discipline committee who does not observe the order of dress.

8. It is the duty of the official body of the church to faithfully and intelligently teach the simple Christian life in manner of dress. Presiding Elders are required to teach and to see that the simple life in general is taught and observed in their respective congregations.

9. All members are urged, in the bond of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable application of: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:4)

   The above is interpreted to forbid cutting the hair and wearing short and sleeveless dresses. In order to provide adequate modesty, the length of the sister's dress should be at least mid-calf or longer.

Motion with support to approve Article VII. Query passed by unanimous ballot vote: Yes 38; No 0.

2018. Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 201 7 Standing Committee, ask 2018 General Conference to approve the fourth installment of that project. The committee has edited and arranged Article VII of the polity from Dress and Adornment to the end of the Article for greater clarity and ease of use. This work has been considered and approved by 2017 Standing Committee. 2017 Standing Committee asks General Conference to approve the submitted material.

Elder Fred Pifer - Moderator
Elder Denny Myers - Reading Clerk
Elder Robert Lehigh - Writing Clerk

ARTICLE VIII - Powers and Functions

Sec. 1 The Church is of Divine origin and is a Theocratic Democracy. It is necessary for evangelizing, Christianizing, and ultimately saving the people of the world. (Acts 20:28; Matt. 16:18; Eph. 4:11-13; Acts 2:41, 47)

Sec. 2 The authority of the Church over the individual, in the application of scriptural principles as understood by the Church, is Biblically based. (Matt. 16:19, 8:17-18, John 20:23, 2 Thess. 3:6)

Sec. 3 The duty of the Church to materially support the ministry, as appropriate, is recognized. The plural, non-salaried ministry is supported by the scriptures and has been the practice of the Brethren for over 300 years. (1 Cor.9:7-14, John 10:12-13)

Sec. 4 Sisters are encouraged to participate in congregational life in various ways, but a female official in the Church or a female in the preaching ministry is without scriptural authority. (Luke 8:3; Acts 21:9; I Cor.14:31; Rom. 16:1-3; I Tim. 2:11-12.

ARTICLE IX - General Principles

(This article will become the new article (IV) with subsequent articles numbered one position later in the pending revision.)

Sec. 1. The Old and New Testaments present the only revelation of God's will to mankind. Both were divinely inspired by the moving of the Holy Spirit upon His chosen servants (John 5:39; 12:49; 14:24; 2 Tim. 3:16-17; Gal. 1:11-12)

Sec. 2 The New Testament presents the principles of the Christian Church and the plan of salvation through the Gospel of Christ. (Mark 1:1, 15; Mark 16:15; Acts 2:37-38; Rom. 1:16; 1 Cor. 15:1-2)

Sec. 3. Election is of the sovereign mercy of God, enabling us to believe the Word of God, through the Holy Spirit, so that we can choose a life of righteousness and service. (John 6:44; John 15:16; 1 Peter 1:1-2; Col.3:12; 1 Thess. 1:4-6; 2 Peter 1:10)

Sec. 4. This life is the only period of probation; those who reject God's offer of mercy will be eternally lost. (Matt. 11:29; John 5:29,40; Matt. 23:37)

Sec.5. The future state of the righteous (saved) will be eternal happiness in heaven. The future state of the wicked (lost) will be eternal punishment in hell. (Rev 22:3-5; Matt. 25:46; 2 Thess. 1:9; 2 Cor. 5:1; John 14:2-3)

Sec. 6 The Millennium will be one thousand years of the peaceful reign of Christ at the end of this age. (1 Thess. 4:13-17; Rev. 20:4-6)

Sec. 7 The Judgment will be at the appointed time when God will judge the world in righteousness. (John 5:22; 12:48; Rom.2:16; 2 Tim. 4:1; Heb. 9:27; Rev. 14:7)

Sec. 8 The dead will be judged based on the things written in God's books and rewarded according to their works. (Matt. 16:27; Rev. 20:12-13; 2 Cor.5:10

Sec. 9 At the final Judgment, the righteous and the wicked will be assigned to their appropriate eternal destinations. (Dan. 12:2; Gal. 6:8; John 5:28-29; Matt. 25:34, 41, 46)

Sec 10 The Bible plainly teaches a literal six-day creation, including man being created by God. (Gen. 1:1-2:2) Thus, evolution, theistic or otherwise is a false teaching which aids Satan's efforts to discredit the Creator. The inerrancy and divine inspiration of the Bible support the belief in the literal six-day creation

Individually, each section of the Polity Articles in this query was presented for the approval of the delegate body. The only change made through this procedure was in Article VIII Sec.2, where Matthew 8:17-18 was corrected to Matthew 18:17-18. It was also agreed that the present Article IX would become the new Article IV in the revised edition of the Polity with the following Articles being renumbered sequentially.

2019. Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2018 Standing Committee, ask 2019 General Conference to approve the fifth installment of that project. The committee has edited and arranged Article X and Article XI Sections 1 through 3, #8 of the polity for greater clarity and ease of use. This work has been considered and approved by 2018 Standing Committee. 2018 Standing Committee asks General Conference to approve the submitted material.

Elder Dennis St. John — Moderator
Elder Kevin Funk — Reading Clerk
Elder Mark Andrews — Writing Clerk

[Editor's Note: See Articles X and XI content in the 2021 Query]

A motion was made to table Query #1 to either later in today's meeting if there is time, or to next year. The motion was supported. Motion passed no objection. (Note: there was no further discussion or action during this business session. Therefore, Query #1 is tabled until next year at the 2020 General Conference.)

2021. *[Note: General Conference 2020 was cancelled due to the Covid-19 pandemic limitations on large gatherings and interstate travel.]* A motion was presented, seconded, and approved to bring Query #1 to the floor as an item of business at this time.

Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2018 Standing Committee, ask 2019 General Conference to approve the fifth installment of that project. The committee has edited and arranged Article X and Article XI Sections I through 3, #8 of the polity for greater clarity and ease of use. This work has been considered and approved by 2018 Standing Committee. 2018 Standing Committee asks General Conference to approve the submitted material.

Elder Dennis St. John, Moderator
Elder Kevin Funk, Reading Clerk
Elder Mark Andrews, Writing Clerk

Beginning of the section on Polity Revision for 2019:

ARTICLE X - Marriage

Sec. 1 The marriage relation is of Divine appointment, being instituted by God, confirmed by Christ and taught by His Apostles. The love and wisdom of our Heavenly Father was strikingly displayed in His plan of placing the inhabitants of the earth into families. The constitution of the man and woman and their mutual dependence upon each other, as our Savior clearly showed, was designed and appointed from the beginning. This illustrates the sacredness of the marriage relationship. Established in Eden, it has been perpetuated throughout time, by which God has sought to promote the welfare of the human race. Historical examples, both positive and negative, have accumulated which prove that the highest interests of humanity center in marriage and the family. Marriage is an institution of sacred importance; therefore, it should be entered into with an understanding of all the sacred obligations belonging to it.

We believe marriage is appointed by God to be a lifelong covenant of love between one man and one woman. Diligent effort must be made to build and maintain that marriage in a Christian manner. If problems arise, an attempt for reconciliation and restoration of the marriage is always our obligation in this sacred relationship. (Matt. 19:4-6; 1 Cor. 7:10-11)

Sec. 2 Weddings shall be conducted in such a manner that the principles of simplicity, humility and sobriety are not violated, keeping in mind that a wedding is a spiritual event, not merely social in nature.

Sec. 3 Divorce on the part of Christians, except for the cause of fornication is forbidden in the Scripture. (Matt. 5:32; 19:9; Mark 10:11; I Cor. 7:11)

If a man or a woman marries a second time while the first companion lives, or if he or she marries a divorced person, they will not be received or held in Church fellowship unless they live in separate residences and are celibate and not in the marriage relationship.

If a man and a woman have been legally and scripturally married and then separate and divorce, they can be held in full fellowship if they become reconciled and remarried. This is conditional on the basis that neither

party has been involved in any other marriage with another person. Repentance and renewal of their vows to the church is required.

Sec. 4 Because of the sacredness of serving as an Official in the church (I Tim. 3:1-16; Titus 1:6,7), no brother who has been divorced or who marries a divorced woman shall be placed in an official position as a Deacon, Minister or Elder.

ARTICLE XI – Membership

The Church is composed of persons who covenant to be loyal to the principles of the Gospel, as understood by the Church.

By conviction of sin, conversion and confession of our sins, by faith in the Father, the Son, and the Holy Spirit, as revealed to us by the Bible, and by trine immersion baptism, we enter into covenant relationship with one another as one Body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the Church in knowledge, holiness and prosperity, to promote spirituality, humility and peace, and to sustain its worship, ordinances and doctrines. We agree to cheerfully contribute of the means that God gives us for the building of churches, for supporting the ministry when needed, for missionary work, for supporting the poor and for every other good work that tends to the enlargement of Christ's Kingdom on earth and for the good of its subjects.

We also engage to live truthful and exemplary lives before the world, to have private devotions in our families, and to religiously instruct and educate our children. We agree to labor for the physical and spiritual good of our neighbors and those with whom we associate, to be honest and upright in all of our dealings, faithful in our engagements and exemplary in our conduct. We are to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering the best of all rules, "Do unto others as you would have others do unto you".

Sec. 1 We believe that the home and the Church are the two most vital institutions established by God for the educating of our children. Recognizing the great importance of a Christian environment in which to religiously instruct and educate our children, we, therefore approve, recommend, and encourage each congregation, where feasible, to establish a school. (Deut. 6:6-9; Matt. 28:19-20; Col. 2:8; Prov, 19:27; Prov. 22:6)

Sec. 2

1. An applicant for membership from another denomination who has knowingly been dis-fellowshipped, or who left that denomination because of his own offense(s), is required to make a good-faith effort to right the wrong(s) committed in that denomination before being taken into membership in the Dunkard Brethren Church.

2. Members may be accepted into the Dunkard Brethren Church from religious groups of similar faith and practice, who have been baptized by trine immersion for the remission of sins, after being fully instructed as all applicants for membership. They are asked to make the usual answer of acceptance, approved by the Church Council."

3. Former members of the Dunkard Brethren Church may be received back into fellowship. If their membership was terminated because of an offense, they are to acknowledge their transgression, ask for the forgiveness of the Church, and promise to live faithfully thereafter, which is followed by favorable action of the Church body.

4. If former members desire to return to membership in a congregation other than where it was previously held, the consent of the original congregation should be obtained. This does not require their return to the former place of membership for that purpose.

Sec. 3

1. Loyal, faithful and true officials, after accepting the instructions and requirements applying to all applicants for membership in the Dunkard Brethren Church, may be accepted in their respective office as follows:
    a. Ministers and Deacons, in the same office.
    b. Elders may be accepted as ministers only.
    c. Their placement in office is to be approved by an affirmative vote of the Congregation.
    d. The method of placement into office, in such cases, is the regular installation service as given in the Church Manual.
    e. In all Councils involving officials, the Discipline Committee of the District shall be in charge, with the cooperation of the Presiding Elder, so as to avoid accusations of congregationalism.

2. Former Brethren who were officials returning to membership in the Dunkard Brethren Church are governed by the decision of 1944 General Conference, which follows:

3. If a Deacon resigns or is removed from his membership in the Church and affiliates himself with another denomination or separate group and then returns to membership in the Dunkard Brethren Church, he shall not be reinstated into office sooner than one year afterwards. A two-thirds vote of approval by the congregation is required.

4. If a Minister resigns or is removed from his membership in the Church and affiliates himself with another denomination or separate group and then returns to membership in the Dunkard Brethren Church, he shall not be reinstated into office sooner than eighteen months afterwards. A two-thirds vote of approval by the congregation is required.

5. If an Elder resigns or is removed from his membership in the Church and affiliates himself with another denomination or separate group and then returns to membership in the Dunkard Brethren Church, he shall not be reinstated into office sooner than two years afterwards. The approval of the District Elders and a two-thirds vote of approval by the congregation are required.

6. An official who has been removed from his office, membership or both, but did not affiliate or fellowship elsewhere, may be reinstated into his office according to conditions specified by the Church Council when he was removed from his office. If no condition was stated, then Items a., b., and c. above might be followed as a suggestive guide, giving due consideration to the circumstances and conditions applying to each case.

7. Fidelity and steadfastness are necessary for the prosperity and upbuilding of the Church and for accomplishing satisfactory and successful service to the Body of Christ. Therefore, the loss of membership of an official means the loss of his office.

End of the section on Polity Revision for 2019

Query #1, Polity Revision for 2019, passed unanimously under the stipulations noted in the motion.

2021. Having considered the work of the Committee appointed to edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2019 Standing *Committee*, ask 2020 General Conference to approve the sixth installment of that project. The committee has edited and arranged the remainder of Article XI of the Polity starting at Church Covenant for greater clarity and ease of use. This work has been considered and approved by 2019 Standing Committee. 2019 Standing Committee asks General Conference to approve the submitted material.

Elder James Meyers, Moderator
Elder Mark Cordrey, Reading Clerk
Elder Lloyd Lorenz, Writing Clerk

Beginning of the section on Polity Revision for 2021:

CHURCH COVENANT

The Elder or Minister in charge presents the Church's position on nonresistance, not being involved in secret societies, not going to law against another, not swearing an oath, nonconformity in dress, not engaging in divorce, and not participating in amusement that compromises holiness. The Elder or Minister in charge then asks the applicant for membership the following: "Are you willing to conform to the teaching of the scripture as understood by the church?" Answer: "I am." Then Matthew 18:10-22 is read, followed by: "Are you willing to be governed by this scripture in the adjustment of difficulties that may arise?" Answer: "I am."

BAPTISM

Baptism is administered in water. When the applicant enters into baptism sincerely, having a good conscience toward God, it is followed by the baptism of the Holy Spirit. Being born of water and of the Spirit brings about the entrance into the Kingdom of God here on earth.

After the applicant for baptism answers that they are willing to conform to the scriptures as understood by the church, Matthew 18:10-22 is read. Following this reading, he or she is asked (if they are willing to be governed by that Scripture in the adjustment of personal difficulties that may arise.

After an affirmative response, the applicant is led into water of sufficient depth so that when the water will cover the body when bowing forward during immersion.

When the applicant is properly settled on their knees, they are asked the following three questions, to which they respond affirmatively.

1. Do you believe that Jesus Christ is the Son of God, and that He brought from Heaven a saving Gospel?

2. Do you willingly renounce the Devil with all the sinful pleasures and practices of this world'?

3. Do you covenant with God, through Christ, to be faithful unto death?

The Elder or Minister administering baptism then says: "On this confession of faith which you have made before God and these witnesses, I baptize you for the remission of sins, in the name of the Father, and of the Son, and of the Holy Spirit", timing the three immersions of the applicant with the words as spoken.

While the one baptized remains kneeling, the administrator lays his hands on their head and prays for the forgiveness of their sins, the bestowal of the Holy Spirit, the Spirit's comforting influence and guidance, and that their name be written in the Lamb's Book of Life.
Upon coming out of the water, the one baptized is received by a handshake and/or a holy kiss denoting they are now a part of the Body of Christ, the Brotherhood, and the local Church family.

THE CHURCH VISIT

There is no direct Scriptural authority for the church visit, but it has been a practice in the Church as a means to an end. The desired end is that all members may be in unity and peace, so they may participate in the Communion services in a worthy manner. (I Cor. 11:27)

As a part of their official duties, the church visit is made by the Deacons. Ministers or Elders have the liberty to assist or the church visit if they consider it best in cases where Deacons have little or no experience in this work. When necessary, lay-members may also be called upon to assist in the visit.

The design of the visit is to determine the spiritual condition of the members. There may be a need to clarify and address any questions or struggles existing in the members' minds regarding their faith and practice. It is the responsibility of those making the visit to inquire into the nature of such difficulties or issues, and if possible, to assist in resolving the problems.
If conflict between members is revealed during the visit, those involved should be instructed to implement Matthew 18. If resolution is not achieved, the issue must be addressed by the church. The visit is made prior to the Love Feast services. It is best if two brethren go together from home to home. The visit is important and should be made with great care.

Enough time should be taken with each family to have a season of worship and prayer.

The following questions are suggested to accomplish the purpose of the visit:

1. Are you still in the faith of the Gospel, as you declared when you were baptized?

2. Are you, as far as you know, at peace and in union with the Church?

3. Will you still labor with the Brethren for an increase in holiness, both in yourself and others?

4. Do you wish to share anything that you consider needful or valuable regarding the spiritual growth or prosperity of the Church?

After all members have been visited, the Deacons or others who have made the visit will present a report to the church council, so the necessary arrangements can be made for a Love Feast service.

CHURCH LETTERS

l. Members moving from one congregation to another, who are in accord with the current decisions of General Conference and who are in good standing with the sending congregation are granted letters of recommendation upon approval by that congregation when there are no valid scriptural objections.

2. When members move from a congregation, their letters of membership shall be properly considered within six months by the congregation.

A. If a letter is not granted, they will be notified at once of conditions whereby it may be granted.

B. When granted, it is the duty of the Clerk to see that the member receives the letter.

3. These church letters are considered invalid if they are not presented as soon as possible to the congregation where the member currently resides or if any serious misconduct occurs prior to presentation.

4. A church letter shall be presented by the member to the Presiding Elder of the receiving congregation. This shall be done prior to the Council at which the letter will be considered.

5. One's membership is in the congregation where he or she resides, but by mutual consent -of the churches involved, members living near district lines may, for convenience, hold membership in the adjoining church.

6. Officials moving into a congregation shall, before being received into their official standing, pledge in the presence of the congregation and the Presiding Elder, to support and defend the principles of the Gospel on all points, as held and practiced by our Brotherhood. Then, by an affirmative vote of the congregation, they shall be accepted in their official capacity.

CHURCH TRIALS

1. Church trials are conducted with fairness and equality.

2. Matthew 18 applies to all strictly personal matters. Trespasses of a general nature are handled on general principles.

3. Members accused of trespasses may be tried in the congregation where they reside, regardless of where their letter is held.

4. After all reasonable effort has been made to correct the wrong, withdrawal of membership is the last resort.

5. When a member who has been disfellowshipped or an official who has been removed from office requests reconsideration and reinstatement, the congregation where he currently resides may restore his membership or office. If he has moved since being dis-fellowshipped or removed from office, restoration is also contingent upon approval of the congregation from which he moved.

6. All actions regarding church trials are to be respected by the local membership and all other congregations.

End of the section on Polity Revision for 2021

The sixth installment of the Polity Revision, as presented to General Conference 2021 passed unanimously.

2022. Having considered the work of the Committee appointed to review and edit the language and compilation of the Polity and Manual as authorized by 2012 General Conference, we, the 2021 Standing Committee, ask 2022 General Conference to approve this installment of that project. The committee has reviewed, edited, and arranged Article XII of the Polity for greater clarity and ease of use. This work has been considered and approved by 2021 Standing Committee. 2021 Standing Committee asks General Conference to approve the submitted material.

Elder Mark Andrews - Moderator
Elder Ken Brock - Reading Clerk
Elder Mark Cordrey - Writing Clerk

Beginning of the section on Polity Revision for 2022

The following (printed here) is the current wording, taken from the Nov 2021 transition version of the Polity:

ARTICLE XII – Love Feast Services

1. Examination service, whether held in immediate connection with the ordinances or separated from them by an intermission, consisting of singing; suitable scripture; prayer, kneeling; reading 1 Corinthians Chapter 11, in whole or in part; examination sermon; examination prayer, kneeling, privilege and invitation to both brethren and sisters to offer short prayers audibly; and closing with the Lord's Prayer; singing.

2. Love feast service proper: Opening devotional, consisting of singing; appropriate scripture; prayer, kneeling.

3. Feet-washing: Reading John 13, whole or in part; washing and wiping of feet, followed by the salutation of the holy kiss.

4. Lord's Supper: Table uncovered; asking of a blessing by a brother, standing, while the members remain seated and bow their heads; eating of the Supper in reverence and silence; returning of thanks by a brother, standing, while members remain seated and bow their heads; covering of tables.

5. Communion of the bread and cup: reading of John 19 while the officiating Elder or Minister prepares the bread by separating the strips; the salutation; asking a blessing on the bread by the officiating Minister, standing and holding a piece thereof, while the members remained seated and bow their heads; the breaking of the bread by each member to the next, brethren to brethren and sisters to sisters, the officiating brother starting the breaking among the brethren and a sister, to whom is handed the bread by the officiating brother, starting it among the sisters. The members in breaking the bread to one another, use the words: This bread which we break is the communion of the body of Christ; asking a blessing on the cup by the officiating Minister, standing and holding the cup, while members remain seated and bow their heads; passing the cup in the same manner as the bread, each to the next, using the words: This cup of the New Testament is the communion of the blood of Christ.

6. Closing devotions: Singing, general prayer by one of the Elders or ministers present, all kneeling, members and others, closing hymn.

7. General: The officiating brother makes appropriate remarks and gives such suggestions and directions as may be necessary from time to time during the progress of the services, and he as well as other ministering brethren speak on the services as circumstances allow during the services; during the passing of the cup singing is thought appropriate. The clearing of the tables may be done at such time as suits the convenience of the local congregation.

Equipment – In order that we may think and do the same thing over the brotherhood, the equipment for love feast purposes should be uniform.

1. Table covers should be wide enough to cover supper.

2. Towels should be of sufficient length so that they may gird the users; towels with strings or ties should not be used.

3. The vessel used in feet-washing should be of material so as to answer the description of basin as nearly as possible.

4. Table equipment: The soup should be eaten from a common and not from individual plates or dishes, so as to correspond to the time-honored practice of the church as well as the scripture which shows the dipping into, or eating from a common, not individual dish.

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The following is the proposed new wording (as printed here):

ARTICLE XII — Love Feast Services

1. The examination service can be held just before the ordinances or separated from them by an intermission. The service consists of: singing, the reading of a suitable scripture, kneeling for prayer, the reading of I Cor. 11 (in whole or part), the examination sermon, the examination prayer, (kneeling with an invitation to both brethren and sisters to offer short, audible prayers concluding with the Lord's Prayer) and singing.

2. The Love Feast service begins with singing, an appropriate opening devotional scripture, and prayer while kneeling.

3. Feet-washing:

a. Reading of John 13, in whole or in part.
b. Washing and wiping of feet followed by the salutation of the holy kiss.
c. Opportunity is given for the brethren to speak on the ordinances during the feet-washing service.

4. Lord’s Supper:

a. The tables are uncovered.
b. While standing, a brother asks a blessing as the others remain seated with bowed heads.
c. The Supper is eaten in reverence and silence.
d. While standing, a brother offers thanks as the others remain seated with bowed heads.
e. The tables are re-covered.

5. Communion of the bread and cup:

a. John 19 is read while the officiating Elder or Minister prepares the bread by separating the strips.
b. The salutation of the Holy Kiss is observed by all of the communicants.
c. The officiating minister asks God’s blessing on the bread while standing and holding a strip of bread, as the members remain seated with bowed heads.
d. The one officiating begins the breaking of the bread, addressing the brother next to him with the words, “This bread which we break is the communion of the Body of Christ”. Subsequently, the officiant hands a sister a strip of bread and she begins the breaking of the bread with the sister next to her, using these same words.

e. The officiating minister asks God's blessing on the cup while standing and holding the cup, as the members remain seated with bowed heads.

f. The one officiating begins the passing of the cup by addressing the brother next to him with the words, "This cup of the New Testament is the communion of the blood of Christ". Then, the officiating brother hands a sister a second cup, which she passes to the sister next to her, using these same words.

6. Conclusion of service: A closing prayer is offered by one of the Ministers as members kneel, followed by announcements and a closing hymn.

7. General information: The officiating brother makes appropriate remarks and gives suggestions and directives as needed throughout the service. Other brethren may speak throughout the service as directed by the officiating brother. During the passing of the cup, singing is appropriate.

8. Equipment: In order to have harmony of practice throughout the brotherhood, the equipment for Love Feast purposes should be uniform.

1. Table covers should be wide enough to cover the supper.
2. Towels should be of sufficient length to allow members to gird themselves. Towels with strings or ties should not be used.
3. A basin-type vessel is used for feet washing.
4. Table equipment: The soup should be eaten from a common bowl and not from individual plates or dishes in order to correspond to the illustrations from Scripture as well as the time-honored practice of the church.

End of the section on Polity Revision for 2022

Motion with support to suspend the reading of the query. No objections.

Motion with support to accept the query as presented. No objections. Ballot vote: Yes 52, No 0. Query passed.

2024. **Report of the Church Polity and Church Manual Review Committee**

Work on the Church Polity has been completed, and the committee is now turning their attention to the Church Manual, in which we desire to make significant progress in the coming year.
Committee:
First District – Marlin Marks, Dale Eberly Second District – Dennis St. John, Ken Brock Third District – James Meyers, Jonathan Skiles Fourth District – Milton Cook, Mark Cordrey

Prayer Covering

1928. Lower Cumberland, Pennsylvania, Congregation asks Annual Meeting of 1928, through District Meeting, to request the sisters to wear the prayer veil at all times, thus indicating that they are praying or prophesying women.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.
Answer: We decide that this question is sufficiently answered in Sec. 5 of page 6, and Sec. 4 of page 11, in Church Polity Booklet.

1928. We, the members of the Plevna Church, ask Annual Conference through the District Meeting to be held at Plevna, Indiana, May 2, 1928, to change Section 5, page 6, of the Doctrines and Practices by leaving out the word “little.”

Answer by District Meeting: Passed to Annual Conference.
Answer: Request granted.

1931. The Lower York County, Pennsylvania Congregation, First District, asks Annual Conference of 1931, through District Meeting, to strike out the words, "in times of worship,” in the Church Polity, Sec. 5, page 8, as they are misleading and create a false impression.

Passed to District Meeting.
Amended to read. Sec. 5, page 8, “Veiling or covering their heads by Christian women in times of praying or prophesying is of Divine appointment, etc. “
Passed to Annual Conference.
Passed as amended by Annual Conference.

1931. We, the Walnut Grove Congregation, petition Annual Conference of 1931, through District Meeting, to decide whether it is consistent and in harmony with the teaching of our forefathers for sisters to wear prayer covering without strings.

Passed to District Meeting.
Passed by District Meeting to Annual Conference.
Answer by Annual Conference: It is not.

1935. We, the Brushy Run Congregation ask Annual Meeting of 1935, through District Meeting to so decide that our sister’s prayer covering (or veiling) be enlarged so as to more conform in size to nature's covering, the hair.

Answer: Request granted, passed to Annual Meeting.
Answer by Annual Meeting: Decided, paper respectfully returned, feeling that there seems to be improvement among our sisters in this matter, we deem it inadvisable to make further decisions on this question at this time.

2004. We, the Shrewsbury Congregation, humbly petition General Conference through District Meeting of the First District, that the wording of the Dunkard Brethren Church Polity, under Article V - Church Rites, Sec.5 (page 5 in the 1993 edition) be changed from:

"Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the head meets the Scriptural requirement (I Corinthians 11:1-16). It is not consistent nor in harmony with the teachings of our forefathers for sisters to wear prayer coverings without strings. The modern round cap is not considered as meeting the Scriptural requirement for a covering."

to:

Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the head meets the Scriptural requirement (I Corinthians 11:1-16). The modern round cap is not considered as meeting the Scriptural requirement for a covering."

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query failed to pass.

2009. The primary purpose for this query is, that for the most part, covering strings no longer serve a practical purpose.

We, the Dallas Center Congregation, petition General Conference through District Meeting of the Third District to eliminate this sentence from our Polity book found in Article V — Church Rites, Section 5 (page 5) which reads, "*It is not consistent nor in harmony with the teachings of our forefathers for sisters to wear prayer coverings without strings*"

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

2019. ***A motion passed that the two queries be considered together since both are on the topic of the Christian woman's head covering***.

2019. We, the Lititz Dunkard Brethren Congregation, petition General Conference 2019 through the First District to **change** the wording of the Dunkard Brethren Polity *(from)*:

l. Article V Church Ordinances Sec. 5 as revised by General Conference 2016:
Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (I Cor11:1-16). The small round cap is not considered as meeting the scriptural requirement for a covering.

To: Article V Church Ordinances Sec. 5:

Veiling or covering their heads by Christian women is God's Design and the Biblical mandate (I Cor. 11:1-16) to be practiced with modesty and simplicity. The hair shall be put up and neatly arranged under a covering or veiling of adequate size to give expression to the Scriptural principle of headship.

2. Article VII — Nonconformity III No. 3 as revised by General Conference 2017:

The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations. Plain bonnets and hoods are to be the headdress, and the hair is to be worn in a becoming Christian manner.

To: Article VII — Nonconformity III No. 3:

The sisters are to attire themselves in feminine and modest clothing.

3. Article VII — Nonconformity III No. 4 as revised by General Conference 2017:
The veil is to be worn in times of praying and prophesying. (I Cor. 11:1-16) The plain white cap is regarded as meeting the requirements of the scriptural teaching on the subject.

To: Article VII — Nonconformity III No. 4:

The Scripture teaches the sisters are to have their heads covered in times of prayer and prophesying I Cor. 11:1-16). The hair is to be put up and covered in a becoming Christian manner. The veiling or covering is regarded as meeting the Scriptural, requirement.
Action by First District Meeting: passed to General Conference.

2019. We, the Pleasant Home Congregation of the Dunkard Brethren Church, petition General Conference through the Fourth District Meeting to revise Article VI Section 5 of the current revised edition of the Polity (passed between 2015 — 2018)

Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (I Cor. 11: 1-16) The small round cap is not considered as meeting the scriptural requirement for a covering. [Editor Insertion]

as follows:

"The Biblical mandate and God's design for Christian women is veiling or covering their heads in time of prayer and prophesying. A plain white net cap or white or black cloth veiling meets the scriptural requirement. (I Cor. 11:1-16) The cap or veiling is to be worn over hair that has been arranged so the hair can be covered. The covering is to be worn in obedience to scripture and should be visible as such, not as a symbol of a covering, or as a fashion accessory."

To maintain consistency, Article VIII, Section III, number 4, under Dress and Adornment of the current edition of the Polity (passed between 2015-2018)

The veil is to be worn in times of praying and prophesying. (I Cor. 11:1-16) The plain white cap is regarded as meeting the requirement of the scriptural teaching on the subject. [Editor Insertion]

shall be amended as follows:

"The cap or veiling is to be worn in times of praying and prophesying. (I Cor. 11:1-16) The plain white net cap or white or black cloth veiling is regarded as meeting the requirement of the scriptural teaching on the subject."

Action by District Meeting: As amended and passed

2019. A motion passed to start with a proposed reconciliation of the two queries.

Proposed Reconciliation of the two queries [references are to the current edition of the polity as revised by General Conference between 2015-2018]:

Under Article VI - Church Ordinances Sec. 5:

The Biblical mandate and God's design for Christian women is veiling or covering their heads in time of prayer and prophesying. A plain white net cap or white or black cloth veiling meets the scriptural requirement. (I Cor. 11: 1-16) The cap or veiling is to be worn over the hair that has been arranged so the hair can be covered. The covering or veiling shall be of adequate size to give expression to the Scriptural principle of headship. The covering is to be worn in obedience to scripture and should be visible as such, not as a symbol of a covering, or as a fashion accessory.

Under Article VIII Dress and Adornment Sec. III No. 3:

The sisters attire themselves in feminine and modest clothing.

Under Article VIII Dress and Adornment Sec. III No. 4:

The Scripture teaches that the sisters are to have their heads covered in times of prayer and prophesying (I Cor. 11:1-16). The plain white cap or the white or black cloth veiling is regarded as meeting the requirement of the scriptural teaching on the subject.

Motions were passed to amend both queries to the wording of the reconciled paper.

Action by General Conference: after a lengthy discussion, a motion was made to pass the amended query (as reconciled by General Conference). A vote of "yes" means we pass it; a vote of "no" means we do not pass it. The motion was supported. A ballot vote was taken resulting as follows: Yes — 24; No— 18. The reconciled query failed to pass by a 2/3 margin (28 votes would have been required to pass by a 2/3 majority).

2021. Headship Covering queries were presented from the following congregations: *Pleasant Home, Lititz, Bethel, Dallas Center, and West Fulton*. A motion passed to choose one Headship Covering Query for consideration by a majority vote of the Delegate Body. The query chosen was considered the answer of General Conference to all the queries. *The Query (#7) from the Bethel Congregation was chosen* by receiving the highest number of votes on the third round of balloting.

A motion was made with support to amend the query by applying numerous changes to the wording. An objection was raised, and the proposed amendment failed by ballot vote.

Another motion was made with support to amend the query as follows:

2021. We, the Bethel Congregation of the Dunkard Brethren Church, humbly petition General Conference through District Meeting of the First District to revise the Dunkard Brethren Church Polity as follows:

l. **Article V Church Ordinances** Sec. 5 as revised by General Conference 2016:

Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (l Cor. 11:1-16). The small round cap is not considered as meeting the scriptural requirement for a covering.

To:

Veiling or covering their heads when praying or prophesying is God's design and the biblical mandate for Christian women. A plain white [or black] cap or plain white [or black] flowing veil,

covering the head, meets the scriptural requirement. (1 Cor. 11:1-16). The small round cap or small doily is not considered as meeting the scriptural requirement for a covering.

2. **Article VII Nonconformity III** No. 3 as revised by General Conference 2017:

The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations. Plain bonnets and hoods are to be the headdress, and the hair is to be worn in a becoming Christian manner.

to:

The sisters are to dress in modest clothes, free from ornaments and unnecessary decorations. Their hair is to be worn in a becoming Christian manner.

3.Article VII Nonconformity III No. 4 as revised by General Conference 2017:

The veil is to be worn in times of praying and prophesying. (I Cor. 11:1-16). The plain white cap is regarded as meeting the requirement of the scriptural teaching on the subject.

to:

The Bible teaches that the Christian woman's hair should be covered with a veiling in addition to the hair. The veiling shall be of adequate size and so designed to give proper affirmation to the principle of headship. Adequate size indicates an attitude of obedience and implies a clear witness to the world.

Because of our nature, and the society in which we live, it becomes easy for the application of the biblical principle of the veiling to become very diverse in size, color, and style Women are to consistently wear an unadorned white [or black] cap veil, or an unadorned (no lace) white [or black] flowing veil of at least nine inches in diameter.

The hair is to be put up and covered by the veil. The Christian woman's hair shall be covered in times of praying or prophesying. (1 Cor. 11:1-16). The believer should continually be in a spirit of prayer, so the wearing of the veiling should not be limited to church services or gatherings, but is for all of life's activities (Luke 18:1; Rom. 12:12; Col. 4:2; Eph. 6:18; I Thess. 5:17).

Action by District Meeting: Passed

Action by General Conference: A motion was made with support to pass the query as amended. A ballot vote was taken resulting in: Yes, 37; No, 18; Abstain, L

The motion failed to pass since a 2/3 majority vote is necessary to pass a Query. In this case, 2/3 of 56 votes = 38 votes needed to pass.

2022. We, the Pleasant Home Congregation of the Dunkard Brethren Church, petition 2022 General Conference through the Fourth District Meeting for clarity on the issue of the Sisters' Headship Covering.

Wishing to fulfill the promises made at the time of our baptism and entrance into the fellowship of the Dunkard Brethren Church, we believe that the sisters' hair ought to be covered in recognition of the teaching of I Corinthians 11:1-16. That covering recognizes the Lordship and headship of God and Jesus Christ. Being obedient to that Divine injunction means that her head should be as fully as possible covered with either a net or opaque cloth covering that would readily be recognizable as a headship covering. It would not be a decorative element of the hair.

The changes proposed for the Dunkard Brethren Polity (using the November 1, 2021, transition version) would be in:

Current wording:
Article VI Church Ordinances section 5:

> *Sec. 5. Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (1 Cor. 11:1-16) The small round cap is not considered as meeting the scriptural requirement for a covering.*

Proposed wording:
Article VI Church Ordinances Section 5 would read:

> Veiling or covering their heads during prayer, speaking, or spiritual endeavors is God's design and the Biblical mandate for Christian women. An unadorned white net cap or opaque veiling, covering the head, meets the scriptural requirement (I Corinthians 11:1-16).
>
> Covering just the bun or small area of the hair does not meet the scriptural requirements for a covering.

***

Current wording:
Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 3:

> *3. The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations. Plain bonnets and hoods are to be the headdress, and the hair is to be worn in a becoming Christian manner.*

Proposed wording:
Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 3 would read:

> The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations and the hair is to be worn in a becoming Christian manner.

***

Current wording:
Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 4:

> *4. The veil is to be worn in times of praying and prophesying (1 Cor. 11:1-16) The plain white cap is regarded as meeting the requirement of the scriptural teaching on the subject.*

Proposed wording:
Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 4 would read:

> The veiling is to be worn in times of prayer, speaking, or other spiritual endeavors. (I Corinthians 11:1-16) The unadorned white net cap or opaque veiling meets the requirement of the scriptural teaching on the subject.

Action by the Congregation: passed to the Fourth District meeting by unanimous ballot vote.

Action by Fourth District: A motion to send the Query to General Conference 2022 passed by unanimous ballot vote.

Action by General Conference: After explanation and discussion of the query, **a motion with support was made to amend the query** as follows:

Current wording:
Article VI Church Ordinances section 5:

Sec. 5. Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (1 Cor. 11:1-16) The small round cap is not considered as meeting the scriptural requirement for a covering.

Proposed wording:

Article VI Church Ordinances Section 5 would read:

> Veiling or covering their heads during praying or prophesying is God's design and the Biblical mandate for Christian women. An unadorned white net cap, opaque or semi-opaque veiling, covering the head, meets the scriptural requirement (I Corinthians 11:1-16). Covering just the bun or small area of the hair does not meet the scriptural requirements for a covering.

Current wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 3:

3. The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations. Plain bonnets and hoods are to be the headdress, and the hair is to be worn in a becoming Christian manner.

Proposed wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 3 would read:

> The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations and the hair is to be worn in a becoming Christian manner.

Current wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 4:

4. The veil is to be worn in times of praying and prophesying (1 Cor. 11:1-16) The plain white cap is regarded as meeting the requirement of the scriptural teaching on the subject.

Proposed wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 4 would read:

> The veiling is to be worn in times of prayer, speaking, or other spiritual endeavors. (I Corinthians 11:1-16) The unadorned white net cap or opaque veiling meets the requirement of the scriptural teaching on the subject.

Ballot vote of the amended query was taken. Ballot vote: Yes 33, No 19. Amended query did not have a two-thirds majority and did not pass.

Action by General Conference: After further discussion, ***a motion with support was made to amend the amended query*** as follows:

Current wording:

Article VI Church Ordinances section 5:

Sec. 5. Veiling or covering their heads in times of prayer or prophesying is God's design and the Biblical mandate for Christian women. A plain white cap, covering the head, meets the scriptural requirement. (1 Cor. 11:1-16) The small round cap is not considered as meeting the scriptural requirement for a covering.

Proposed wording:

Article VI Church Ordinances Section 5 would read:

Veiling or covering their heads during praying or prophesying is God's design and the Biblical mandate for Christian women. An unadorned white net cap, opaque or semi-opaque veiling, covering the head, that would be readily recognizable as a headship covering meets the scriptural requirement (I Corinthians 11:1-16). Covering just the bun or small area of the hair does not meet the scriptural requirements for a covering.

Current wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 3:

3. The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations. Plain bonnets and hoods are to be the headdress, and the hair is to be worn in a becoming Christian manner.

Proposed wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 3 would read:

The sisters are to attire themselves in modest garments, free from ornaments and unnecessary decorations and the hair is to be worn in a becoming Christian manner.

Current wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 4:

4. The veil is to be worn in times of praying and prophesying (1 Cor. 11:1-16) The plain white cap is regarded as meeting the requirement of the scriptural teaching on the subject.

Proposed wording:

Article VIII Nonconformity and Nonresistance under Dress and Adornment Number III, number 4 would read:

The veiling is to be worn in times of praying or prophesying. (I Corinthians 11:1-16) The unadorned white net cap, opaque or semi-opaque veiling that would be readily recognizable as a headship covering meets the requirement of the scriptural teaching on the subject.

Action by General Conference: Motion with support to pass the amended query.
Ballot vote: Yes 47, No 6. Amended query passed.

2000. General Conference Action: It was passed that the two queries (#4 and # 8) be considered together.

2000. We, the Pleasant Home congregation of the Dunkard Brethren Church, prayerfully petition General Conference through District Meeting of the Fourth District, to change Article V, Section 5, in the polity book

"*Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the head meets the scriptural requirement (1 Corinthians 11:1-16). [Editor Insertion]*

to read as follows:

"Veiling or covering their heads by Christian women in times of prayer or prophesying, and in recognition of Christian headship, is of Divine appointment. A plain white cap covering the head meets the scriptural requirement (1 Corinthians 11:1-16)."

Action by District Meeting: Amended and passed to General Conference.

Answer by General Conference to both (2000) queries:

A motion carried that the first query be considered as *Statement number 3* of the second query, with some minor wording changes to reflect the addition.

2000. (As passed by District Meeting and amended and passed by General Conference) We, the Shrewsbury Congregation of the Dunkard Brethren Church, humbly request General Conference, through the District Meeting of the First District, to consider the following three suggestions for revising the Dunkard Brethren Church Polity by relegating them to a specially named committee for the period of one year, during which time the congregations of the Brotherhood shall review them and forward their favored version of the wording to the committee. The committee shall then return to General Conference of 2001 with a proposed revision of the statements. Some suggested revisions are as follows:

Statement 1: We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through the District Meeting of the First District, to change the wording in the Dunkard Brethren Church Polity, Article V — Church Rites, section 5, (page 5 in the 1993 edition)

from:

"*Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the head meets the scriptural requirement (1 Corinthians 11:1-16). It is not consistent nor in harmony with the teachings of our forefathers for sisters to wear prayer coverings without strings. The modern round cap is not considered as meeting the scriptural requirement for a covering*."

to:

"The head covering worn over the uncut hair of Christian women is of Divine appointment (1 Corinthians 11:1-16). The veiling (sometimes referred to as the prayer covering) symbolizes the

woman's acceptance of God's order of headship, purity in Christian living, and a fervent prayer life. A plain white cap covering the head meets the scriptural requirement. The modern round cap is not considered as meeting the scriptural requirement for a covering." and that this change be included in any future editions of the Church Polity Booklet.

Statement 2: We, the Shrewsbury congregation of the Dunkard Brethren Church, humbly petition General Conference through District Meeting of the First District, to change the wording in the Dunkard Brethren Church Polity, Article VII — Nonconformity, under the section entitled "Dress and Adornment," paragraph 3 (page 12 in the 1993 edition)

from:

"*That the veil be worn in time of prayer and prophesying (1 Corinthians 11:1-16). The plain white cap is regarded as meeting the requirements of scriptural teaching on the subject*."

to:

"That the head veiling for Christian women be worn over uncut hair both at home and in public (1 Corinthians 11:1-16).

In order to be consistent with the scriptures, we encourage our sisters that this can be an expression of their love and obedience to our Lord and Saviour. When choosing the size of your covering, remember Christ's words in Mark 8:38, 'Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him (or her) also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

We ask that our sisters wear the plain white cap, which is regarded as meeting the requirements of scriptural teaching on the subject. (Consideration for other styles and/or colors may be given for those from other than Anglo-Saxon cultures, always keeping the Biblical intent in mind.)" and that this change be included in any future editions of the Church Polity Booklet.

Statement 3: We, the Pleasant Home congregation of the Dunkard Brethren Church, prayerfully petition General Conference through District Meeting of the Fourth District, to change Article V, Section 5, in the polity book

"*Veiling or covering their heads by Christian women in times of prayer or prophesying is of Divine appointment. A plain white cap covering the head meets the scriptural requirement (1 Corinthians 11:1-16). [Editor Insertion]*

to read, as follows:

"Veiling or covering their heads by Christian women in times of prayer or prophesying, and in recognition of Christian headship, is of Divine appointment. A plain white cap covering the head meets the scriptural requirement (1 Cor. 11:1-16).

The committee named was: *Elder Robert Lehigh, Elder Harley Flory, Elder Tom St. John, Elder James Meyers, and Elder Milton Cook.*

2001. Progress Report of the Conference Committee assigned *[in 2000]* to study the issue of the Prayer Veil.

The Committee received a response from ten congregations, or 40% of the total. After analyzing the materials submitted to the Committee by these congregations, we submit the following analysis:

1) There is strong support for provisions for those of other cultures with two exceptions: a) caution that the veiling in any given culture should be a unified form and easily recognized as having an origin not found in fashion; and b) a warning that making exceptions for other cultures will likely bring a demand for individual preference here in America.

2) There is very strong support for the addition of the terms “long” or “uncut” in the statement(s) describing the length of the sisters’ hair.

3) There is strong support for the addition of a statement concerning the wearing of the veiling “both at home and away from home” (or “at all times” or “in public”).

4) There is fair support for the addition of further Scriptural reasons for the wearing of the veiling. There were several references to adding “modesty” as a purpose for the wearing of the veiling with Scriptural support.

5) There are some who felt our present policy is sufficient, and that members should examine themselves for attitudes of self-will or a resistant spirit; also that leadership should teach and uphold these practices more strongly. One comment put it like this: “to admonish the leadership to fulfill their responsibility of admonishing and disciplining the members when they are disobedient.” Along similar lines, another congregation called for a revival of conviction in fathers and church leaders to faithfully teach and develop doctrinal convictions in our people.

6) There is a call for explanation of the phrase, “the modern round cap.” Also a call for explanation of what is meant by “the bobbing of hair.”

7) There is a strong desire for and encouragement to our sisters with small coverings to find it in their hearts to wear a veiling that is larger and reflects the purpose, that of being a “covering.” There is a call for husbands and fathers to be of assistance in developing conviction in this area.

8) Our Brotherhood is divided on the issue of covering strings. Some believe the strings help to keep the covering larger, while others see them as “unnecessary appendages” if left untied. Some feel the wearing of strings should be optional, while others view this as a big step in the wrong direction, moving away from our heritage and historical practice.
The Committee felt it was beyond their ability to make a recommendation somewhere in the middle of this range of diversity. This report will give us all something to ponder and pray about in the next several weeks. What is done with this report and where we go from here with the queries will be up to the delegates of General Conference.

As a committee, we wish to thank each congregation that submitted a report and each individual that supported us with your prayers. May we press on with a passion “for Christ and the church.”

In His service, the Query Committee

Further comments and recommendations were made by members of the Query Committee.

After some discussion, a motion was made and seconded to accept with thanks the report and action of the Query Committee. There was no objection to the motion.

2009. In light of an increasing need in our Brotherhood for unity in purpose of the headship covering, and the frequent attempts to change our present standard on this subject, We, the Dallas Center Congregation, petition General Conference, through District Meeting of the Third District, to appoint a Committee of two Elders from each District to search the Word of God and investigate the historical example of the Church regarding headship covering, and report the findings to the Presiding Elder of each Congregation by December 31, 2009 for consideration in the local Congregations.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Passed by ballot vote

The committee of two Elders from each District named to fulfill the request of this query was nominated by Standing Committee and confirmed by General Conference.

First District — Robert Lehigh and Marlin Marks
Second District — Dennis St. John and Keith Bailey
Third District — Mark Andrews and James Meyers
Fourth District—Milton Cook and Mark Cordrey

2010. Report of the Headship Covering Committee (*Reference item 30 of 2009 General Conference Minutes*)

We were asked by the delegates of General Conference to search the Word of God and investigate the historical example of the Church regarding the headship covering, and report the findings to the Presiding Elder of each Congregation by December 31, 2009 for consideration in the local Congregations. This was done and the resulting summary statement was mailed to the Presiding Elder of each Congregation on December 29, 2009. Following is the text of the report that was sent out.

* **** ** ** ** ** * * **** **** **** **** *

Answer of the Covering Committee
To Query #2 of the 2009 General Conference

A committee of eight elders was appointed by 2009 General Conference to fulfill the request of Amended Query #2. “In light of an increasing need in our Brotherhood for unity in purpose of the headship covering, and the frequent attempts to change our present standard on this subject We the Dallas Center Congregation, petition through District Meeting of the Third District, to appoint a Committee of two Elders from each District to search the Word of God and investigate the historical example of the Church regarding headship covering, and report the findings to the Presiding Elder of each Congregation by December 31, 2009 for consideration in the local Congregations.”

Your committee, after deep study of I Corinthians 11:1-16, examination of the writings of Early Church Fathers, consideration of historical Brethren teaching and practice, and present conditions, reaffirms the Biblical standard of the woman’s headship covering as a Biblically mandated doctrine. The headship covering is as necessary today as at any time in Christian History. The ordinance of the woman’s headship covering is not just distinctive of some denominations, but is a teaching of Christ’s apostles for all the church for all time. This doctrine can be found in the literature of the Christian church from Apostolic times to the present. The use

of the head covering phased out among those groups who changed their view of the headship covering from an ordinance to a practice.

The primary facet of this doctrine is that the wearing of the covering signifies the sister's submission to the headship of Jesus Christ, himself. The covering also portrays her full acceptance of God's designed order for leadership in the home and church. She acknowledges the leadership of the man in their home as well as in the Church. In the beginning she was created to be a help suitable for the man. She has been given special talents to complement those of the man. As she covers the glory of her hair, she gives glory to the man, Christ and God.

The head covering also serves as a devotional covering. She expresses a proper attitude when covered to pray, to discuss scripture or to answer the questions of the unlearned. When properly covered, she can exercise fully in spiritual service that does not involve leadership duties.

The head covering serves as a protection to the believing woman as temptations and dangers would assail her. The angels are happy to provide their service of help and direction, when she has submitted herself to this ordinance of God. The angels themselves veil their faces when worshiping in the presence of God (Isaiah 6:2). The headship covering also protects her from the burdens of leadership, as she yields to God's plan for leadership.

How shall she cover her head to demonstrate her submission to God's plan? Not just any piece of cloth placed on the head is scriptural. The style of the covering must be recognizable and accepted as a headship covering. Various forms of coverings have been used through the past two millennia. From the beginning the Brethren have used a white cap, whether made of net or more opaque material, as their recognized form. Whether it is pinned, clipped or tied on, the basic cap covering the hair has been the choice of the Brethren. Therefore, since it is recognizable for the purpose, it should be worn in all public settings by the Sisters of the Brotherhood. A small circle of cloth, a small piece of cloth fastened to the flowing hair, or a scarf or other weather covering is not considered to be an adequate headship covering according to Biblical prescription.

By the language of the command, it can be readily understood that the headship covering is designed to be worn over uncut hair, which is the glory of the woman. By arranging her hair into suitable shape to be covered by the veiling, the woman demonstrates her humility by putting up what could otherwise be her source of pride. Submission complements modesty. If she leaves her hair uncovered, she faces the penalty that she should be shaven or shorn. A woman faced with baldness will do many things to cover her baldness. Rather than be bald, she should have her uncut hair covered by the headship covering.

After prayerful study and consideration your committee finds that God's designed order for the Sisters is to be covered with a covering that is recognized as an appropriate headship covering. Since the wearing of the sister's head covering is an ordinance, it becomes the responsibility of the Church to determine the color, style and size of the covering. We believe the sisters of the Dunkard Brethren Church should wear as their public headship covering the present white cap which is recognized as being consistent with the Biblical mandate. Other recognizable styles may be appropriate for other cultures and groups, but not for the Dunkard Brethren Church in North America. Diversity in color, style and size of the covering detracts from the covering as an identifiable witness for Christ.

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We feel this fulfills the mandate given by the query. However there has been a request that we would take the massive amount of material compiled during this investigation and begin working on a study guide on this topic. If the delegate body would consider this a worthy pursuit, we would humbly offer to prepare a study guide to present to the Board of Publication for publication.

Respectfully Submitted,

First District —Robert Lehigh and Marlin Marks
Second District —Dennis St. John and Keith Bailey
Third District — Mark Andrews and James Meyers
Fourth District — Milton Cook and Mark Cordrey

Explanation by a member of the committee was given, followed by discussion.
A motion was passed by ballot vote to accept the report with additional verbal information.

Motions were passed by ballot vote to request the Headship Covering Committee to prepare a study guide for publication after the approval of General Conference, with the understanding that the action was intentionally not year-specific.

2011. **Report of the Headship Covering Committee** (Reference items 25 and 33 of the 2010 General Conference Minutes, and item 30 of 2009 Minutes.)

A motion was made with support and verbal information to request the Headship Covering Committee to prepare a study guide for publication after approval of General Conference. Clarification asked for and given that the phrase "after approval of General Conference" was intentionally not year- specific. Motion passed by ballot vote.

The committee plans to present a verbal report to General Conference.

Respectfully submitted,

First District — Robert Lehigh and Marlin Marks
Second District — Dennis St. John and Keith Bailey
Third District — Mark Andrews and James Meyers
Fourth District — Milton Cook and Mark Cordrey

This committee has organized with officers and has laid out a plan of action. The report was accepted by motion with support and no objections.

2017. Report of the Headship Covering Committee (reference item 21 of the 2016 General Conference Minutes, #23-2015, #23-2014, #27-2013, #23-2012, #23-2011, 25 & 33-2010, and #30-2009)

At the 2009 General Conference a committee of eight elders were appointed as a committee to make a study of the Headship Covering and report back to General Conference. The Committee after a year of study and discussion produced a report along with recommendations, which was shared at the 2010 General Conference. That report was approved along with a directive for the same committee to produce a study guide concerning the headship covering.
Some efforts were made towards that goal, but no study guide was produced. In 2012 a majority of the members of the Headship Covering Committee were appointed to the new Polity Review

Committee. The work of the Polity Review Committee took precedence, so work on the study guide did not progress.

During the 2016 General Conference increased interest in the proposed study guide was voiced. The Committee did meet during that General Conference and reformulated their plans concerning the study guide. A verbal report given during the business session expressed hope that work on the study guide would resume during the early months of 2017. Brother Tom St. John was approved as a member of the committee to fill the vacancy left by the death of Brother Keith Bailey.

At this time, there is no further progress to report, as the committee has not been able to meet as hoped. We would ask the patience of the General Conference and have the work extended another year.

Respectfully submitted,
Brother Milton Cook, Secretary

First District - Robert Lehigh and Marlin Marks
Second District - Dennis St. John and Tom St. John
Third District - Mark Andrews and James Meyers
Fourth District - Milton Cook and Mark Cordrey

The report of this committee was accepted with support.

2025. Report of the Headship Covering Committee

The original mandate given to this committee was to search of Word of God and investigate the historical example of the Church regarding headship covering, and report the findings to the Presiding Elder of each congregation. This was done and the statement appeared in the Minutes of the 2010 General Conference. The Conference then asked this committee to prepare a study guide for publication following approval by General Conference.

More recently, the sentiment was expressed that this committee should press on and move ahead with this project. This we purpose to do.

Committee:
First District – Robert Lehigh, Marlin Marks
Second District – Dennis St. John, Tom St. John
Third District – Mark Andrews, James Meyers
Fourth District – Milton Cook, Mark Cordrey, Sr.

Motion with support to accept the report.

Publication Board

1928. FROM BOARD OF PUBLICATION.

1. We recommend that Annual Conference of 1928 fix the term of office of the members of the Board of Publication at three years.

2. Editors elected by the Board, to be confirmed by the open meeting.

Editor: *B. E. Kesler.*
Associate Editors for a term of One Year: Frank B. Surbey, Ord L. Strayer.

Recommendation approved and elections confirmed by the Conference.

1931. THE BOARD OF PUBLICATION. ***[work and duties defined]*** *see also Trustees, Boards*

1. To have charge of publication business of the church in all its details.
2. To submit their financial needs to the Board of Trustees.
3. To see to carrying out all work heretofore or hereafter assigned to it by Annual Conference.
4. To make report, financial and otherwise, to Annual Conference each year.

1931. *To Annual Conference of 1931*:
The Board of Publication asks authority to fill vacancies that may occur in the Editorial Staff during the year, such appointments to terminate at the next Annual Conference.
B.E. Kesler, Lewis B. Flohr, J.L. Johnson, Glen A. Cripe, Theo. Myers

1948. We, the Goshen Brethren Church, ask General Conference of 1948, through District Conference of District No. 2:

To appoint a committee of three, to investigate the possibility of the Dunkard Brethren Church owning and maintaining its own printing press and report to the next General Conference.

Answer by the District: We ask General Conference to appoint a committee to make the investigation.
Action by the District: Passed to General Conference,
Action by General Conference: Approved and turned over to the Board of Publication for study and report to General Conference of 1949.

1949. Report of Board of Publications Regarding owning and operating our own Printing Plant.
The Board of Publications, authorized by Conference of 1948 to study the advisability of owning, operating and maintaining our own printing plant, reports as follows:

1. We believe the owning and operating of our own printing plant would be ideal.

2. Under present economic conditions, we feel that the expenditure for such a plant would not be advisable at this time.

3. It is the recommendation of the Board that we be empowered to investigate all promising opportunities to obtain our own printing plant, and if justified, to purchase same.

Board of Publications, Paul R. Myers, Secretary.
This report was accepted and approved by the General Conference.

1950. The Publication Board has considered the Printing Press Proposition, but has no progress to report as yet.

1951. Report of Board of Publications on Printing Plant:
After due consideration, we the Board of Publications, in light of the initial cost, maintenance cost, union labor and other factors, deem it inadvisable to attempt to own or operate our own printing plant.
Board of Publications, Paul R. Myers, Secretary.
Report was accepted.

1954. *Report of the Publication Board by the Editor of the Bible Monitor.*
The publishing of the Monitor had been given to a new firm and that the cost of printing would be greater than usual. He also stated that the appearance of the *Monitor* had been changed and that after some troubles were ironed out legibility had been improved. He also reported that the circulation was some larger, especially to non-members.

Action by General Conference—Report accepted with our appreciation.

1960. Vienna Dunkard Brethren Church, 1st District, asks General Conference through District Meeting, 1960, to decide that Item 1, page 3, General Conference Minutes of 1931, defining the duties of the Board of Publications be understood to include custody and distribution of all publications prepared under the direction or permission of General Conference.

Action by the congregations: Passed to District Meeting.
Action by General Conference: Approved.

1960. Vienna Congregation District No. 1, asks General Conference, through 1960 District Meeting, to decide that:

1. The Congregations make quarterly offerings to the Trustee Board, and

2. That the Congregational offerings for the Bible Monitor be changed from a semi-annual basis to a quarterly basis.

Answer: Request granted.
Action by Congregations: Sent to District Meeting.
Action by General Conference: Adopted.

1969. We, the Quinter Congregation of Third District request General Conference of 1969, through District Meeting, that a committee be appointed to investigate the feasibility of purchasing and operating an offset printing plant. This plant would be used for the purpose of printing the Bible Monitor, Torreon Navajo Bulletin, annual and district meeting minutes, programs, and also to expand the printing of tracts.

Answer to District Meeting: Passed to General Conference.
Conference Action: Approved.

This committee be the members of the Publication Board and the Trustee Board.

1970.The Committee appointed by General Conference of 1969 in answer to Query No. 3, "to investigate the feasibility of purchasing and operating an offset printing plant," submits the following:

To purchase all equipment for composing, platemaking and printing, stapling and addressing, seems beyond our financial capability at this time.

Consideration has been given, however, to the possibility of lease or purchase of a used or new typing composer. This would evidently be valuable to assist in preparing material for printing, if convenient arrangements can be made for its use. Printing could then be done in any offset printing plant. Other related information will probably be available by time of Conference.

If there would be any who would want to share in a special way toward such a purpose, it would seem most worthy.

Action by Conference: Approved.

1970. REPORT OF PUBLICATION BOARD:

The supply of new books of the "BRETHREN HYMNAL "has diminished to where it is felt advisable to request General Conference to consider authorization for a reprinting.

Contributions and offerings given to the Publication Board have been greatly appreciated.
Action by Conference: Report approved.

1972. We, the Winterhaven Congregation of the Fourth District feel the need of Evangelism of the lost and strengthening of the converted through the printed Word. Therefore, we ask General Conference, through District Meeting, to provide for publication of new Tracts, republication of older tracts and also the publication of other helpful pamphlets and booklets, all in a neat and attractive format.

Action by District Meeting: Passed to General Conference.
General Conference Action: That we pass this query; the Publication Board be responsible for printing them, after passing the tract examining committee. *(The Tract Examining Committee is the Associate Editors of the Bible Monitor)*. New Tracts shall be printed and advertised in the Bible Monitor.

1974. The Shrewsbury Congregation of the Dunkard Brethren Church asks General Conference, through District Meeting, to consider appointment of a tract committee (of probably three) to serve in conjunction with the Tract Examining Committee, Publication Board and the General Mission Board.

This would be intended to help facilitate printing of tracts previously approved or any newly approved tracts and also aid in distribution and storage of tracts.

Action by Congregation: Passed to District Meeting,
Action by District Meeting: Passed to General Conference,
Query read and discussed. After considerable discussion a motion was made to respectfully return Query.

1974. Publication Board's presentation of the matter of distribution of Bible Outline Books.

Motion to grant the Publication Board a free hand in handling the distribution of the E, S. Young, Bible Outline Books.
Motion passed.

1974. REPORT OF PUBLICATION BOARD *[Excerpt]*

The Congregational offerings and individual contributions are truly worthy of recognition.
Since last General Conference the Church Manual and Church Polity Booklets have been printed and are available.

There has been some very favorable response to the content of the Bible Monitor.
The great task of Editorial work has been faithfully carried on, with accuracy, punctuality and timeliness.

1975. REPORT OF PUBLICATION BOARD [*Excerpt]*

In the later months of 1974, it became necessary to obtain a different printer for the Bible Monitor. Because of heavy volume of their own tract printing, they decided to discontinue our publication. After quite a bit of searching by the members of the Publication Board and some others also, the most suitable price and arrangement were obtained in Ohio by Bro. Johnson who helped arrange a relatively smooth transition.

1976. **Report of Publication Board** *[Excerpt]*

Since the report submitted for last year's conference, there has been a change of Editor for the Bible Monitor due to resignation because of conditions of health. The dedicated service for six years of Bro. Walter Bird was certainly much appreciated.

Cooperatively, the present and previous Editor worked out an excellent transition for the continuing work. Bro. Milton Cook assumed the work well and appreciates the presentation of articles as manuscript for the Bible Monitor and other indications of interest.

There has been progress on "General Conference Minutes in One Volume". It is recommended that this book be printed with durable paper back rather than other hard cover in order to achieve a saving of up to two dollars or more for each book.
Jacob C. Ness, Secretary
Action by General Conference: Report accepted.

1977. Report of Publication Board
The offerings and individual contributions have continued to be very helpful toward expenses of the Board.
Finished during the past year were the Conference Minutes in One Volume, 1927 to 1975.
It is hoped that the latest reprinting of the Polity Booklet will soon be available with all relevant material.
—J. Ness, Sec.

Action by the General Conference: Accepted with the following change. Moved that the two decisions passed at 1976 General Conference be included with the Polity Revision Committees

decisions of 1976 as passed at General Conference to be included in the new reprinting of our Polity Booklet. A motion made to dismiss the Committee for printing Conference Minutes in One Volume with our thanks. The full report was accepted by General Conference.

1988. To be better stewards of our church funds; to help in overcoming the increased cost in postage; to produce a larger and more complete publication and to allow for the possibility of creating a greater outreach in readership through cost cutting:

We, the Quinter Congregation, petition General Conference, through District Meeting, to begin in October of 1988 to publish the BIBLE MONITOR at the first of each month rather than bi-monthly. We firmly believe in the effectiveness of this publication and desire the church to print the highest quality material for distribution. This change should allow for longer and more complete articles and would significantly lighten the work load of our Bible Monitor Editor.

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned

1997. We, the Englewood Congregation, petition General Conference through District Meeting, District No. 2 that due to the increasing cost of printing and mailing of the Bible Monitor and the insufficient contributions received, that the Bible Monitor be published once a month instead of twice a month, and the yearly subscription be increased. This would greatly reduce the financial burden of the Publication Board, and significantly lighten the workload of our Bible Monitor editor.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Passed.

1998. Report of Publication Board [Excerpt]

Edward Johnson term expired; Ronald Marks nominated to serve to 2001.

Special recognition was extended to Brother Edward Johnson for his 45 years of faithful service on the Publication Board. It was noted that this was the longest term that anyone has served on any board in the Dunkard Brethren Church.

2017. Report of the Board of Publication [Excerpt]

We are still in the process of trying to establish an accurate inventory count of all items that are handled by the Publication Board. This is not an easy task since these items are not warehoused in one place. Instead, our inventory resides in many locations, including the homes of Board Members and others, as well as at meeting houses and other storage venues. We are trying to determine which items should be reprinted so they can continue to be available for distribution.

2019. Report of the Board of Publication [Excerpt]

The Board has reproduced a few church forms into digital format. We are seeking direction to expand this process further. Also, a special thanks to our Bible Monitor Editor who faithfully continues to make the monthly publication possible.

Some additional comments were given regarding the digitizing of church documents. The board has received some direction on how to proceed, and reminders that they need to proceed. They

plan to be moving forward to digitize church forms and documents, and have them available for the membership.

2021. Report of the Board of Publication [Excerpt]

At the last Church Conference in Turner, Oregon the Publication Board and the Audio/Visual Committee were given the task to bring back to General Conference the following year, a plan of implementation to make the Church Polity updated, readily accessible, and live in digital format.

Draft Plan of Implementation:

Milton Cook will keep the Microsoft Word version of the Polity up to date and send the PDF version to the Publication Board.

The Publication Board will put the PDF version of the Polity in a cloud-based folder (Google Drive).

When the Polity is put in the folder, all Elders with email will be notified by the Publication Board including a link to the PDF file and an attached copy of the PDF file.

Whenever the digital Polity is updated, all Elders with email will be notified as before *[prior]* to General Conference the following year.

2022. Report of the Board of Publication

The Publication Board is indeed grateful for the continued support, as we endeavor to maintain the important work of sending forth the Gospel message in printed materials. We thank you for your prayerful and financial support. We appreciate, and are thankful to, those that have invested their time and talent in writing articles for publication. Also, a very special thanks to Brother Milton Cook, our faithful editor for 47 years, making possible the monthly publication of the Bible Monitor.

Seeking help for publishing the Bible Monitor
In October, the Bible Monitor will turn 100. Milton Cook has faithfully served as Editor of the Monitor for the last 47 years; nearly half the existence of the Monitor since B.E. Kesler published the first issue in October 1922. However, the time has come that Milton plans to begin stepping down. Therefore, the Publication Board is seeking individuals that might be interested in carrying on the torch to publish the Monitor. While Milton and Marilyn have carried the duties of publishing alone for many years, plans are underway to divide the workload (tentatively Senior Editor, Office Editor and Subscription Manager). The minimum qualifications for the Senior Editor and Office Editor would be that they are a Minister or Elder.

If you think you might be interested in helping to publish the Monitor or want more information, please contact any of the Publication Board members (listed here):

Ken Brock, Chairman
Kevin Funk, Secretary
Bart Hoblit
Marlin Marks, Treasurer
Dennis Myers

Brother Kevin Funk, Secretary

Motion with support to accept as printed. No objection.

2022. We, the Pleasant Ridge Congregation of the Dunkard Brethren Church, petition 2022 General Conference through the Second District to change the job descriptions of Monitor staff from the current four positions (Editor, Assistant Editor and two Associate Editors) to three positions (Senior Editor, Office Editor, and Subscription Manager) as defined below.

The minimum qualifications for the Senior Editor and Office Editor would be that they are a Minister or Elder.

In filling these positions, the Publication Board would choose potential candidates, approach them and inquire of their interest in the position. If the individuals express interest in the position, their name(s) would be submitted to Standing Committee for consideration.

Senior Editor

1. Write and revise monthly "Editorial"
2. Final proofread of monthly issue
3. Encourage potential authors to contribute material
4. Represent Bible Monitor to members and others
5. Participate in Writer's Workshops or similar forums

Office Editor
(Term: 5 years)

1. Receive, read, and evaluate submitted material for content
2. Edit, correct, and rewrite submitted material for correct grammatical form
3. Locate and evaluate selected material when needed
4. Prepare obituaries, marriages, news items for publication
5. Cooperate with Bible Study Board to present Sunday School lessons and other Bible study materials
6. Send completed material to the printer electronically.
7. Check proof of each issue for correctness and approve for printing
8. Keep accurate lists of officials and other information for the annual February issue
9. Be aware of copyright laws and other legal issues when using selected material
10. Save one copy of each month's issue for future binding
11. Shelve the Publication Board's bound set of Bible Monitors
12. Store tracts, polities, and manuals for distribution when requested
13. Send copies of the final proof to electronic subscribers monthly

Subscription Manager

1. Receive new or renewal subscriptions
2. Record money received for subscriptions or donations
3. Keep record of each subscriber's subscription along with current address
4. Inform the printer of new, deleted or changed subscriptions
5. Correct address information when sent by the printer
6. Send money collected, whether personal or corporate, to the Secretary of the Publication Board.
7. Encourage those who send money to make checks payable to the Bible Monitor or the Publication Board

Action by District meeting: Query passed to General Conference
Action by General Conference: After explanation and discussion of the query, a motion with support was made to pass the query. Ballot vote: Yes 47, No 0. Query passed.

2024. We, the Pleasant Ridge Congregation of the Dunkard Brethren Church, petition 2024 General Conference through the Second District to change the job descriptions of Monitor staff from the current three positions (Senior Editor, Office Editor, and Subscription Manager) to two positions (Editor and Assistant Editor).

The duties of the Assistant Editor would be to take on the responsibilities of the Editor if he resigns or is no longer able. The minimum qualifications for the Editor and assistant Editor would be that they are a Minister or Elder.

Term for both positions: 5 years, no term limits

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Action by 2nd District Meeting: Passed
Following an explanation, a motion with support was made to pass the query. A ballot vote resulted as follows: Yes – 46; No – 0. The query passed.

2025. **Report of the Board of Publication** [Excerpt]

Thanks to the faithful and diligent work of the Polity & Manual Review Committee, the revised and updated Polity has been printed and distributed. The committee has also completed its review of the DBC Manual, which will be printed after approval.

1928. **Monitor Staff**
Editor—B.E. Kesler

1931.We, the Quinter Dunkard Brethren Church, ask Annual Conference of 1931, through District Meeting of October, 1930, in District No. 3, to so decide:

That all our editors be appointed by standing committee and approved by Conference the same as all members of our general boards.

Passed to Annual Conference.
Answer by Annual Conference: Passed.

1932. We, the Board of Publications, in order to properly finance our publications, recommend the following:

1. That each congregation give an offering in June and December of each year toward the publication of the Monitor, and that we allow them to send in one subscription for each dollar thus donated, such subscriptions to go to non-members or to members who would otherwise not receive the Monitor. This is not to take the place of, nor interfere with, regular paid subscriptions.

2. Each congregation should have an active Monitor agent to solicit regular paid subscriptions. They ought to do this for the good of the church, without compensation or pay, the congregation paying postage if necessary.

Answer by Annual Meeting: Approved.

1932. **Monitor Staff**
Editor—L.W. Beery

1934. We, the Dunkard Brethren Church of the Walnut Grove Congregation ask Annual Meeting through District Meeting to decide as follows:

> That the names and addresses of all the Elders and Ministers of the brotherhood be printed in the Monitor once each year at the beginning of year, so we can have an opportunity to know all of the ministering brethren. In case of any changes during the year the notice can be published by the party notifying the Monitor.

Answer by District Meeting: Request granted — Presiding Elders are to report to the editor of the Bible Monitor by January 15th of each year.

Passed with its answer to Annual Meeting.
Answer by Annual Meeting: Passed.

1934. Believing it for the best interest of the Church, we the Board of Publication do recommend that the term of office of the editor of the Monitor be for three years instead of one year.

Answer by Annual Meeting: Adopted.

1946. Editorial Policy: Standing Committee recommends that it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning, or reflecting on decisions or position of the church as determined by General Conference, or derogatory thereto. Also, all other material not of proper standard or spiritual value for a church paper.

Action by General Conference: Approved.

1946. Standing Committee also recommends that supervision over the matter to be published in the Monitor be exercised by the Publication Board.
Action by General Conference: Approved.

1946. **Monitor Staff**
Editor—Elder L.W. Beery, time expired 1946. Howard Surbey elected to serve to 1949.

1949. Request by the Board of Publications:

We, the Board of Publications, on the behalf of our Monitor Editor, and to be mutually helpful to him, request that the Elder of each congregation in the Brotherhood, encourage its members to submit manuscripts for publication in the Bible Monitor.

It is the desire of the Board that sufficient material maybe received from within our organization that the necessity of using selected material may be lessened.

We believe that every effort put forth in this work will be richly rewarded and by this means we will be sharing the burdens of our Monitor Editor.

Board of Publications, Paul R. Myers, Secretary.
Action by General Conference: Approved.

1952. For ease and certainty of informing congregations in case of an emergency, sickness, funerals, etc., the Orion Congregation requests General Conference through 1952 District Conference to adopt the following:

That each congregation select an individual who has a telephone and is willing to deliver information to those of that congregation.

That a list of those selected giving name, address and telephone number, be printed in the Feb. 1st Bible Monitor, along with other standing information.

That it be the duly of each presiding Elder to see that this list be kept up to date from year to year.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1956. The Northern Lancaster County Congregation asks General Conference of 1956, through District Meeting, that “Marriages”, like other news items, be printed in the Bible Monitor; further that this be kept brief, strictly names, with address of the married couple and where they intend to locate.

Action by District Meeting: Passed to General Conference.
Answer by General Conference: It was decided that marriages like other news items, be printed in the Bible Monitor, further that they be kept brief.

1958. **REPORT OF BOARD OF PUBLICATION**
The Bd. of Publication reports as follows:

Subscriptions to the Bible Monitor during the past year were about the same number as usual. The total resources derived through paid subscriptions account for only approximately 20% of the cost of publishing and distributing the Bible Monitor.

The actual paid renewals were more this year, than they have been for several years. Plus, the free names, approximately eleven hundred copies are printed each issue and about 50% of the number sent out are going to nonmembers.

At times the Editor finds it necessary to print "selected" items, because of the lack of sufficient manuscripts originating from our own members. The Board takes this means to remind each Elder of their individual responsibility to send in manuscripts.

As usual, it became necessary again this year to draw on the Trustee Board for funds to meet the invoices incurred in publishing our church paper.

Respectfully submitted,
Paul R. Myers, Sec. of Bd. of Publication.
Action by General Conference, Report accepted and approved.

1969. **Monitor Staff**.
Editor—Howard J. Surbey, 1970. Resigned because of illness. Resignation regretfully accepted. Walter Bird nominated to serve to 1970.

1972. We, the Plevna Dunkard Brethren Congregation petition, General Conference through District Meeting of District No. 2: That the term of the Bible Monitor Editor does not exceed five years in succession, due to the strain of the work involved.

Action by District Meeting: Passed to General Conference.
General Conference Action: Respectfully returned.

1975. **Monitor Staff**.
Editor – Walter W. Bird, 1976. Letter of resignation, due to illness was read. This was accepted with a vote of thanks for his past faithful service. Bro. Milton Cook nominated to serve to 1976.

2001. **Monitor Staff**
Recognition was given to Milton Cook for 26 years of continued faithful service as Editor of the Bible Monitor, and to Robert Lehigh for 17 years of service as Assistant Editor.

2022. **Monitor Staff**
Recognition of Milton Cook's 47 years of service as Editor of the Bible Monitor

2023. **Monitor Staff**.
*Senior Editor—Ken Brock, *2027* *Office Editor—Jonathan Skiles—*2028*
**Titles changed to Editor and Assistant Editor in 2024*

Stockholder Meetings (1926, 1928)

MINUTES OF THE ANNUAL STOCKHOLDERS' MEETING

HELD IN THE PLEVNA CHURCH IN DISTRICT OF

SOUTHERN INDIANA, JUNE 23, 1926

Devotional exercises by L. P. Kurtz of Goshen, Ind.

1. Reading of a part of the Charter and By-laws, on the qualifications of stockholders.

2. Minutes of stockholders meeting of 1925 read and approved.

3. Treasurer's report read and approved.

4. By ballot, J. L. Johnson was re-elected as director.

5. A motion to adjourn to meet at the call of the chairman--- passed.

L.I. Moss, Sec'y.

MINUTES OF THE OPEN MEETING OF

THE "BIBLE MONITOR" FAMILY

GREENTOWN, IN

Meeting Opened June 23, 1 P.M., 1926.

1. Devotional exercises by D. P. Koch of Ohio.

2. A general statement of conditions by Bros. B. E. Kessler in opening address.

(a) The purpose of the Monitor movement from the beginning--reform in the church.

(b) Many groups waiting our action. The voluntary, coerced, and the neutral.

(c) Will we be men of the hour?

(d) God will raise up men who will lead his people out.

3. Bro. J. L. Johnson gave a report of conditions in Western Pa., by presenting a paper entitled "Lost Conservatism".

4. Bro. J. F. Britton related some general conditions.

5. Bro. Hamm of Illinois spoke of conditions of scattered members.

6. Bro. B. E. Kesler explained the effect of the present plan of "granting and receiving church letters" passed at the Lincoln Conference, June 16, 1926.

7. Conditions in N. W. Ohio related by L. I. Moss, Clyde J. Miller and D. P. Koch showing the unjust means used by a Committee from the district to depose loyal elders.

8. Bro. Reuben Shroyer of N. E. Ohio told of the Committee work in his congregation which forced the loyal to step out.

9. A good song was sung.

10. Bro. Otis Weimer of Peace Valley Church (Mo.) gave conditions there with the work of the A. M. Com. and the way standing Com. acted upon their report.

11. Bro. J. C. Barcus reported conditions in Iowa.

12. Bro. J. A. Leckrone reported conditions at Anderson, Ind., and the lack of privileges and true fellowship under present conditions.

13. Further explanations by J. L. Johnson.

14. Bro. J. F. Britton gave his ideas of the situation.

15. Bro. D. P. Koch of Ohio read a decision of the District Meeting in N. W. Ohio which was passed for the purpose of coercing our loyal ministers, by not allowing them to preach in the churches of the district.

The discussion thus far being the revealing of present conditions. The discussion now is directed as to whether our powers have been exhausted as to relief from these conditions.

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16. Bro. G. E. Studebaker sees hope by going on with our work of reform as we have been doing.

17. Bro. Reuben Shroyer spoke on waiting too long, and loosing ground.

18. Bro. Clyde Miller spoke of sufficient efforts being made and need of relief.

19. Bro. L. I. Moss appeals for relief.

20. Bro. Otis Weimer spoke on conditions being different in different localities.

21. A motion was made to appoint a Committee to form a plan of action to report next morning.

22. Committee appointed: L. P. Kurtz, Goshen, Ind., S. P. Vandyke of Oregon, Reuben Shroyer of N.E.O., D. P. Koch of N.W.O., L. I. Moss of N.W.O. A closing song and the meeting closed by prayer.
June 24 meeting opened by prayer.

23. Report of Committee: "Because of prevailing conditions in the Church of the Brethren, which have disturbed the minds of many, being brought upon us through departures from the gospel, by omitting the salutation (Rom. 16:16, 1 Cor. 16:20, 2Cor. 13:12, 1 Thess. 5:20-27, 1 Peter 5:14); by anointing persons not members of the body, (Matt.10:8, Acts 14:8-19, Luke 10:9, James 5:14); by affiliating with secret orders.

Matt. 4:22, John 18:20, 2 Cor. 10:4, Matt. 26:52, Gal. 5:19-22; by participation in games, plays, performances and unions that are manifestly sinful. (1 Thess. 5:22, 3 John 3, John 3:19, John 17:15, 1 Peter 2:13-14, Tit. 3:11, Rom. 13-15); by using instruments of music in the house of God (Eph. 5:18-20, Col. 3:16, 1 Chron. 23:5, 2 Chron. 29:27, Ezra 3:10, Amos 6:5); by conforming the rules and hurtful fashions of the world such as the wearing of hats by Christian women, and neckties, gold rings, buttons and bracelets and such like things by either sex, (Rom. 12:2, 1 Peter 1:14, 3:3-5, 1 John 2:15-17, Luke 16:15, 2 Tim. 2:9); and the tendency of the present controlling power of the church to supress the loyal and faithful, instead of helping to remedy these disturbed conditions;

And because of the teachings of the Gospel in Rom. (16:17, 2 Tim. 3:5-7, 2 Thess. 3:6-7, 2 John 8-11, 1 Peter 2:20-25);

Therefore, we, as a part of the loyal and faithful of the present Church of the Brethren see no other remedy for relief then to obey the gospel, and to declare ourselves independent, and to reorganize, and to re-establish the true faith of the gospel amongst us."

(1) We recommend to this meeting the use of the Declaration of Principles from which to work out a platform for a new organization.

(2) We recommend as a church name, "Dunkard Brethren".

(3) We recommend a Committee be appointed to secure a charter for the new organization and the same Committee be authorized to arrange for the transfer of the charter of the "Bible Monitor Publishing Company" to the next stockholders' meeting of the "Bible Monitor Publishing Company".

24. Speeches were made on the report by J. F. Britton, J. L. Johnson, J. A. Leckrone, Clyde Miller, G. E. Studebaker, B. E. Kesler, Reuben Shroyer, David Kintner and John Sleppy.

25. Explanation of report, by L. I. Moss.

26. A motion was made by Brother Clyde Miller to adopt the first and second part of the report. The motion was seconded.

27. Speech in favor of report by Bro. Myers.

28. Bro. Surbey in favor of motion.

29. Motion was passed unanimously.

30. Motion to adjourn to meet at 1 P.M.

Meeting opened at 1 P.M. Prayer by C. H. Erb.

31. First recommendation read and adopted unanimously.

32. No. 2 read and passed unanimously.

33. A motion to adopt No. 3 passed unanimously.

34. A motion to adopt the report as a whole. Passed unanimously.

35. A paper on Church Government was read and explained, amended, and unanimously adopted.

36. The matter of church government placed in hands of a committee to report later.

Committee-L.I. Moss, S. P. Vandyke, L. P. Kurtz, Reuben Shroyer, Clyde Miller.

37. Recommendations for all to be active and work with new zeal, read and passed unanimously.

38. A motion was made and seconded to appoint the present board of the "Bible Monitor Pub. Co." as the Committee to secure a charter for the new organization.

39. Motion passed.

40. The report of Committee to present plan heard.

41. "We recommend the striking out of Section 9 page 2 of the proposed form of church government.

(b) We recommend the changing of Section 4 under church officials, so as to read ministers and deacons are elected by the private vote of the members before a board of officials in the church where they hold their membership, and are installed in office by the elder of the church and an elder or minister appointed by the district elders, upon their promise to respect and enforce the Declaration of Principles and all the methods by which the church seeks to fulfill its mission in the world.

(c) We recommend the adoption of the 1911 decision on the dress question with article 9 omitted.

(d) We recommend the adoption of the Declaration of Principles as a doctrinal standard and a committee be appointed to work out the details necessary to observe and enforce these doctrines and report to the next stockholders meeting.

41. The report of Committee adopted unanimously.

42. Committee appointed: L. I. Moss, Reuben Shroyer, D. P. Koch, B. E. Kesler, Clyde J. Miller

43. The following are the papers referred to under 37 above:

(1) We recommend that bequests and donations for charitable work and church extension be made to the Bible Monitor Publishing Company to be used for the purposes designated.

(2) We also recommend that our ministers be active and earnest, and embrace every opportunity for preaching the gospel in humility and love.

(3) We admonish our members to lives of sanctification and holiness, free from just and unfavorable criticism and to consecration and devotion to the Lord's work and the simple life.

(4) We also admonish our members not to give encouragement nor recognize the unholy and unscriptural things that have caused unrest and division in the church, by taking part in them or supporting them.

(5) We advise that we set up and embrace such activities as will deepen our spiritual life and increase our influences for good.

(6) We also advise loyal members who are isolated, to collect in communities where it can be done, so that fellowship and communion may be had until more desirable conditions may be had, or become workers for Christ and the church where they are.

(7) We favor Sunday schools, prayer meetings, series of meetings, the family alter, an organized system of missions both hom and foreign and special training therefore.

(8) We favor Christian and secular education and all Christian activities in keeping with the gospel.

(9) We favor conducting religious services in harmony with the simplicity of the gospel, free from drama and other performances whose chief purposes are to entertain, and the making of God's house a house of prayer where festivals, plays and suppers are prohibited.

(10) We have taken this step deliberately. We do not expect large numbers to follow. Indeed we suspect the number to be small. God's minorities were never large. Majorities are often wrong. Minorities are sometimes right, especially when changes from former restrictive customs to modern liberalism are made. We commend our course to all lovers of truth and fidelity to Christ, conscious of the fact that God knows our hearts and the motives from which we act.

44. Meeting closed with song and prayer.

L. I. Moss, Sec'y.

1928. The Conference decided to incorporate the Minutes of the Bible Monitor Publishing Company into the Minutes of the Conference.

MINUTES OF A REGULAR MEETING OF THE STOCK-HOLDERS OF THE BIBLE MONITOR PUBLISHING COMPANY.

The regular meeting of the Stockholders was held at the office of the Corporation, at the Camp Meeting Grounds, seven miles west of Goshen, Indiana, on the 6th day of June, 1928, at 10 o'clock in the forenoon. The meeting was called to order by B. E. Kesler, the President of the Company. L. I. Moss, the Secretary, kept the records of the meeting. There were 27 stockholders present in person and 52 represented by proxy.

The Secretary presented a copy of notice of the meeting, together with affidavits as to mailing and publishing thereof, and the proxy aforesaid, all of which were ordered filed.

The Secretary read to the meeting the minutes of a Special Meeting of the Board of Directors, held on the first day of May, 1928, at one o'clock, p.m., at which meeting it was declared advisable that this Company be dissolved.

The following resolutions were offered: Resolved that the proposal of the Board of Directors that this Corporation be dissolved, be and the same is hereby adopted and approved.

All the Stockholders having voted, the Chairman reported that one hundred fifty-one (151) shares of common stock had been voted in favor of said dissolution, and no shares of common stock had been voted against it.

Said vote representing more than two-thirds of the stock entitled to vote, the Chairman hereupon declared the motion carried, and the stockholders present in person or by proxy signed His consent to such dissolution.

L. I. MOSS, Secretary

The Conference, in behalf of the Dunkard Brethren Church accepted as our official Church Organ, the publication called the "Bible Monitor", which was turned over by the Bible Monitor Publishing Company.

The Conference, in behalf of the Dunkard Brethren Church assumes and takes charge of all the business and interest of the Bible Monitor Publishing Company.

The Conference expressed its heart-felt thanks and appreciation to all the faithful ones who made the Bible Monitor possible.

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1941. We, the Plevna Dunkard Brethren Church ask Annual Conference, through District Conference to approve of brethren, sisters, and widows drawing old age pensions and widow's pensions.

Answer by District Conference: We pass the paper with the following answer to General Conference: we ask General Conference to provide a fund and a plan to take care of the financial needs of our aged people so that no more of them need apply to the government for pension.

Action by General Conference: General Conference approves the acceptance of old age pensions or similar public relief from the government.

1942. We, the Goshen Church, ask General Conference through District Conference No. 2, to consider the advisability of building or securing a house to provide a home for the aged and orphans who need such accommodations.

Answer by District Conference: We approve the request of the Goshen Church and ask General Conference for its consideration.

Answer by General Conference: Passed. A committee of three was appointed to study the matter and report at the next Conference. Committee: B. E. Kessler, Roscoe Reed, and Theo. Myers.

1944. We, the Vienna Congregation, First District, ask District Meeting of 1944 to ask General Conference to appoint a committee of three to study and report to next General Conference the possibility, suitability, and means of our engaging in relief and reconstruction work after the war.

Answer: Request granted. Passed to District Meeting.
Answer by District Meeting: Request granted. Passed to General Conference.
Action by General Conference: Passed.
Committee—Kyle Reed, D, W. Hostetler, Ord. L. Strayer.

1944. Report of Comm, on Home for the Aged and Orphans (*1942 G. C. Minutes No. 16*).

A verbal report was given by this Committee stating that they had investigated the matter and found it not advisable as a brotherhood project because of Government regulations.

Action by General Conference: Report Accepted.

1946. *Relief and Reconstruction*: We the Committee appointed at the 1944 General Conference to study and report to General Conference as to the possibility, suitability, and means of our engaging in relief and reconstruction work after the war, have attempted to study this question from all angles, and as a result of our investigation, make certain recommendations: In making these recommendations the following facts have been taken into consideration by your committee:

1. The need is immediate and urgent. Newspaper accounts of suffering and distress have not been overdrawn. Malnutrition, exposure, lack of shelter, and pestilence are the rule rather than the exception.

2. Our volume of help would not be sufficient to justify the establishment of an organization

which would duplicate the work of units already on the field and function in an acceptable manner. It is also doubtful if we could establish evidence of financial and other responsibility in order to be separately accredited with the authority and obtain permission and passports.

3. We need to consider our own economy. We still have our own Civilian Service program to consider and the further needs of this program cannot be predicted owing to the possibilities of Congressional action on the question of future conscription.

4. Notwithstanding items numbered 2 and 3 above, an approved outlet should be provided our membership through which our individual or collective gifts might be forwarded. We believe that it is better to forward our donations in a manner which denotes union of sentiment than to declare nondefinite policy and have gifts moving through promiscuous channels.

We therefore recommend:

1. That the Dunkard Brethren Church reaffirm its determination to accept the Christ-given responsibility to alleviate the suffering of God's under-privileged children.

2. That it be the declared policy of this Conference to encourage and approve gifts of money, clothing, bedding and transportable foodstuffs to those who are in need, that such donations be prepared immediately and continued to the limit of our means until such a time as the needy people have had opportunity to rehabilitate themselves.

3. That our donations be forwarded through the medium of the Mennonite Central Committee, which organization has agreed to accept responsibility for distribution of our gifts.

D. W. Hostetler, Kyle T. Reed, Ord L. Strayer, Committee.
Action by General Conference: Report Accepted.

1948. It was decided that the Sunday School offering of $109.17 be sent to Brother and Sister Kyle Reed, who are engaged in relief work in China.

1949. We the 3rd District assembled in District Meeting at Kansas City, Mo., Oct. 11, 1948, ask General Conference that an Old Folks home be established and maintained centrally located in the Brotherhood.

Answer by District Meeting: We so decide that an Old Folks home be established.
Action by General Conference: It was decided to appoint a committee of three to investigate and to formulate a plan for an Old Folks Home and to report to next General Conference.

Committee: Elder Harry Andrews, Elder L. B. Flohr, Elder W. S. Reed.

1950. Report of the Committee on Old Folks Home.

We, the Committee appointed by General Conference,1949, on the query asking for the establishment of an Old Folks Home, Minutes of 1949, page 4, item 12, submit the following to General Conference, 1950:

1. Although the Scriptural injunction as to the care of old people is as much of an obligation now as when uttered (I. Tim. 5:4), we believe there is a real need of a Home for both old and young. We are of the opinion that such an institution can and should be established and supported.

2. We recommend the establishment of a "Goodwill Home" for both old and young, funds to be supplied by the Trustee Board and the General Mission Board in equal amounts for that purpose. Voluntary donations, gifts, bequests, and the like, from individuals, congregations and districts, might be authorized for maintenance.

3. The general oversight, or management and operation should be vested in the Trustee Board, or the General Mission Board, as General Conference may decide; the local management and operation of the institution to be worked out by the controlling board, according to the laws and requirements of the state in which located, and such other attendant circumstances and conditions as may be involved.

4. General Conference should see that a study of such institutions is made, either by the board to which oversight is assigned, or otherwise, to gather information on operational matters, problems likely to be met, etc.

5. Sufficient acreage of land for maintaining a food supply, etc., should be the aim, and this would afford opportunity for useful training for the growing inmates.

Respectfully submitted,
Lewis B. Flohr, W. S. Reed, Harry Andrews.

Action by General Conference:
Section one and two were considered together and approved. Providing care for others than old folks is deferred until General Conference approves going ahead with that phase of the work.

Section three was amended and passed as follows:

The general oversight, or management and operation should be vested in the Trustee Board together with three members of the General Mission Board, chosen by the General Mission Board. The local management and operation of the institution to be worked out by the controlling Board, according to the laws and requirements of the state in which located, and such other attendant circumstances and condition as may be involved.

Section four passed. A study shall be made by the Oversight Board.

Section five was accepted, to be placed in the hands of the oversight board named in paragraph three.

1951. Report of the Committee of 1950 for the establishing of an Old Folks Home:

We, the committee appointed by General Conference of 1950 for the establishing of an Old Folks Home, submit the following:

In our investigation, it appears to us that because of high cost of material, labor, etc., and to meet State requirements, would be too great an expense to build at this time. Therefore, we have appealed to the Elders of District No. 2 and 3 asking them through the congregations to cooperate in finding a building that would be suitable for such a home.

Thus far we have not succeeded in finding such a place.

(Signed) W. S. Reed, Chairman., David F. Ebling, Secretary,
Report accepted with the committee retained.

A question by the board:

We, the board for the establishing of an Old Folks Home, desire to know as to whether we are supposed to purchase a building and convert same to a home if in our judgment, the price is reasonable, without first presenting to Conference for approval.

(Signed) W. S. Reed, Chairman., David F. Ebling, Sec.
It was decided to give the board the authority asked in their question.

1952. **Report of Home Board**:

The Home Board has little to report at this time. Will make a more detailed report at General Conference.

It was decided that this report would be considered later along with new business on the same question.

1952. Because of the great burden on our Brotherhood of establishing, supporting and managing a home for our aged members and because many eligible members probably would not use a centrally located home due to distance, travel expense, separation, etc., and providing that no purchase for such a home has been made by the time of General Conference of 1952;

The Midway Congregation of the Dunkard Brethren Church petitions General Conference of 1952, through District Meeting of District No. 2, to reconsider the question of establishing a home as planned, and delegate the Committee now on that work or a new committee to arrange for money from that fund to be used to support such members in their own localities. In cases where the home congregations of such members are financially unable to support them, themselves.

Action by District Meeting: Passed to General Conference.

The above question was placed in the hands of the Trustee Board for study and later reported as follows:

1. Each District shall cooperate with its local congregations in finding suitable places, and in securing necessary help to comfortably care for aged members.

2. The Trustee Board shall investigate all old aged cases referred to them for financial aid; if found in need of help, they shall supply all funds necessary that are not available from other sources.

3. Upon the approval of No. 1 and 2 all former decisions relative to a "Good Will Home" are hereby repealed.

Signed - Lawrence Kreider, A. G. Fahnestock, David Ebling
Action by General Conference: Report accepted.

1954. Vienna Congregation, First District, requests General Conference 1954, through District meeting to appoint a committee of five whose responsibility it shall be to establish and encourage a plan whereby the Dunkard Brethren may participate in relief and reconstruction activities or other means of alleviating human suffering at home and abroad. The committee shall

be appointed, originally; for five, four, three, two, and one-year terms and thereafter, appointments shall be for terms of five years each. The committee shall administer the funds placed at its disposal in the most efficient manner possible.

Answer by Congregation: Request granted, plans to be approved by General Conference. By order of the Church.
Action by District Meeting: Passed to General Conference.
Action by General Conference:

We approve the appointment of the Committee, Repeal the decision of General Conference at Dallas Center (page 17, No. 25, Minutes of 1946), and authorize the use of mediums of relief as seem most feasible and available. The Committee is authorized to proceed with relief work at once as in their judgment is best.

This does not affect the present administrations of relief to the aged by the Trustee Board.
The nominations by the Standing Committee for the new Relief Board was approved as follows:

O.L. Strayer, Kyle Reed, Ezra Beery, Newton Jamison, Paul Byfield

1955. Report of the Relief Board

The Relief Board originated at General Conference, 1954 and was authorized to proceed with relief work at once as in their judgment is best." (Page 14, General Conference Minutes, 1954) The Conference offering of $504.90 was given to the Board to start its work. The Financial report of the Board appears elsewhere in these minutes.

Previous to this meeting, the Board was hampered by the fact that its members were located at substantial distances from each other. At the 1954 Conference, little was accomplished beyond organization and discussion in a very general way. Sentiment was created, however, through correspondence between the members and the Board feels that real progress has been made during its frequent meetings at this Conference.

The present plan of action calls for the establishment of "Assistance Projects", so called because of the lack of a term more suitable, to be instituted by the various congregations. To the limit of its resources, these projects will be supported from its treasury as they are presented to and accepted by the Board. Two projects are already started, one at Dallas Center and one at Modesto. At least one other project is under consideration and we are confident that others will be started as the work becomes known. In these projects the sisters have a definite place in the gathering, repairing and cleaning of clothing.

The present plan of the Board is to allot 70% of its funds to domestic needs. Of the remaining 30% it is planned to apply half to foreign aid and to keep half as an emergency fund to take care of unexpected calls between conferences.

A goal of one dollar per member per month has been set for gifts to this work. This will probably be greater than some of our members can give but we feel that there are many more who are able to give much more liberally. It is estimated that this plan should supply $10,000 per year for this work if the membership will co-operate. The prayers and the contribution of all of the members are earnestly needed and requested to the end that we may alleviate human suffering. The possibilities for acceptable service are without limit.

Respectfully Submitted, O. L. Strayer, Chairman
Report Approved.
Moved that this Conference authorize this committee to solicit its necessary funds.

1957. Report of the Relief Board *[Excerpt]*

Most of the work done the past year has centered around two projects. One project has been the work with the Navajo Mission at Torreon and the other has been the work of the Dallas Center Assistance Committee. The contribution to foreign relief the past year has been through the Mennonite Central Committee for work in Formosa and Korea.

The work with the Navajos has been increasing gradually since the beginning of the work in August 1956. Much of the work is the providing of transportation for the sick to the hospital. An appeal was made in April, to the brotherhood, for funds for purchasing a station wagon to meet this need. An International heavy-duty station wagon has been ordered. In addition to providing this vehicle for the work at Torreon, the Relief Board decided during General Conference of 1957 to provide at least $25. per month to the Mission for a part of the operation expenses of this vehicle. Other work at the Mission has been the distribution of clothing, soap, food and providing laundry facilities for the Navajo.

Working closely with the Polk County welfare department, the Dallas Center Assistance Committee, at the present time, is assisting 6 families with thirty-eight children.

1960. After careful study of the work of the Trustee Board in its relationship to the general brotherhood, we feel that we have some work that rightfully does not belong to us.

We, the Trustee Board, therefore ask General Conference of 1960 to transfer the work of caring for the aged to the Relief Board. (See minutes of General Conference, Item No. 21, 1952).

Chairman, Dale Jamison, Secretary, Vern Hostetler, Treasurer, David F. Ebling.
Action by General Conference: Approved. *[see also Trustees, Boards]*

1960. Vienna Dunkard Brethren Church, First District, asks General Conference through District Meeting, 1960, to give effect to the directive numbered (1) in answer to the query from the Midway Congregation, Second District Query No, 6 page 9, General Conference Minutes of 1952, (Item No.21) in the following manner:

a. That a fund be established and maintained in each District, to be kept by the District Treasurer, separate and apart from other District funds to provide for the needs of the indigent of the Districts in cases in which they cannot be cared for by individuals, or by the local congregation.

b. That this fund shall be administered by a Committee to be appointed by each District. The District Treasurer shall be an ex-officio member of this Committee.

c. A report of the activities of the Committee and the financial condition of the funds is to be made to each District Meeting, or upon request from the District Elders.

d. That Item No. 2 of the above decision be repealed. Where funds in the hands of the District Treasurer for the needs of the indigent are not sufficient, the District shall call upon the General Relief Board of the Brotherhood for such additional funds as may within the judgment of that Board be available for that purpose.

Action by the Congregation: Passed to District Meeting.
Action by District Meeting: Sent to General Conference as presented with the exception that item "d", above was amended to read as follows:

That Item 2 of the above decision be repealed. Where funds in the hands of the District Treasurer for the needs of the indigent are not sufficient, the District shall call upon the General Relief Board of the Brotherhood for such additional funds with the provision that the "needs of the indigent" referred to in item "a" above shall have first claim on the funds of the Relief Board.

Action by General Conference: Respectfully returned.

1961. The General Relief Board request General Conference, 1961, to authorize the congregations of the Brotherhood to lift an offering each quarter for the support of the Relief Board work.
Passed.

1962. The Cloverleaf Congregation, District No. 3, ask General Conference through District Conference of 1961 that any relief work done by the Dunkard Brethren Church, its boards or members, be done in the name of the Dunkard Brethren Church, Inc. instead of through the name of another organization.

Motion was made with second that the query be amended by striking out the words "its boards or its members."

The query with its amendment was passed by ballot vote and passed to General Conference.
Action by General Conference: Respectfully returned.

1973. We, the Newberg Congregation, petition General Conference, through District Meeting to expand the authority of the Relief Board to use Relief Board funds where feasible in a disaster area such as fire, flood, earthquake. Also, to notify the different congregations to send volunteer help and to raise more funds to meet the emergency. If possible, we should give Bibles, tracts or set up a temporary mission.

Passed by District Meeting to General Conference.
Action by General Conference: Respectfully returned as covered in former Minutes.

1974. Request for help to be given to the Mount Hope, Dunkard Brethren Church Home of District No. 1. Unanimous consent of the delegate body was gained to present this item of business.

Motion that General Conference approve that each Congregation of the Brotherhood be asked to receive a freewill offering for the Emergency Fund at Mount Hope.
Motion passed.

2015. Report of the General Relief Board [Excerpt]

Most of the focus of the General Relief Board has been in assisting the Civilian Service Board in preparation for the CASP project in North Carolina. We thank God for opening the door and providing volunteers and staff for this project. We were very pleased with how this pilot project carne together and want to thank all who were involved in making it a success.

It has been a blessing to see the financial support from not only the congregational level but also from many individuals who have given to help cover the costs of this project. Thank you for your generous support and may God bless you as only He can. We continue to ask for your prayers as we make decisions in the future.

Services, Conduct of

To the Annual Conference of the Dunkard Brethren Church, through the District Meeting at Plevna, Indiana:

1928. Whereas, the singing of quartets, duets, and solos are worldly practices, and have a tendency to destroy unity and simplicity; therefore, we, the Coon River Church, Panora, Iowa request that congregational singing only be used in our public services.

1928. We, the Dallas Center Church, ask Annual Meeting through District Meeting that, inasmuch as there are objections to departing from congregational singing at church services; and inasmuch as solos, duets, quartets, and suchlike music is leading from congregational singing and to worldliness, we ask Annual Meeting of 1928 not to allow such song service at religious meetings.

Motion passed by District Meeting to consider queries, both from Coon River Church and Dallas Center Church, at same time.

Answer by District Meeting to both queries: We decide that Section 1, page 30, of Church Polity, be amended so as to read:

> Services are conducted in a reverential manner, consisting of congregational singing only, preaching, prayer, the kneeling posture being observed, and the Lord's Prayer being used in opening and closing.

Answer: We adopt the answer of the District Meeting.

1930. We. the Quinter Church, assembled in council, ask A. M. through D. M.:

1. That special programs such as Thanksgiving, Christmas, etc., be not approved or permitted by the church.

Passed to A. M.
Answer: Passed.

1935. We, the Walnut Grove congregation petition Annual Meeting, through District Meeting, to so decide that we as a Dunkard Brethren Church so not ask members of the other denominations to take part in our services. This will not debar any one from taking part in funeral services when requested by friends.

Answer by District Meeting: The Dunkard Brethren shall not ask or invite any member or officials of other denominations to lead in prayer, teach or preach at our services.
Passed to Annual Meeting.
Answer by Annual meeting: Decided that we pass paper with its answer.

1940. The Goshen Church asks General Conference through District Conference that the following be placed in the Polity: Christian women have the right to take part in conducting religious services when done in becoming reverence and humility. *(Rom. 16:1; Phil. 4:3; Acts 1:13-14; Acts 2:17-18; Acts 21:8-9; I Cor. 11:5, 14:4, 31.)*

Answer by District Conference: We pass the paper to General Conference.

This paper was ruled out on a point of order because no proper answer was forthcoming from the District.

1942. In order to promote peace and union in the churches, individually and collectively, the Midway Dunkard Brethren Church petitions General Conference through District Conference to give a more definite ruling concerning the sister's functions in the Church and Sunday School services. The need for such a ruling is proved by the varied interpretations given and practiced by our Elders. *Rom. 14:19; Phil. 2:2.*

Answer by District Conference: Since this District as well as the local church from which this paper has come, is troubled with this question, we decide that General Conference should consider and give the needed answer.

Action by General Conference: It was decided that this question is sufficiently covered in the Polity Booklet. Art. 8, Sec. 4, page 14.

1956. We, the Mechanicsburg Congregation, petition General Conference of 1956, through District Meeting, that in our Church Polity, page 26, par. 3, be amended to omit "lead in prayer" and insert after "at our services" (4th line), the following,

> "Only the most conservative of the Church of the Brethren or the German Baptist Brethren may be asked to lead in prayer."

Action by District Meeting: We pass the paper with the last quotation reading "Only the conservative of the Church of the Brethren or the German Baptist Brethren may be asked to lead in prayer."
Answer by General Conference: It was decided to respectfully return paper.

1981. As there is quite a variation in the way our weddings are held, we, the Bethel Congregation, ask General Conference, through District Meeting, District No. 1, to pass the following standard of procedure for weddings.
1. Bride, Bridegroom, Attendants and Ministers take their places before services begin.
2. No more than one attendant for the bride and one attendant for the groom.
3. Dress should be according to Church standards.
4. Floor length dresses and flowers are modern and worldly; therefore, they should not be permitted.
5. Congregational singing only.

Action of District Meeting: Passed to General Conference.
The answer of General Conference:
Weddings shall be conducted in such a manner that the principals of simplicity, humility, and sobriety are not violated; keeping in mind that a wedding is a spiritual event, not merely social in nature.

1986. We, The Lititz Congregation of District No. 1, petition General Conference through District Meeting, to forbid organized meetings of any kind outside of our normal pattern of worship, so as to:
1. Hinder disunity of the Body.
2. Hinder the chance of unqualified leaders and teachers bringing in strange doctrine.
3. Hinder the chance of a trend which would eventually bring impairment instead of improvement.
4. To reinforce Chapter 7 Art. 11 in Church Manual which states: *Organized Classes lead to harmful practices and therefore should not be tolerated.*

Action by District Meeting: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

1987. We the Pleasant Home Congregation petition General Conference through District Meeting to change Paragraph No. 3 (pg. 36) of the Polity Booklet [1980] under 'Conducting Services'

Officials or members of other denominations shall not be asked or invited to lead in prayer, teach or preach at our services. This does not debar others from taking part in funeral services when requested by the friends. [Editor insertion]

to read as follows:

Officials or members of other denominations of similar faith and practice may be called upon to assist, except in preaching and communion, at our services under the direction of the local official body."

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.

1989. We, the Shrewsbury Congregation petition General Conference through District Meeting, First District, that we as the Dunkard Brethren Church reinforce our standard to continue the use of the *King James Version* of the Bible, according to our 1951, 1952, and 1953 General Conference Minutes, in our services and assembling together in order not to invite confusion by the use of other versions, and have this statement placed into our church polity.

Action by District Conference: Passed to General Conference.
Action by General Conference: The query was respectfully returned.

1995. We, the Pleasant Home congregation of the Dunkard Brethren Church, petition General Conference through Fourth District meeting, to amend the Church polity [1993], Article 7(Page 9),

The use of instruments of music in the house of God, and in worship, is in violation of Scripture and out of harmony with the Scripture on the subject of praise and worship. (Eph. 5:19; I Cor. 14:15; Col. 3:16.) [Editor Insertion]

to read as follows:

Sec 7: Instrumental music or accompaniment will not be used in the house of God. In keeping with our Anabaptist tradition and the apparent New Testament pattern of worship, we encourage the use and development of acapella singing in our congregational worship. (Eph. 5:19; I Cor. 14:15; Col. 3:16)

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed

2002. We, the Shrewsbury congregation, humbly petition Gener.al Conference through District Meeting of the First District, that we change the wording of the Dunkard Brethren Church Polity under the general heading of "Methods and Government of the Dunkard Brethren Church-Conducting Services," paragraph 3, (page 35 in the 1993 edition) from:

"Officials or members of other denominations of similar faith and practice may be called upon to assist, except in preaching and communion, at our services under the direction of the local official body. This does not debar others from taking part in funeral services when requested by the friends."

to:

"Officials or members of other denominations of similar faith and practice may be called upon to participate, except in communion, at our services under the direction of the local official body. This does not debar others from taking part in funeral services when requested by the friends."

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended, query failed by ballot vote after being determined doctrinal.

2004. We, the Shrewsbury Congregation, humbly petition General Conference through the District Meeting of the First District, that the wording of the Dunkard Brethren Polity, under the general heading of "Methods and Government of the Dunkard Brethren Church - Conducting Services," paragraph 3 (page 35 in the 1993 edition) be changed from:

"Officials or members of other denominations of similar faith and practice may be called upon to assist, except in preaching and communion, at our services under the direction of the local official body. This does not debar others from taking part in funeral services when requested by the friends.

to:

"Officials or members from churches of similar faith and practice may be called upon to assist at our services, except in communion, under the direction of the local official body, with the presiding elder. This does not prevent others from taking part in funeral services when requested by the friends."

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

2014. We, the Chambersburg Congregation, petition General Conference, through District Meeting of the First district, to change Church Polity, page 40 of the 2009 edition, Conducting Services section, Item number two (2):

Special programs such as Thanksgiving, Christmas, etc. are not approved or permitted by the church. [Editor Insertion]

to read as follows:

Special services such as Thanksgiving, Christmas, Missions Presentations, etc., are permitted only as they are in agreement with Church Polity and are approved by the majority of the official body of the congregation.

Action by District Meeting: Passed to General Conference.
Action by General Conference: As amended and passed.

2017. We, the Pleasant Home Congregation of the Dunkard Brethren Church, petition the General Conference through the Fourth District, to change the wording of the Polity, Page 40, under "Conducting Services," Item l, which currently reads:

"*1. Services are conducted in a reverential manner, consisting of congregational singing only, prayer, preaching, singing, and prayer while kneeling. The Lord's Prayer being used in opening and closing*."

To:

l. Our worship services are conducted in a reverential manner, consisting of preaching, prayer while predominately kneeling, and congregational singing only. Use of the Lord's Prayer is encouraged, as it is an appropriate and simple seeking of God's will and blessing.

Action by District Meeting: As amended and passed to General Conference.
Action by General Conference: Passed by ballot vote *after adding the word predominately before kneeling.*

2019. We, the Dallas Center Congregation of the Dunkard Brethren Church, petition General Conference through Third District to change the following wording of the polity on page 40, under the heading, "Conducting Services" [*the numbering is from the eighth edition of the Church Polity printed in 2009; the wording is as revised by General Conference 2017*].

Current Wording:
#1 Our worship services are conducted in a reverential manner, consisting of preaching, prayer while kneeling, and congregational singing only. Use of the Lord's Prayer is encouraged, as it is an appropriate and simple seeking of God's will and blessing.

Proposed Wording:

#1 Our worship services are conducted in a reverential manner, consisting of preaching, prayer *while* predominately kneeling, and congregational singing. Use of the Lord's Prayer is encouraged, as it is an appropriate and simple seeking of God's will and blessing.

#2 When services and programs, other than regularly scheduled worship services, such as weddings, school programs, Thanksgiving and Christmas services, Vacation Bible Schools, etc. use the church property, they are conducted in a manner consistent with our beliefs. These services and programs are not held to the format outlined in item #1, and are left to the discretion of the local congregation.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Answered and Passed.

Sexual Abuse – Guidelines

2022. We, the West Fulton Congregation of the Dunkard Brethren Church humbly petition General Conference 2022 through second district meeting to establish a Crisis Intervention Committee. The reason for this committee is to have a central place where any and all reports of sexual misconduct or suspicion is gathered. This way, various isolated reports from across the country will be combined and noticed. This committee would compile smaller concerns to recognize a pattern of reports. A pattern would result in reasonable suspicion that would need acted upon. Anyone would be able to report to this committee in confidentiality.

The responsibilities of this committee are to:

- Receive reports of sexual misconduct & concerns, and compile results of these reports.
- Take action when deemed necessary by reasonable suspicion or definite cases, by reporting to the authority. That authority may be the officials of the local church, the local government authorities, and/or the District Discipline Committee.
- Follow up on the outcome to make sure corrective action has been taken.

The Crisis Intervention Committee will be comprised of five members – one deacon from each district and one at large member. The committee will choose one member to be a chairman who will do training on corrective action.

The members of the committee would be chosen at the respective district meeting. The term of each member will be four years. The initial board will be voted for during the 2023 District meetings. District 1 member will have an initial 1-year term. District 2 member will have an initial 2-year term. District 3 member will have an initial 3-year term. District 4 member will have an initial 4-year term.

The fifth at large member would be chosen by Standing Committee. The at large member would have a 5-year term.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. I Thessalonians 5:14

Action by congregation: passed to District Meeting by unanimous vote.

Action by District meeting: Query passed to General Conference.

Action by General Conference: Explanation was given by the congregation presenting the query, followed by significant and passionate discussion. A motion with support was made to take action on this query during this meeting.

> *Details from Item 71 of 2022 Standing Committee Minutes were given including a plan to select one Elder and one Minister or Deacon (along with their wives) from each district to be on the Sexual Awareness Task Force to put together a plan of action for submittal to Leadership Conference 2022. Members elected by Standing Committee were given.*

A motion with support was made to respectfully return the query and to *note in the Minutes of General Conference 2022 that a task force is in place to establish a vehicle for caring for sexual abuse situations.* Additionally, the recommendations of the task force that will be presented at Leadership Conference 2022 will be disseminated to the districts by January 1, 2023.

No objection.

2024. *(As amended by 3rd District Conference)* We, the Juniper Hills Congregation of the Dunkard Brethren Church in conjunction with the Sexual Abuse Awareness Taskforce, respectfully petition General Conference through the 3rd District to adopt a procedure for directing the Church's response in the cases of sexual abuse.

The Dunkard Brethren Church needs to establish a formal response for cases of sexual abuse perpetrated by its members. This response needs to meet the current legal requirements, protect the victim(s), and apply consistent discipline and accountability across the brotherhood.

We believe a formalized plan will improve the Church's acute response, add structure for accountability, and will serve to deter and prevent abuse.

1. We request the following procedures be adopted in the Dunkard Brethren Church Manual, *Chapter 6 – Rules in Cases of Offenses* after Item #10 and preceding the *Church Trials* section:

Procedure for Responding to Sexual Abuse

Definition of "Sexual Abuse" for the purpose of this policy: Sexual abuse is sexual contact that involves an adult and an individual under the age of 16 years old.

Acute Sexual Abuse

- All members of the Dunkard Brethren Church shall see themselves as protectors of the vulnerable and abused. Members are to take immediate action, coupled with prayer, to report suspected abuse to local church officials and local authorities.
- Mandatory reporters (ex. elders, ministers, deacons, or teachers) shall call 911 (or the appropriate agency) to report the incident.
- The reporter will document their action using the Abuse Response Protocol form (this document can be found in the manual *A Biblical Response to Sexual Abuse*).
- Any church member criminally charged with sexual abuse shall be placed on probation (considered to be a member **not** in good standing) by the church pending the outcome of the legal process.
- During the investigation, the accused shall be removed from all church responsibilities and shall not be allowed to commune.
- Should the accusations be confirmed to be correct (by confession or conviction), the accused shall be removed from membership.
- If membership is later reinstated, any person who has been convicted of, or has confessed to, sexual abuse of a minor shall be prohibited from all participation in children's ministry and shall not be eligible to hold any official position (deacon, minister, or elder).
- Since a hallmark of true repentance is being willing to let go of self-preservation, an Offender Covenant shall be established between the Church and the offender. A copy of this agreement shall be forwarded to the Standing Committee and implemented by the offender's congregation. (the Offender Covenant can be found in the manual *A Biblical Response to Sexual Abuse*).
- If a member has a history of committing sexual abuse and moves to another congregation, a report of the nature of the crimes and actions taken shall be forwarded to the receiving congregation's local officials and presiding elder.
- If a member has a history of committing sexual abuse and moves to another church, assembly, or congregation, a report of the nature of the crimes and actions taken shall be forwarded to the leadership of the receiving church, assembly, or congregation.

Confession of Sexual Abuse – Without Conviction

Sexual abuse may not be revealed for many years, well past the legal statute of limitations.

- Any church member who is accused of sexual abuse and confesses to the accusations but has never been convicted may be removed from membership if deemed appropriate.
- Any person who confesses to sexual abuse of a minor shall be prohibited from all participation in children's ministry. They shall not be eligible to hold any official position (deacon, minister, or elder), if they were a professing believer at the time of the abuse.
- Also, an Offender Covenant shall be established between the Church and the offender. A copy of this agreement shall be forwarded to the Standing Committee.

Accused of Sexual Abuse – Without Confession or Conviction

Victims of sexual abuse may not want to report acutely for many different reasons. The accusations may come to light after the statute of limitations has passed.

- The local church officials shall appoint a committee to investigate the sexual abuse of any church member who denies accusations of sexual abuse and has not been convicted of these crimes. This investigation shall not interfere with or replace the local authorities' investigation. Individuals with a history of sexual abuse, or of failing to properly handle reports of sexual abuse, are not permitted to serve on such committees. The local committee shall forward a report of their investigation to Standing Committee.
- If the investigation confirms the accusations of sexual abuse, the accused shall be removed from membership in the Dunkard Brethren Church and permitted to attend church services and church activities only after signing an Offender Covenant. Also, a report of the findings shall be given to local authorities, local congregation, District elders, and Standing Committee.
- If the person later confesses to sexual abuse, repents, receives licensed, clinical counseling, and then desires membership to be reinstated, the requirement of an Offender Covenant shall remain in effect. A copy of this agreement shall be forwarded to the Standing Committee.
- If membership is later reinstated, any person who confesses to sexual abuse of a minor shall be prohibited from all participation in children's ministry. They shall not be eligible to hold any official position (deacon, minister, or elder), if they were a professing believer at the time of the abuse.

Care of the Victim

- **If the victim is in immediate danger or requires immediate medical attention, call 911 first.**
- Create a care and protection plan with the victim when appropriate (please review the manual *A Biblical Response to Sexual Abuse* for resources on the care of sexual abuse victims).
- Ensure the victim receives the counseling and care needed.
- A report of the plan for care shall be forwarded to Standing Committee.

General Guidelines

- Church officials and members of a congregation shall refrain from testifying on behalf of the accused except when subpoenaed or after receiving written consent from the presiding elder and the majority of the official body.
- Letters of recommendation written by church officials or members for the accused which shall be presented at trial or prior to sentencing will also need written approval from the presiding elder and the majority of the official body.
- The congregation where the perpetrator held membership shall cover the cost of counseling for the victim(s) as well as ancillary costs, up to $10,000 per victim. This counseling is to be provided by a Biblically-based, licensed clinical counselor. Additional financial assistance may be requested through the Dunkard Brethren Church Relief Board.
- No Retaliation or Disparagement – Retaliation and disparagement against victims or reporters is contrary to the Anabaptist values of the church. No one reporting concerns of sexual abuse shall suffer harassment, retaliation, or disparagement as a result of reporting. Anyone associated with the church who retaliates against a good-faith reporter or victim shall be subject to church discipline and/or removal from membership.
- The central theme of the gospel is Heaven's passion and provisions to redeem and reconcile every soul to fellowship and acceptance to their Creator. Sexual abuse is a tragic event, but it is not beyond Heaven's redemption. Care of the eternal soul should never be neglected in pursuit of justice. The family of God is called to make every effort to provide support, hope, and healing to both victims and abusers.
- The hallmarks of this reconciliation process will include a willingness on the part of the perpetrator to be faithful to the Word, accountable to the church, and teachable. It will include a specific accountability and discipleship plan approved and put into action by the local leadership and may include restitution to the victim as evidence of gospel change.

2. Additionally, we request that a new section be added to the *Dunkard Brethren Church*

Polity under *Article XI – Membership* preceding the section on *Church Trials*, with the heading "**Sexual Abuse**." This section will then refer people to the *Church Manual's Chapter 6* that will include the above procedure. Wording for the new *Sexual Abuse* section of the *Polity* will be as follows:

Sexual Abuse

All members should familiarize themselves with the manual, *A Biblical Response to Sexual Abuse*, as a source of education on awareness, prevention, and response to sexual abuse in the church. Please refer to the *Dunkard Brethren Church Manual, Chapter 6 – Rules in Cases of Offenses – Procedure for Responding to Sexual Abuse* for the church's procedure on dealing with reported cases of sexual abuse.

Action by 3rd District Conference: Passed to General Conference as amended.
Moderator: Mark Andrews Writing Clerk: Jonathan Skiles

Following the presentation of the query, the Moderator reminded us that it takes a 2/3 majority vote for any query to pass. He also called for the reading of a minute passed at the 2023 General Conference which was inserted into our Polity Book as Item #12 under *Rules for General Conference:* "A query may not be changed or amended by General Conference if it would alter the original meaning or intent of the query. Changes or amendments may only be made to correct improper grammar, punctuation, or clarity."

Action by General Conference:
After a lengthy and passionate discussion, a motion was made to pass the query. The motion was supported. A count revealed there were 46 delegates present. A ballot vote resulted as follows: Yes – 37; No – 9. The 2/3 margin rule means that 31 votes were required to pass this query. The query passed.

2025. We, the Dallas Center Congregation of the Dunkard Brethren Church, respectfully petition 2025 General Conference through the 3rd District to amend Chapter 6, Item #11 in the Dunkard Brethren Church Manual, as follows:

Current reading:

Procedures for Responding to Sexual Abuse
Definition of "Sexual Abuse" for the purpose of this policy: Sexual abuse is sexual contact that involves an adult and an individual under the age of 16 years old.

Amended reading:

Procedure for Responding to Sexual Abuse
Definition of "Sexual Abuse" for the purpose of this policy: Sexual abuse is sexual contact that involves an adult and an individual under the age of 16 years old.

God's instruction in the Old Testament: Leviticus 18:1-21, Leviticus 20:1-27
God's instruction in the New Testament: Matthew 4:17, Matthew 18:1-22, Revelation 21:1-8
The Church's responsibility: 1 Corinthians 5:1-13, Romans 13:1-14, Galatians 6:1-8, 1 Peter 2:11-17

Action by District Meeting: Passed to General Conference
Action by General Conference: After further discussion, motion to pass the query, with support. Ballot vote: Yes – 43 No – 3. Query is passed.

2025. We, the Dallas Center Congregation of the Dunkard Brethren Church, respectfully petition 2025 General Conference through the 3rd District to amend Chapter 6, Item #7, under numeral I.

Acute Sexual Abuse, in the Dunkard Brethren Church Manual, as follows:

Current reading:

If membership is later reinstated, any person who has been convicted of, or has confessed to, sexual abuse of a minor shall be prohibited from all participation in children's ministry and shall not be eligible to hold any official position (deacon, minister, or elder).

Amended reading:

If membership is later reinstated, any person who has been convicted of, or has confessed to, sexual abuse of a minor shall be prohibited from all participation in children's ministry and shall not be eligible to hold any official position (deacon, minister, or elder). 1 Timothy 3:1-13, Titus 1:5-9

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: After explanation and discussion, motion to pass the query, with support. Ballot vote: Yes – 44 No – 2. Query is passed.

Sunday School and Bible Study (Board)

1928. Lower Cumberland, Pennsylvania, Congregation asks Annual Meeting of 1928, through District Meeting, Eastern District, to adopt the following Sunday School Government and Rules:

SELECTING SUPERINTENDENTS.

Article 1. Nominations to be made by the official body of the Church.

Article 2. Church Council to vote by ballot for choice from the nominations, the one receiving the highest number of votes to be the superintendent; the next higher to be assistant. Children under 12 years of age not to vote.

Article 3. Other officers and teachers to be elected by church council. All such to be in the order and good standing in the church.

Article 4. Brethren having the above qualifications should be preferred for adult and intermediate classes as teachers; while Sisters might be used for juvenile classes.

Article 5. Graded lessons, conforming to New Testament teachings have an acknowledged advantage.

Article 6. All library books, or periodicals used by the School should pass careful censor of the official board of the church.

Article 7. Sending of delegates to County, State, National or World-Wide conventions is misleading and an injury to the best interests of the School and should not be allowed.

Article 8. Pageants, Cantatas, Pantomimes, and Dramatizations of any kind and performances having special costumes, banners and such like are following the stage life and should not be tolerated.

Article 9. Contests, games, and plays of all kinds, should be very carefully guarded against, because of serious injury to the church interests.

Article 10. The Sunday School should be conducted exclusively for the training of the pupils for consecrated church life and the salvation of their precious souls.

Article 11. Teacher's meetings are helpful when properly conducted. "Let all be done peacefully and in order." God being witness to all that we do.

Article 12. Organized classes lead to harmful practices and therefore should not be tolerated.

Article 13. Teach all Sunday School scholars to stay for church services when there is any following the school hour.

Answer: Passed to District Meeting.
Passed by District Meeting to Annual Meeting.

Answer: Adopted as amended and renumbered below:

Article 1. Wherever practicable, nominations are to be made by the official body of the church.

Article 2. Where Article 1 is practicable, Church Council to vote by ballot for choice from the nominations, the one receiving the highest number of votes to be the superintendent; then from not less than two nominations, the assistant superintendent is to be elected the same way. Children under twelve years of age not to vote.

Article 3. Where Articles 1 and 2 are practicable, other officers and teachers to be elected by Church Council. All such to be in the order and good standing in the church.

Article 4. Brethren having the above qualifications should be preferred for adult and intermediate classes as teachers; while Sisters might be used for juvenile classes.

Article 5. All library books, or periodicals, used by the school should pass careful censor of the official board of the church.

Article 6. Sending of delegates to County, State, National, or World-wide conventions is misleading and an injury to the best interests of the School and should not be allowed.

Article 7. Pageants, Cantatas, Pantomimes, and Dramatizations of any kind and performances having special costumes, banners and such like are following stage life and should not be tolerated.

Article 8. Contests, games, and plays of any kind, should be very carefully guarded against, because of serious injury to the church interests.

Article 9. The Sunday School should be conducted exclusively for the training of the pupils for consecrated church life and the salvation of their precious souls.

Article 10. Teacher's meetings are helpful when properly conducted. "Let all be done peacefully and in order. "God being witness to all that we do.

Article 11. Organized classes lead to harmful practices and therefore should not be tolerated.

Article 12. Teach all Sunday School scholars to stay for church services when there is any following the school hour.

1930. The Eldorado church petitions Annual Meeting through District Meeting:

(a)To discontinue the use of International literature in our Sunday School because they are failing to teach the whole Gospel and it is misleading to teach such erroneous doctrine.

(b) And also ask that the Bible be the only text book used in our Sunday School.

Answer by District Meeting:
Passed to Annual Meeting.

Altered to read as follows: And also ask that the Bible or literature prepared by the Dunkard Brethren be the only text book used in our Sunday School and passed to Annual Meeting.

Answer by Conference: That this paper be placed in the hands of a committee of three to report

to next conference and in the meantime the churches use the Bible only.

Committee: Ralph E. Eller, L.W. Beery, Theo. Myers.

1931. *The Committee on Sunday School Lessons* submitted a report consisting of lessons for one year and the following recommendations:

1st. We, your Sunday School Committee, recommend that the outline of Matthew, as given be followed and that we begin with the first Sunday in July.

2nd. We also suggest that four lesson assignments be printed in each issue of the Monitor.

3rd. We also recommend that there be a board of three members appointed, one for one year, one for two years, and one for three years, whose duty it shall be to prepare our future Sunday School work.

This report was accepted by Conference.
The above committee consisted of Theo. Myers, L. W. Beery, and Ralph C. Eller.

1932. Report of Sunday School Committee.

1. Inasmuch as Conference has provided a continuous committee on Sunday School lessons, and realizing that what the lessons should be is somewhat unsettled in the minds of many, we deem it for the best interest of our Sunday schoolwork to look and plan for the future; thinking also that Conference would feel more free to approve or disapprove our selection of lessons if she knew what we had in mind for more than a single year.

2. As a matter of convenience in always having lesson sprinted ahead in the Monitor, we recommend that the Sunday school year, or the time to begin a year's lessons as selected by the committee, be January 1st instead of immediately after Conference.

3. In harmony with Nos. 1 and 2 of this report we submit the following Lessons for June to December (incl.)

The General Epistles (James to Jude, 1932, Incl.)
Lessons for 1933, The Gospel of John
Lessons for 1934, The Book of Acts
Lessons for 1935, Old Testament Characters

Lesson assignments to be made by the committee, and four of them printed in each Monitor as before.
Theo. Myers, L.W. Beery, F. B. Surbey, Committee.

The report was amended by making the last statement read "and to be printed in the Bible Monitor in advance", and was adopted as amended.

1933. The Sunday School Board outlined four plans of work and presented them to the Standing Committee.

The plan favored by Standing Committee was the one used as the report of the Sunday School Board as follows:

That the Primary Grades under twelve years old, beginning January 1, 1934, study a three years course of lessons, selected by the committee and covering Bible characters and events. The Bible to be the only text book, but the use of picture cards illustrating the lesson, and written work prepared by the teacher encouraged.

1937. We, the Waynesboro congregation of the First District petition General Conference of 1937 through District meeting to change the authority for handling the Sunday school funds from the Sunday school to the congregation.

Answer by Congregation: Request granted.
Answer by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1939. From the Sunday School Board: For the Primary lessons for the future, we recommend the use of the Brethren reprint of the Standard Publishing Co. Graded Course of Lessons; this with the approval of a Committee of Elders appointed by the General Conference to investigate said lessons before November, 1939.

The request was granted, and the following committee appointed:
Elders L. W. Beery, Lewis B. Flohr, A. G. Fahnestock.

1940. The committee appointed to assist the Publications Board in approving new lesson material for the Primary grades reported as follows:

To General Conference, 1940: The Committee appointed by General Conference last year on the question of Primary Sunday School lessons finished its work within the allotted time. The committee did not recommend the lessons submitted.
(See Page 2, 1939 General Conference Minutes).

Respectfully submitted, L.W. Beery, Lewis B. Flohr, A. G. Fahnestock.

1946. Believing that our members in general and the younger members in particular would be benefitted by more Bible study than at present prevails, we, the Waynesboro congregation, asks District Meeting of 1946 to ask General Conference to devise ways and methods for obtaining more study of the Bible.

Answer by Congregation: We approve the purpose sought and ask General Conference to appoint a committee of three brethren to study the proposition and report to next General Conference, with recommendations. Passed to District Meeting with its answer.

Action of District meeting: Passed with its answer to General Conference.

Action of General Conference: Passed.
Committee approved: Lawrence Kreider, Frank Surbey, Ord L. Strayer.

1946. In order to encourage and maintain the greatest degree of interest and unity in our Sunday School work, *we, your committee* recommend the following:

1.That a new S. S. Board be appointed by the General Conference to take the place of the present Board, who have already served unusually long terms.

2. That the Conference, for the benefit of the Board, state her preference of S. S. lessons from the following:
(1) For Adult lessons:
(a) The Board's selected text and subjects from miscellaneous books and chapters of the Bible.
(b) The study of the Bible by consecutive chapters without subjects.
(c) Any other series or plan of lessons the Conference may have to suggest.

(2) For Primary lessons:
(a) Bible story lessons and subjects miscellaneously selected by the Board.
(b) Graded lessons published by other denominations,
(c) Same lessons as adults use.

(3) That, (if deemed advisable by the Conference), the Board contribute to the Monitor from time to time such material as may be expedient and helpful to the S. S. work of our Brotherhood.

Signed by the Board: Theo. Myers, Frank Surbey, William Root.

Answer by General Conference:
Part 1. General Conference did not endorse, but simply filled expired terms (See No. 11).

Part 2. Conference declares its support of the present method used by the S. S. Board in furnishing lessons for Adults and Children, and authorizes its continuance as at present.

Part 3. We deem No. 3 sufficiently covered in Minutes of 1927, page 14.

1947. We, *the committee appointed by General Conference 1946*, at Dallas Center, Iowa, for the purpose of recommending a plan or plans for the encouragement of more Bible study among our members, have carefully and prayerfully considered the question and offer the following conclusions:

1. Home life and healthy Spiritual environment are of utmost importance in the maintenance and development of the church.

2. In seemingly increasing numbers, parents are becoming indifferent to their first and highest responsibilities and are disregarding the Biblical commands set forth in Deut.6:3-7, Eph. 6:1-4, and II Tim. 3:14-17.

3. That systematic Bible Study in our homes and in congregational groups will result in a more thorough knowledge of the Bible, which knowledge will add to both the interest and efficiency in Church and Sunday School work.

In view of the above conclusions, the Committee urges the adoption of the following recommendations:

1. That a course of Bible study be approved for home and family which may be used in connection with family devotions. The text book, "Doctrine and Devotion" (Covering Christian attributes, Church ordinances, and Bible doctrines with appropriate scripture references) is considered a satisfactory course. Outlined lessons of course could be printed in pamphlet form for general distribution or in sections, one each quarter, in the Monitor.

2. That a course of Bible study be approved for group use in the local congregations, either on Sunday evenings, or on week day evenings as may be found most suitable for the individual church group. The text books of E. S. Young, “Bible Outline," "Old Testament History," and "New Testament History" are considered as satisfactory material for study.

3. That in order to kindle a general interest in the Bible and its study among the young people, both isolated and non-isolated, there shall be provided for each issue of the Monitor a short selection of Scripture to be memorized, and ten simple, practical Bible questions every Christian should know. (Answers to questions to appear in the issue following.)

4. That if the above recommendations are adopted, this work shall be given supervision and encouragement by a permanent committee, or if it is deemed advisable, the work of this committee and the Sunday School Committee could be consolidated, the committee increased in number to five, which committee shall be designated as the Board of Christian Education.

Respectfully submitted in the hope that by putting first things first, we may live more abundantly in fellowship with God and in service to our fellowman.

Lawrence Kreider, Frank B. Surbey, Ord L. Strayer, Committee,
Answer by General Conference:

1. That we thank the Committee for their painstaking labors in preparing their report.

2. That we approve a Board of Bible Study, consisting of 5 members to have charge of the Sunday School lessons and the preparation of Bible Study Outlines to be submitted each year to General Conference for approval.

Committee: Eld. Howard Surbey, Eld. Ray S. Shank, Eld. Melvin Roesch, Eld. Lawrence Kreider, Eld. Roscoe Reed.

Passed with the answer of General Conference and Committee nominations offered by Standing Committee, approved.

1948. Report of Board of Bible Study:
We present the following items for approval of General Conference:

1. Adult Sunday School lessons for 1949: Romans and as much of Corinthians as is needed.

2. Primary Sunday School lessons for 1949: Selected lessons from the books of Genesis and Exodus.

3.Continuation of the Home Devotion Tests in the Bible Monitor.

4.Congregational Bible Study.
A. We recommend a faithful consecutive study of the text books of E. S. Young, namely: "Bible Outline,” "Old Testament History, " and "New Testament History,”

B. That the text of these books be printed in the Bible Monitor in the first issue of the month, one month in advance, in sufficient size and quantity of lessons for one lesson each Sunday.

C. That this Bible Study Course begin in August,1948.

Because of the close contact and recent past experience of the Civilian Service Committee, with the government rulings and problems involved in the principle of non-resistance, we request that they prepare a series of articles or lessons pertaining to Non-resistance, for publication in the Bible Monitor.

Respectfully submitted in hope that the Bible, the Word of God, may become more appreciated and useful to all our members.

Board of Study:
Roscoe Q. E. Reed, Ray S. Shank, Melvin C. Roesch, Lawrence Kreider, Howard J. Surbey.

Action by General Conference: Report amended and passed as follows:

1. Adult Sunday School lessons for 1949: Romans and as much of Corinthians as is needed.
2. Primary Sunday School lessons for 1949: Selected lessons from the books of Genesis and Exodus.
3.Continuance of the Home Devotion Texts in the Bible Monitor.
4. Congregational Bible Study.
A. We recommend a faithful, consecutive study of the text books of E. S. Young, namely: "Bible Outline", "Old Testament History", and "New Testament History."

B. That the texts of these books be printed in pamphlet form, similar to the Monitor, and that such part of the cost as cannot be made up through sale of the pamphlets, be absorbed by the Board of Trustees.

1950. Report of the Bible Study Board.

A. The Bible Study Books: The Bible Outline and the Old Testament History have been reprinted and are available from any member of the Board. We urge all to have and use these books as the New Testament History will soon be ready.

B. Decided to begin the 1951 Adult Sunday School Lessons with: First Kings and continue through the Old Testament as far as necessary for the year by omitting unimportant chapters.

C. Primary Sunday School Lessons have been selected from the first five books of the New Testament.

Action by Conference: Report accepted as a whole.

1951. We, the Ridge Congregation, petition General Conference through District Meeting, First District, that Scripture quotations used in our Sunday School literature be taken from the King James version of the Bible.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Passed.

1952. Much time and money was spent to publish the E.S. Young Bible Study Books, which was authorized by General Conference; we encourage the use of these books by our members, and others, who are interested in a systematic study of God's work; these books are entitled, 'The Bible Outline," "Old Testament History" and "The New Testament History"; these books are available from any member of the Bible Study Board at a very small cost.

Bible Study Board,
Action by General Conference; Report accepted.

1952. The Northern Lancaster County Congregation, District No. One, asks General Conference through District Meeting, to authorize the Bible Study Board in preparing Adult Sunday School Lessons from the Old Testament, that they shall not be confined to use each consecutive chapter, but that they select the Scriptures and Bible Characters which are most profitable and edifying in Bible Study and the Christian life.

Answer: Passed to District Meeting.
Answer by District Meeting: Passed to General Conference with recommendation that the Bible Study Board study this matter from all viewpoints and make recommendation to next General Conference.
Action by General Conference: Passed without the District Meeting recommendation.

1953. We, the Orion Congregation request General Conference through District Conference to adopt the following: To avoid confusion and misunderstanding the King James Version of the Bible be read in Church and Sunday School services.

Action by District Meeting: Passed to General Conference.
Action by General Conference: Paper passed.

1955. We the Bible Study Board, at the suggestion of Standing Committee, recommend, that there be established in the activities of General Conference, periods of Bible study for different groups. The purpose of this work; to encourage and help our young people to be more active and useful, in Bible study, within the local congregation. For the younger group using a Bible character study and other Bible study that would be suitable. For the older groups to use the Bible Study Books authorized by General Conference and other Bible Study that would be helpful.

The arrangement of this work to be prepared by the Bible Study Board and administered by them in cooperation with the program committee of General Conference.

Full report accepted as read.

1957. We, the Newberg congregation in council assembled, petition General Conference through District Meeting of fourth district convening at Newberg, Oregon, April 19, 1957, that our Sunday School lessons be taken from the Old Testament for not more than six months at a time.

Passed by the Newberg Church, sent to District Meeting.
Passed by the District Meeting, sent to General Conference.
Action by General Conference: Referred to the Bible Study Board for consideration and report in 1958.

1958. After consideration of the query from Newberg Congregation, (see minutes of General Conference 1957 item no. 23) the Board Recommends that we continue to take our Sunday School Lessons from the Old Testament one year out of three.

Bible Study Board.
Action by General Conference: Request granted.

1959. The Shrewsbury Congregation, District No. 1, Dunkard Brethren Church, petitions General Conference, through District Meeting of 1959, to ask the Bible Study Board to examine more closely the literature for the primary classes.

Passed by the Church.
Answer by District Meeting: Amended to read as follows:
The Shrewsbury Congregation, District No. 1, Dunkard Brethren Church petitions General Conference, through District Meeting of 1959, to ask the Bible Study Board to secure literature that does not have colored pictures or fictitious stories, if possible.

Passed to General Conference.
Answer by General Conference: Passed as presented.

1960. We, the Swallow Falls Congregation, District No.1, ask the Bible Study Board, through District Meeting and General Conference of 1960, to accept the literature for the Beginner's Sunday School class as was suggested by Committee appointed by Swallow Falls Congregation, to introduce better literature to comply with General Conference request in Minutes of June 1959, page 20, Query No. 1.

Passed by Congregation.
Answer by District Meeting: Sent to General Conference with the recommendation that it be referred to the Bible Study Board, which shall call through the Bible Monitor, for ideas and material on the matter to be sent to the Bible Study Board for its consideration and such action as that Board may see proper.
Action by General Conference: Approved.

1964. We, the Plevna Congregation, District No. 2, do hereby petition General Conference of 1964, through District Meeting of 1964, to recommend that our Sunday School Lessons be changed to the International Lessons. We feel that they would be easier to study and understand.

Answer by the District: Passed with the understanding that the General Conference hereby grant to the Bible Study Board, the authority to vary the Adult Sunday School Lessons from the now set rule of two years in the New Testament and one year in the Old Testament, for the purpose of formulating more interesting lessons that would also include the Doctrine of the Church.

A motion to place the answer of this paper in the hands of the Bible Study Board for a year's study, and make a report to the Conference next year. Motion passed.

1965. The following report of the Bible Study Board was approved by Delegate Body:

We, the Bible Study Board, do hereby submit as our answer to item 21, Page 13, 1964 General Conference Minutes the following:

We feel that the answer supplied by the District is acceptable if the ratio of Old and New Testament study is retained. We would desire the privilege of consecutive chapter study for a period of six months or so if the board would deem it to the best interest of the subject under consideration.

We feel lessons of interest can be formulated by combination of Old and New Testament study that will include our Church Doctrines and be profitable for our study and consideration.

1975. REPORT OF THE BIBLE STUDY BOARD.

We recommend that the Adult Lessons for 1976 be taken from the Books of Ezra, Nehemiah, Esther, and Job.

We recommend that our Primary Lessons be continued as outlined in the “Rod and Staff" publication for 1976.

Action by General Conference: The adult lesson portion of the report was approved.

The primary lesson portion of the report was approved with the Bible Study Board suggestion that the use of Rod & Staff material is the nearest to our belief that we have found. We recommend that the officials of the local church examine each issue for objectionable material.

The amended report was accepted.

2016. Report of the Bible Study Board [Excerpt]

Sunday School Lesson Plans

The Board is planning the Book of Matthew as the subject of study for Sunday School courses in 2017.

In recent years, it has seemed that few youth Sunday School teachers were using the youth Sunday School lesson plans prepared by the Board. Through surveying the congregations, this was confirmed. Further, it was also noted that most of those that have been using the youth lesson plans were agreeable to discontinuing them. Additionally, the Board believes it would likely be beneficial for the youth and adults to be studying the same lessons synchronously, which may promote family discussion.

Therefore, the Board has decided to discontinue the youth Sunday School lesson plans after 2016. Youth Sunday School teachers are at liberty to use the array of suitable material that is available, but are encouraged to use the adult lesson plans. The six-year lesson plans that have been used for the youth lesson plans will still be available upon request from the Secretary.

Rudy Cover Stories

Brother Rudy Cover (1915—2007) had a knack for telling stories. His stories were not only entertaining but also instructive. He not only told stories but he also wrote them and they were published in the Bible Monitor from 1968 until 1985. These short, written stories totaled 365. These stories were based upon various individuals and incidents in both the Old and New Testaments. While they were primarily written for children, many adults also have enjoyed reading them. These stories are currently being reprinted in the Bible Monitor. Collecting these stories into one volume will allow Brother Rudy's ability to entertain and inform to be enjoyed by families in the present and the future.

For several years, the board has been interested in publishing Rudy's stories in a book for families and has discussed the possibility of providing these stories for use as Sunday School material. The board has received permission from the late Brother Cover's family to publish the stories.

During the 2014 General Conference; the Publication Board noted interest in publishing these stories if the Bible Study Board could get them together for publishing.

While the board has access to copies of Rudy's stories, many have not been converted to electronic format, which would be necessary for publication. It will take a considerable amount of time to get the stories collected, organized and formatted electronically for publication. With this in mind, the board is seeking and would appreciate the help of someone in the church that has experience in this type of work that could donate time and effort to this cause.

2017. Report of the Bible Study Board [Excerpt]

The board is planning to use the Books of Hebrews, James and K and Il Peter as the subjects of study for Sunday School courses in 2018.

Rudy Cover Stories

During the 2014 General Conference, the Publication Board noted interest in publishing these stories if the Bible Study Board could get them together for publishing.

Last year's report sought help from the Brotherhood to complete this project. In response, Sister Mary Sue Moss has volunteered to convert the stories to electronic format and is currently working on completing this task. If the board decides to illustrate some of the stories, Sister Alisha Lehigh has expressed interest in providing illustrations as time allows. Additionally, Brother Marvin Lorenz has agreed to offer his help as needed as we approach formatting and publishing. Marvin has experience with formatting and publishing several books through Amazon. The board is hopeful that significant progress towards completing this project can be accomplished over the next year.

2018. Report of the Bible Study Board [Excerpt]

Rudy Cover Stories

Over the last year, with volunteered help from Mary Sue Moss and Brenda Meyers, the conversion of the stories to electronic format has been completed (in Word format). Sister Alisha Lehigh has expressed interest in providing illustrations as time allows. However, this school year, Alisha has been kept busy with her responsibilities as she teaches at a school and has not yet been able to begin work on the illustrations for this publication.

There was a verbal addendum to this report concerning the need for someone to do illustrations for the Rudy Cover book.

2019. Report of the Bible Study Board [Excerpt]

Rudy Cover Stories

The conversion of the stories to electronic format has been completed. Last year the Board sought help from the Brotherhood for the creation of illustrations for this book. In response, Sister Bethany Manuel expressed interest in providing illustrations as time allows and has already drafted some illustrations. Bethany has clearly been gifted with the ability to draw.

2021. Report of the Bible Study Board [Excerpt]

The current lesson plan for 2021 was made available online this year at https://dunkardbrethrenchurch.com Further, the board plans to continue to make future lesson plans available online.

Rudy Cover Stories

With the stories already in electronic format, Sister Bethany Manuel continues to provide illustrations as time allows. Currently there are mainly Old Testament illustrations but as more New Testament stories have drawings to compliment them the boards will seek to start publication.

Connections section in the Bible Monitor

Over the last year the Bible Study Board came up with a plan to write an article every month for the Bible Monitor that pertains to the published Sunday School lessons and is pertinent to life in the 21st century. You may have noticed and will continue to see this article near the end of the Monitor every month.

Bible Study

We continue to seek ways to engage our brotherhood in our walk with the Lord through His Word. If anyone has ideas on how to help facilitate each of us to "receive the word with readiness, and search(ed) the Scriptures daily" please let any of the board members know.

2022. Report of the Bible Study Board [Excerpt]

The board is planning to study through the Book of St. John as the Sunday School Scripture selections in 2023.
All future lesson plans will be available on the forthcoming DBC website.

Rudy Cover Stories
Publishing of the stories written by Brother Rudy is still moving forward. Brother Marvin Lorenz is in the process of setting up an account that can be used to publish the book. The drawings for the book continue to be sketched as time permits by Sister Bethany Johnson. We hope to be able to publish the book during this year and add pictures as they are produced.

Connecting Points of the Bible Study Board with the Brotherhood
The board continues to produce the *Sunday School Lesson Plan*. This consists of, 1. Deciding which Book(s) of the Bible will be studied. 2. Dividing it into appropriately sized lessons. 3.

Creating a title for each lesson. 4. Publishing and distributing the final lesson plan sheet.

The monthly *Connections* article in the *Bible Monitor* continues as a function of the board members to unite with our brothers and sisters in the study of the Word.

The board also has many functions at General Conference. It puts together the daily Bible Study lessons, invites teachers for each lesson, procures suitable classrooms for each class and takes care of the offering.

2024. Report of the Bible Study Board [Excerpt]

For many years, there have been special lessons assigned to five Sundays throughout the year that coincide with the Resurrection, Mother’s Day, Father's Day, Thanksgiving, and the Birth of Christ. In talking with a number of individuals, it was suggested that these special lessons be

discontinued since the rest of our services on each of those Sundays is usually already focused on those topics. The 2025 lesson plan will reflect this change.

In recent years, the method used to distribute the yearly Sunday School lesson plans has gone through some changes. We are working toward primarily online distribution via the DBC website. Toward the end of each year, the next year's lesson plan is published on the church website. This allows it to be easily accessible and readily available to individuals across the brotherhood at any time.

1935. We the North Lancaster County church ask Annual Meeting of 1935 through District Meeting, to reconsider Section 4, Page 30, in our Polity Booklet, also paragraph "b" at bottom of 2nd page of the 1929 Annual Meeting Minutes,

Answer of District Meeting: Elders shall be tried by a committee of three elders, as shall be provided for in advance by the District Elders' Meeting. The following shall be the method of procedure: Where an elder persists in a course not in harmony with the usages and general order of the brotherhood as defined by Annual Meeting, he shall have a fair trial before the church where his membership is held. If he refuses to be tried, or persists in being insubordinate when tried, they shall, whether favored by a majority of the church or not, depose him from office, and if need be, relieve him of membership, and such action shall be respected by all the churches until it is overruled by a committee from Annual Meeting, or until he is reinstated by a majority of the church where his membership is held, favored also by a majority of the Elders of the District.

It is to be understood in this connection that the Elders, having the oversight of the Brotherhood at large (par. 3, page 23, Polity Booklet), have full authority, when acting as Standing Committee, to send committees on their own initiative or otherwise, whenever they deem that the welfare of the Brotherhood requires it, and the authority of a committee when so sent extends even to the hearing of charges against Elders and action thereon.

Sent to Annual Meeting.
Answer by Annual Conference: Decided to pass paper.

1947. The Vienna Congregation, Dunkard Brethren Church, asks General Conference, 1947, through District Meeting, First District, to amend the current Church Polity on Page 25, Item 4, line 10, under Ordaining, Deposing, and Restoring Officials, by adding, after the phrase, "*where his membership is held*" the qualification, "*except that a nonresident presiding Elder shall be required to give an account of his stewardship in the congregation over which he presides*. "

The sentence as amended would read, beginning on line 4, "Where an Elder persists in a course not in harmony with the usage and general order of the Brotherhood as defined by General Conference, he shall have a fair trial before the Church where his membership is held, except that a nonresident presiding Elder shall be required to give an account of his stewardship in the congregation over which he presides."

Answer by the Congregation: Request granted. Passed to District Meeting.
Action by District Meeting: Passed to General Conference with its answer.
Action of General Conference: Passed.

1930. Poplar Bluff Church asks General Conference, through District Meeting, that (a) The organization of churches be transferred from the Board of Evangelism to the district elders, (b) That the functions of our various boards be more clearly defined.
Lulu M. Kesler, Clerk

(a) and (b) passed. *[District Meeting Action?]*
Answer that Section 1 be respectfully returned, deeming it not expedient at this time. *[See also Missions/General]*

Decided to place Section 2 in hands of a committee of three.
Committee: L. I. Moss, J. L. Johnson, Lewis B. Flohr.

1931. *We, the committee appointed by A. M. in 1930 to more clearly define the work and duties* of the Board of Trustees, the Board of Publication and the Board of Evangelism and Organization, have to recommend, as follows:

THE BOARD OF TRUSTEES.

Sec. 12 of Charter. The directors or trustees shall have supervision of the general affairs and management of funds, investment of funds, of corporation when Conference has not arranged for some other committee or Board to care for the same.

THE BOARD OF PUBLICATION. *[see also Publication Board]*

1. To have charge of publication business of the church in all its details.
2. To submit their financial needs to the Board of Trustees.
3. To see to carrying out all work heretofore or hereafter assigned to it by Annual Conference.
4. To make report, financial and otherwise, to Annual Conference each year.

THE BOARD OF EVANGELISM AND ORGANIZATION. *[see also Missions/General]*

1. The name of this committee shall be changed to THE GENERAL MISSION BOARD OF THE DUNKARD BRETHREN CHURCH. The duties of the General Mission Board shall be:

2. To act as a General Mission Board for the extension of God's kingdom; to co-operate with the districts and to take care of the work when the districts feel they cannot do so; and to assist the districts as far as possible when requested by them to do so.

3. The work of the General Mission Board will consist of looking after the spiritual needs of isolated members by seeing that meetings are held where feasible, to look up and look after openings for establishing churches, to assist churches to have regular ministerial help where necessary, and to supply help to hold series of meetings; to look after the work of organizing churches when requested to do so by the districts, or in isolated places with which they are not in touch, and, in general, to promote the work of the Lord's kingdom.

4. The General Mission Board is authorized to receive and disburse funds for its work, and to submit its financial needs to the Board of Trustees.

5. Former decisions of Conference in conflict herewith are hereby repealed, including the division of the United States into geographic divisions, and the assignment thereof to members of the Board.

Lewis B. Flohr, L. I. Moss, J. L. Johnson.
The above report was approved and adopted.

1947. The Board of Trustees ask General Conference,1947, to authorize and direct that each congregation in the Brotherhood make and forward an offering each month to the Board of Trustees, to replenish and maintain the General funds.

This request is necessitated by the obligations placed on us by last General Conference in extending help to our C.O.'s.

Answer: Request granted.
Respectfully submitted, Lawrence Kreider, D. W. Hostetler.
Action by General Conference: Paper returned.

1958. An appeal for Replenishment of Board funds.

Because of the urgent and immediate need for the replenishment of funds for the various Boards of the General Brotherhood; The Standing Committee recommends and urges that each Elder bring before their home Congregation the dire need of this situation.

That an article be printed in the Bible Monitor by the Chairman of the Board of Trustees, and the General Mission Board.

1958. Inasmuch as the Board of Trustees, the General Mission Board, and others, have contributed to the buying and building of churches etc. we, the trustee board, Dunkard Brethren Church, ask General Conference, to so decide that, should such property be sold, that the receipts be paid to the Trustee Board, of the Dunkard Brethren Church, Inc.

Dale Jamison, Chairman; Ray S. Shank, Sec.; David F. Ebling, Treas.
Action by General Conference:
It was moved and seconded that the above matter be referred back to the Trustee Board to obtain legal counsel concerning the matters involved and report back to the next General Conference.

1959. The Trustee Board reported no progress in resolving the matter referred to that Board by General Conference of 1958 regarding church properties. This question was continued in the hands of the Trustee Board for further study and early report.

1960. In regard to query No. 5, 1958; since there is considerable variation in the laws of the different states and that legal analysis of the same would be both complicated and expensive, we the Trustee Board recommend that it be dispensed with; we also recommend that no church property shall be sold without the consent of, and in counsel with the Trustee Board, of the Dunkard Brethren Church.

Chairman, Dale Jamison, Secretary, Vern Hostetler, Treasurer, David F. Ebling
Action by General Conference: Report Approved.

1960. After careful study of the work of the Trustee Board in its relationship to the general brotherhood, we feel that we have some work that rightfully does not belong to us.

We, the Trustee Board, therefore ask General Conference of 1960 to transfer the work of caring for the aged to the Relief Board. (See minutes of General Conference, Item No. 21, 1952).

Chairman, Dale Jamison, Secretary, Vern Hostetler, Treasurer, David F. Ebling.
Action by General Conference: Approved. *[see also Relief Board]*

1960. The Quinter Congregation, District No. 3, ask General Conference through District Conference of 1959: That in order to assist individual congregations financially in the building of church houses and improvements of church property, the Board of Trustees of the Dunkard Brethren Church be authorized to grant leans upon their approval, not to exceed $3000.00 to any congregation, such loans to be paid back in yearly payment without interest in not more than10 years.

Answer by congregation: Request granted; sent to District Meeting.
Answer by District Meeting: Passed and sent to General Conference.
Action by General Conference: Approved.

1960. Vienna Congregation District No. 1, asks General Conference, through 1960 District Meeting, to decide that:

1.The Congregations make quarterly offerings to the Trustee Board, and
2. That the Congregational offerings for the Bible Monitor be changed from a semi-annual basis to a quarterly basis.

Answer: Request granted.
Action by Congregations: Sent to District Meeting.
Action by General Conference: Adopted.

1977. The Walnut Grove Congregation asks General Conference through District Meeting of the First District: To appoint a committee of three, to compile and arrange the duties of each Board and Committee of the Dunkard Brethren Church and report to General Conference.

Action by District Meeting: Passed to General Conference.
Action of General Conference:

A motion was made and properly supported that a committee of three be appointed by General Conference. Request granted with the following committee approved:
Reference: 1978 Committee Report:

Howard Surbey
H. Edward Johnson
Joseph Flora

1978. **Report of Committee on the duties of each board and committee of the Dunkard Brethren Church.** We feel the following is true of all Boards and Committees and need not be itemized with each and every group:

1. They shall keep a record of the business and accomplishments of the year.
2. If any finances are involved the Treasurer shall submit a report to the Auditors soon after closing the books, March 31, of each year. 1 Vol. #35 (P.D. # is Pertinent Data page, 1 Vol. # is G.C. Minutes page).
3. All treasurers' reports with the auditors' remarks and signatures shall be submitted to the writing clerk of Standing Committee in sufficient time for their approval as business for General Conference.

Arrangements Committee for General Conference
(Under supervision of the Officers of General Conference)

1. District Committee of Arrangements for Gen. Conf. has complete control of buying food and of hiring cooks and adequate help in the kitchen and dining hall. They have charge of all lodging, eating and selling on the grounds. P.D. 49.
2. Friday evening is first meal. The following Thursday morning last meal, unless changed.
3. Exclusive use of the grounds during Gen. Conf.
4. Permission to advertise that General Conference.
5. All lodging to be in proper condition for occupancy.
6. Sufficient supply of adequate hot and cold water. P.D. 41.
7. All announcements and directions concerning Gen. Conf. to be furnished to the Editor of the Bible Monitor, in time to be printed in the May 1 Issue.
8. Adequate local publicity, including directions. P.D. 47.
9. A number of boxes, be conveniently located, on the grounds for freewill contributions towards expenses of Gen. Conf. P.D. 90, Vol. 106.
10. Arrange for a Doctor to be on call at all times.
11. Arrange for sufficient insurance to cover any accidents on the grounds. P.D. 112.

Auditing Committee

1. Receiving the Financial Reports of the various Boards, soon after March 31, 1 Vol. 35.
2. Auditing these reports and affixing their remarks.
3. Return the audited Report, with pertinent papers, to the Treasurers in time that they may get them to General Conference. P.D. 121.

Bible Study Board

1. This Board shall have charge of supplying Sunday School lessons to each congregation.
2. Outlines are to be prepared a year in advance and submitted to Gen. Conf. 1 Vol. 310.
3. General plan of Sunday School lessons is two years from the New Testament and one year from the Old Testament. 1 Vol. 311.
4. The Bible Study Board shall have charge of the Bible Study program at Gen. Conf.

Civilian Service Board

1. To labor with the Government Officials for military exemption for the members of the Dunkard Brethren Church. 1 Vol. 50.
2. To assist members who might be drafted, in case military service is required.
3. Cooperation with the National Interreligious Service Board for Conscientious Objectors be pursued as far as practicable. 1 Vol. 55.
4. That Standing Committee be an advisory board to this Committee.

Decorum Committee

1. To council with the young people in their meetings.
2. See that young peoples' meetings are announced.
3. See that a Minister is selected, for next Gen. Conf., young peoples' sermon. P.D. 76.
4. The officers of Standing Committee act as advisor to the Decorum Committee.
5. The Decorum Committee to be recognized on the Missionary Program of each Gen. Conf.

General Mission Board

1. To act as a General Mission Board for the extension of God's Kingdom; to cooperate with the Districts and to take care of the work when the District feels they cannot do so; and to assist the Districts as far as possible when asked by them to do so.
2. Their work will consist of looking after the spiritual needs of isolated members by seeing that meetings are held where feasible, to look up and look after openings for establishing churches, to assist churches, to have regular ministerial help where necessary, to supply help to hold revivals, to organize churches when requested to do so by the District or laboring in isolated places.
3. They are authorized to receive and disburse funds for its work and to submit its financial needs to the Board of Trustees. 1 Vol. 199.
4. We advise the Board to give adequate support to workers in the field. 1 Vol. 201.
5. The General Mission Board shall elect the -Board of Directors for Torreon Navajo Mission, as outlined in the Rules of operation for the Mission.
6. The disposition of Members in unorganized territory to be left in the hands of the General Mission Board, to make notification to the nearest appropriate congregation, that the member has been received and recommended to hold membership. P.D. 43.

General Relief Board

1. To act in General relief work and alleviation of human needs.
2. Each Congregation shall take a quarterly offering for this Board. 1 Vol. 283, 318.

Music Committee

1. A permanent committee with the responsibility of encouraging and developing Congregational singing in our church, developing music leaders and attempting to improve the standards of our singing.
2. We reaffirm our faith in the participation of every member in the service of song.
3. We believe we are justified in doing everything consistent with the position of our Church in bringing about better singing. 1 Vol. 205.
4.

Publication Board

1. To have charge of the Publication Business of the church in all its details. 1 Vol. 315.
2. Duties shall include custody and distribution of all publications, prepared under the direction or permission of General Conf. 1 Vol. 270.
3. Publication Board shall have jurisdiction over the Editor of the Bible Monitor. P.D. 125.
4. Each Congregation to take a quarterly offering for this Board.

Trustee Board

1. The Trustee Board shall have supervision of the general affairs and management of funds, investment of funds and corporation; when General Conference has not arranged for another committee or Board to care for the same. 1 Vol. 215.
2. They shall have charge of loans or grants to other boards or committees or even congregations to carry on their work. 1 Vol. 319.
3. See that it is announced at Gen. Conf. to whom Offerings and Contributions are to be given for that Gen. Conf. expense.
4. They shall have a voice in approval of any building project in Mission Territory.
5. Each Congregation shall take a Quarterly Offering for the Trustee Board. 1 Vol. 319.

Duties of the Writing Clerk of General Conference

1. Keep a complete record of the Minutes of open Conference.
2. Prepare copy for Printer, including reports of the various Boards and incidental matters.
3. Obtain three copies of galley proof from the Printer, one for each officer of open Conference, to be returned to the Writing Clerk after corrections and approval of each officer.
4. Return a summary of corrected Galley proofs to the Printer for printing the required number of copies.
5. Printed Minutes to be distributed to the District Clerks or the various Congregations as required.
6. Notify the Secretary of the Trustee Board of the prorated share of printing expense and transportation, chargeable to each District. Submit total charges.
7. Assist other officers of Gen. Conf. in preparation of next Conference program and conduct necessary correspondence in connection therewith.
8. All Gen. Conf. Minutes to be printed in uniform size, 8 5/8 by 6 inches.

9. The matter of local publicity for future Gen. Conf. to be the responsibility of the Officers of the preceding Gen. Conf.
10. Gen. Conf. Minutes are to be distributed in six weeks, or as soon as possible. 1 Vol. 86.
11. Inform each District and each General Board of the latest date of furnishing Business for the next Gen. Conf.

Humbly submitted:
Howard J. Surbey
H. Edward Johnson
Joseph E. Flora

Action by General Conference: Report approved.

1983. **Report of the Trustee Board**

Greetings in Jesus' Precious Name.
There has been no billing of the Districts for costs of General Conference Minutes for the years of 1977 through 1981: the reason being an oversight on the part of your secretary, and not receiving a pro-rated statement for each District from the Writing Clerk of General Conference. (See "Duties of Writing Clerk of General Conference" Item 6.)

Your Board recommends: Whereas General Boards are supported by the Brother hood, including individual members, the congregations and the districts; whereas additional book work, postage and other expense is involved in collecting from the districts; whereas the before mentioned Minutes have been paid for by the Trustee Board; I. That no billing be made to the districts for them. 2. The printing and transportation expenses of General Conference Minutes shall be the responsibility of the Trustee Board. 3. Delete item 5 from the Dunkard Brethren Church Polity, 1980 edition, page 23 under General Conference. 4. Delete item 6 from "Duties of Writing Clerk of General Conference". The support from the Brotherhood has been fair during the past year, but our expenses have exceeded the receipts. The rising costs, particularly of General Conference, are a concern. We give the following figures for your information: General Conference costs: 1979 - $23,157.70, 1980 - $15,995.00, 1981 - $32,155.93, 1982 $14,034.42, estimated 1983 - $25-30,000.00. Your General Conference expense offerings April 1, 1982 to March 31, 1983 - $17,026.64. May we be good stewards of the grace of God, and give as the Lord has prospered us, that the work of the Lord may be done each day until Jesus comes.

Elder Dale Jamison, Chairman Elder Ray R. Reed, Secretary Elder Warren C. Smith, Treasurer
Action by General Conference: Report accepted.

1989. **Report of the Trustee Board**

The support of the Brotherhood has been good during the past year. Costs continue to rise and you have met the increasing needs.

It is with regret that we report the congregations of Orion, OH and South Fulton, located near Astoria, IL. They have decreased in membership to where they no longer need the meeting houses. Both properties are in the process of being sold, probably for use as residences.

It is our prayer and aim that the need to purchase and build facilities for worship in the future will far exceed those that are no longer needed.

Ray R. Reed, Secretary
The Trustee Board Report was accepted as read.

1990. **Report of the Trustee Board**

The Brotherhood support has been very good this year. Since none of the other boards had to draw from the Board of Trustees during the year, we have been able to accumulate some reserve. The meeting house properties at Orion, OH and Astoria, IL have been sold and the proceeds are being received by this Board.

Plans for construction of a new building at Torreon Navajo Mission were viewed and approved. He that soweth to the Spirit shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. Gal. 6:8b

Ray R. Reed Secretary
The Board of Trustees report was accepted.

1992. **Report of the Trustee Board**

Support has been good during the past year, although expenditures have exceeded receipts. There have been no draws from the other boards which speaks well for the working together of the Brotherhood and the support for them. The Pine Ridge Church in Mississippi has [organized

and] purchased their Meeting House through assistance from the Brotherhood. Praise the Lord that funds from the sales of the Orion, Ohio and Astoria, Illinois Church buildings could be used in this way. May we continue to work and pray that other places of worship may be established and souls won to the Lord.

Elder Ray Reed, Secretary
Report accepted as corrected.

1995. **Report of the Trustee Board**

The Fund balance of the Trustee Board continued to drop in the past year, but not as much as the year before. The General Mission Board requested a total of $25,500 to replenish funds for their activity. $20,000 was given to the Wards Church in Pennsylvania for major renovations to their church building. The Second District Relief Board paid back the $15,000 that had been loaned to support the building project at the Pine Ridge, Mississippi Congregation. The church building at Newberg, Oregon has been sold to a private party on an installment note. To date the Trustee Board has received $6,625 from this sale. We regret having to sell another church building. General Conferences are always a major expense for the Trustee Board.

We certainly appreciate the support you have given this Board and would ask that you continue to take an interest in the financial needs of the church.

Dennis St. John, Secretary
Report Accepted

1997. Item of information from Standing Committee. The delegate body gave approval for presentation of this item.
Information, regarding a potential bequest to the Dunkard Brethren Church, was shared with the delegate body seeking their prayerful direction. During the next year, the Trustee Board, with the assistance of Bro. Rudy Shaffer, will study the various legal, financial, and management issues surrounding this potential bequest. A ballot vote indicated the sentiment of the delegate body was in favor of moving toward accepting the potential bequest presented by Standing Committee.

2000. The Germantown Trust is planning to make the building in Philadelphia handicap-accessible. The renovation will cost approximately $95,000.00. We, the Lititz congregation, petition First District to make a contribution to this effort.

Action by District Meeting: Motion and second to donate $2,000.00 from First District funds, and pass the query to General Conference. Motion passed to give an update on the project at District Meeting next year. Motion passed.
Action by General Conference: Motion passed to adopt the query with an amendment stating that the Trustee Board contribute $2,000.00 to the Germantown Trust.

2001. **Report of the Trustee Board**

We thank the individuals and congregations for their continued support of the Trustee Board. The board also received donations in the amount of $79,200.00 from the settlement of an estate. General Conference expenses for 2000 were approximately $33,000.00. Expenses for the Leadership Conference held at West Fulton Congregation totaled $1,720.72. No other Boards requested funds from the Trustee Board in the past year.

Brother Dennis St. John, Secretary

An update was given on the water contamination situation at Memorial Holiness Camp in Ohio. The Trustee Board made the $25,000.00 contribution and the water supply project has been completed. The Camp is again open for business.

2002. **Report of the Trustee Board**

We again want to thank each congregation and individuals who supported this board in the past year.

General Conference expenses for 2001 were approximately $44,500. A donation of was given to Bible Helps in support of their publishing work. Expenses for the Leadership Conference held at Lititz, Pennsylvania in November totaled $2,280.88. There were no requests from other church boards for funds in the past year.

Brother Dennis St. John, Secretary

Addendum to the Trustee Board Report June 12, 2002

In a query passed at the 2001 General Conference, the Trustee Board was directed to secure the professional assistance of both an independent auditor and an attorney to review our financial practices and to advise us of any changes that might be needed or recommended.

This directive from General Conference has been completed. From this review, the Trustee Board has been advised of a number of changes that may be helpful in our financial practices and procedures.

The Trustee Board suggests that a Financial Review Committee be formed to evaluate these suggested changes and assist in implementing the changes that are needed or advisable.
We would suggest that this Financial Review Committee be composed of the Trustee Board plus four other members, one member coming from each of our four districts.

Dennis St. John
Secretary of the Trustee Board

Brother Dennis St. John read a letter from the German Town Trust expressing thanks for the financial support given towards the maintenance of their facility.

Approval was given for the Financial Review Committee consisting of:
Trustee Board members - Dennis St. John, Warren Smith, Lloyd Lorenz

First District - Marlin Marks
Second District - Tom St. John
Third District - Larry Andrews
Fourth District - Phil Franklin
This entire Trustee Board Report was accepted.

2002. Dale Jamison term expires. Lloyd Lorenz nominated to serve to 2005. Recognition was given to Dale Jamison for 42 years of service on the Trustee Board.

2004. **Report of the Trustee Board** [Excerpt]

The church property and pews of the Pine Ridge, MS congregation were sold in 2003 for a total of $25,500.

2004. Warren Smith term expired. Marlin Marks nominated to serve to 2007. A rising vote of appreciation was given to Elder Warren Smith for 25 years of service on the Trustee Board.

2005. The many functions of the Dunkard Brethren Church are conducted through several boards. The members of these boards are nominated by Standing Committee and then approved by General Conference. The trend of the past is that when a brother is placed on a board he may be re-nominated for a long period of time, maybe even life unless he resigns. While longevity can bring consistency and continuity to a board, it can also bring stagnation. If there were a term limit on how long a person could remain on a given board, we believe it could bring new vitality to our boards and churches, by involving brethren with different gifts to help lead the church.

Therefore we, the Shrewsbury Congregation, humbly petition General Conference through District Meeting of the First District, that the Dunkard Brethren Church Boards on the national level have a term limit for members of these boards. Since the number of board members varies from board to board, we recommend that around ten years be the limit a member could remain on a board (depending on the length of the term of service). The member could be re-nominated after one year off any given board.

We recommend that the retiring Officers of Standing Committee and General Conference, or their delegation, draft a proposed schedule of terms for existing boards and present to Standing Committee for implementation by General Conference 2006.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Passed by ballot vote.

2005. **Report of the Trustee Board** [Excerpt]

It was also shared that the work assigned to the Financial Review Committee is completed. Thus, this committee has been dismissed with thanks for their work.

2006. The Report of Standing Committee acting as Nominating Committee was presented to the Delegate Body. Query #3 from the 2005 Minutes of General Conference (item 34 on pages 9-10) relating to limitation of terms of service was read, with additional explanation given by the retiring Writing Clerk of General Conference. The *[board]* nominations were approved *[using the new term limit guidelines.]*

2007. Report of the Trustee Board [Excerpt]

The African Mission Board is in the process of putting in place a legal entity in Kenya that will bring us into compliance with governmental recommendations and laws regarding the movement of funds from the United States to Kenya. The legal fees in 2006 for this work amounted to $10,095.85.

The General Mission Board requested and was granted $70,000 in funds from the Trustee Board in 2006.

There were also some major receipts that will be noted in this report. Two of these were from the sale of Church buildings. The Winter Haven Congregation meetinghouse in California has been sold and $150,000.00 in proceeds was received by this Board. Also, the Broadwater Chapel, Maryland meetinghouse was sold and the proceeds received by this board were $39,323.50.

2008. Primary Board term limits were implemented by action of the General Conference of 2005. We believe term limits are appropriate for secondary boards for the same basic reasons as given for term limits for the primary boards. There are many capable brethren that should be given the opportunity to utilize their talents and ideas on these boards.

Therefore:

We the Grandview Congregation petition General Conference through the District Meeting of the Third District, to establish term limits for members of the secondary boards including, but not necessarily limited to, the Torreon Navajo Mission Board and the African Mission Board.

In this regard we recommend:

1. That the schedule of terms for the secondary boards follow approximately the same format as was adopted for the primary boards.

2. That board member terms shall expire two years apart, to assure a maximum continuity of experience on the boards.

3. That this schedule be prepared by the responsible primary board and presented for approval and implementation to Standing Committee, General Conference 2009.

Action by District Meeting: Amended and passed to General Conference.
Action by General Conference: Motion failed to pass.
[*Did not receive the 2/3 majority vote required for approval*].

2010. **Report of the Trustee Board** [Excerpt]

- The cost of the General Conference held at Maranatha Bible Camp near Platte, Nebraska in June 2009 was $83,418.97

- The cost of the Media Safety Committee came to $11,762.58.

- A donation of $10.000.00 was given to Maranatha Bible Camp to assist in their remodeling project.

- The Trustee Board transferred $15,000.00 to the Publication Board.

Respectfully Submitted, Brother Tom St. John, Secretary

Addition made to this report: "The expenditures for the Media Safety Committee were authorized by Standing Committee in 2006, for dissemination of information and teaching regarding the use of communication technology."

2015. Report of the Trustee Board [Excerpt]

The following is a listing of the major financial activities of the Trustee Board in 2014:

- The cost of General Conference held at Camp Alexander Mack in Indiana totaled $65,294.50.
- The expenses of Leadership Conference held at the Pleasant Home Congregation, Modesto, California were $852.23.
- Funds donated by the Trustee Board to the Torreon Mission Building Fund totaled $50,000.00.
- Also $5,500.00 was donated to Christian Aid Ministries (CAM) for the CASP Trailer Project.
- There were no loans given this year to congregations for building projects but loan repayments totaled $53,168.82.
- In addition, the board received the sum of $645,000.00 from the Meyers Living Trust.

2022. Report of the Trustee Board [Excerpt]

Following is a listing of the major financial activities of the Trustee Board in 2021.

- Funds received from the Goshen Indiana Congregation Treasury was $44,982.72.
- Loan repayments from congregations totaled $30,000.00.
- General Conference 2021 expenses amounted to $106,286.13.
- 2021 Leadership Conference expenses totaled $5,459.31.
- Funds of $10,000.00 were transferred to the Publication Board.

The 2021 General Conference Sunday School offering of $4,094.00 was evenly divided between Bible Helps and The Brethren Encyclopedia.

Funds of $120,000.00 were sent to Madonna Rehab Hospital for Carter Edgecomb's rehab. Those funds have been returned to the Trustee Board Treasury since payment has been made by insurance.

2024. Report of the Trustee Board [Excerpt]

- General Conference held in Oregon at Aldersgate Camp had a cost of
- $70,553.33
- Leadership Conference in Indiana at the Berean congregation totaled
- $7,941.17
- Bookkeeping expenses for the brotherhood were $8,285.00 Travel expenses paid out were $1,384.67
- Various committee expenses totaled $3,441.45
- There was a loan of $100,000 made to the Bethel congregation for their building project. The loan was made in January of 2024 so it will not appear in the Treasurer's Report for 2023.

2025. Report of the Trustee Board [Excerpt]

- General Conference at Roxbury Holiness Camp – $48,179.19. The catering provided by Long's Family Catering– $85,516. Concession expenses were $1,125. The total expenses for General Conference were $134,820.19.
- The Garnett Dunkard Brethren Church received a loan of $100,000 for the purchase of a meeting house.
- There was one sale of a church property. The McClave building and land sold for $10,000.