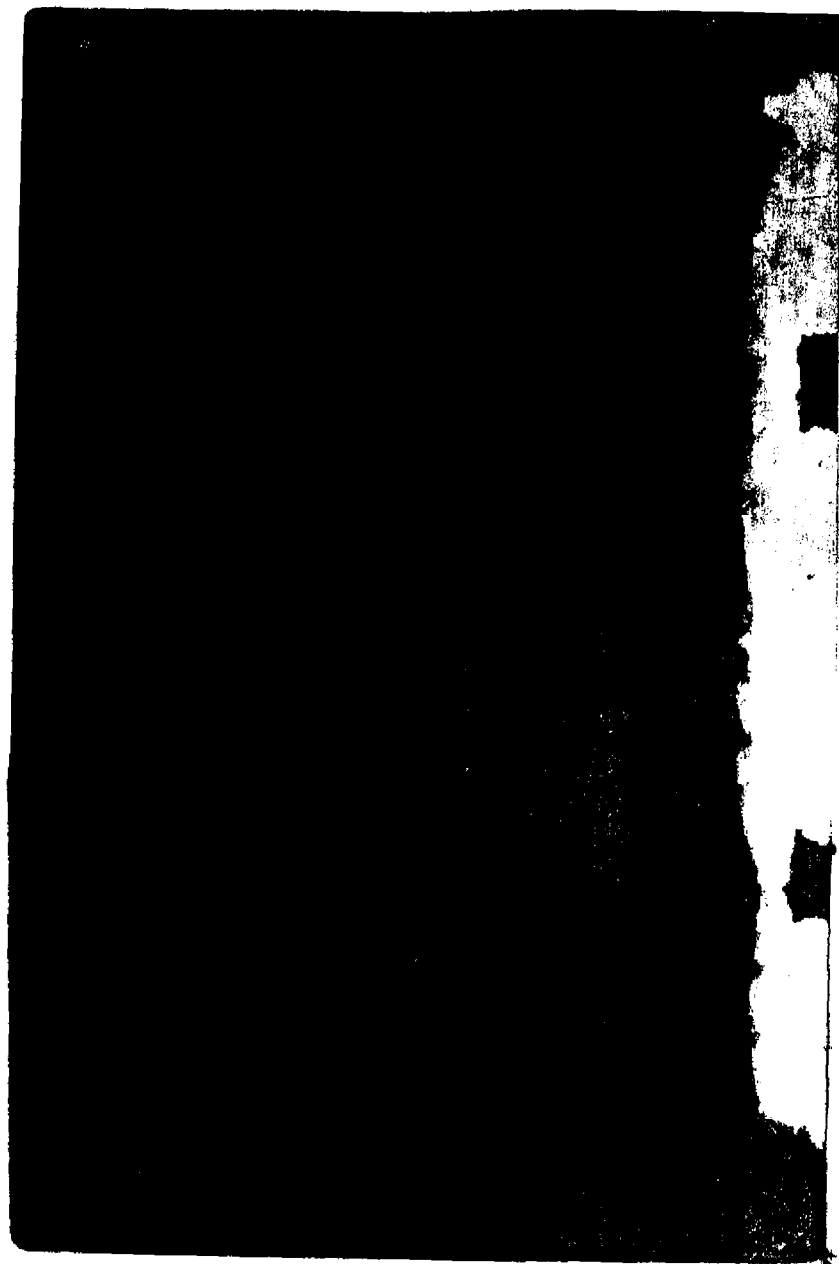


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TREVECCA COLLEGE ARCHIVES



MANUAL HOLINESS CHURCH OF CHRIST

*Adopted by the General Council
at Pilot Point, Texas, November 7-12, 1905*

TREVECCA COLLEGE ARCHIVES

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Preface

This little book is not the law book nor discipline; but simply a declaration of the principal points of government and doctrine of the Holiness Church of Christ.

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Doctrine

We believe the following statements of doctrine to be that of the word of God:

THE BIBLE.

ART. 1. The Holy Bible, composed of the Old and New Testament scriptures, is the inspired word of God and contains all that is necessary for the faith and practice of believers.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. — 2 Tim. 3: 15, 16, 17.

But the Word of God endureth forever. And this is the word by which the Gospel is preached unto you. — 1 Peter 1: 25.

THE TRINITY.

ART. 2. In the one God-head there are three persons, the Father, the Son, and the Holy Spirit, inseparable, co-equal in all their attributes and co-existent through all eternity.

CREATION AND PROVIDENCE.

ART. 3. This triune God created the Heavens and the Earth and all that in them is, visible and invisible; that he sustains, protects and governs these with gracious regard for the welfare of men, to the glory of His name.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.—John 1: 1-3.

For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.—Col. 1: 16-17.

In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light: and there was light.—Gen. 1: 1 to 3.

He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. ... Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. ... He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can

stand before his cold? He sendeth out his word and melteth them: he causeth his wind to blow, and the waters flow.—Psa. 147: 3, 4; 8, 9; 16, 17, 18.

JESUS CHRIST.

ART. 4. Jesus Christ is both human and Divine. Our only hope of salvation.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; And deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2: 14 to 18.

Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by me.—John 14: 6.

This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 11-12.

HOLY GHOST.

ART. 5. The Holy Ghost is a person, the third person in the Trinity. He convinces the world of sin, of righteousness, and of judgment; He comforts the faithful and guides them into all truth.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. —John 14: 7-8; 26.

Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. —John 16: 13.

SATAN.

ART. 6. There is a real Personal Devil, a deceiver of mankind.

Be sober; be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. —1 Peter 5: 8.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. —Rev. 12: 9.

THE FALL.

ART. 7. Through the trasgression of Adam the entire Creation fell from the Holy estate in which it was created.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. —Rom. 5: 12.

For we know that the whole creation groaneth and travaileth in pain together until now. —Rom. 8: 22.

DEPRÁVITY.

ART. 8. Depravity, known in the Bible as "The Old Man", "The Carnal Mind", "The Root of Bitterness", or the "Sin", is in the heart of every child that is born in this fallen world.

The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. —Psa. 58: 3.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. —Eph. 2: 3.

ON.

REDEMPTI

ART. 9. Redemption brings us the recovery of mankind from sin and death by the obedience and sacrifice of Jesus Christ, who on this account is called the Redeemer.

Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3: 24.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree. That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.—Gal. 3: 13.

CONVICTION.

SEC. 1. Conviction is God's work of convincing the soul of sin, of righteousness and of judgment. This He does by His Spirit through His Word, His Providence and Human Agencies.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—John 16: 8.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?—Acts 2: 37.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved?—Acts 16: 25-30.

REPENTANCE.

SEC. 2. Repentance is a Godly sorrow for sin, a forsaking and confessing thereof, forgiving of enemies, and making restitution to the extent of ability.

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgression: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?—Ezek. 18: 30-31.

For godly sorrow worketh repentance to salvation not to be repented of but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revengel In all things ye have approved yourselves to be clear in this matter.—2 Cor. 7: 10-11.

And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.—Acts 19: 18-20.

CONVERSION.

SEC. 3. Conversion consists of justification and regeneration, which occur at one and the same time. Justification is the act of God whereby all past sins are forgiven through faith in our Lord and Savior Jesus Christ. It comes immediately in connection with true repentance and restores the guilty soul to peace and favor with God.

Regeneration implants the Spiritual life in the heart, changing the soul from death into life, and is always accompanied by the direct witness of the Spirit.

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

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5: 1.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3: 5.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Gal. 4: 6.

The Spirit itself beareth witness with our spirit, that we are the children of God:—Rom. 8: 16.

Regeneration breaks the power and destroys the love of sin, so that "whosoever is born of God doth not commit sin", but it does not free the soul from the presence and pollution of sin.

Alas! the regenerate know full well that sin is in their hearts. This accounts for the Christian warfare. This conflict implies the remains of sin in the believer.

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him.—1 John 2: 3-4.

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.—1 John 3: 6-10.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye

able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?—1 Cor. 3: 1-8.

SANCTIFICATION.

SEC. 4. Entire Sanctification is a second definite work of Grace in the heart whereby we are thoroughly cleansed from all sin and the pollution thereof; that only those who are justified and are walking in the favor of God can receive this Grace; that it is not absolute perfection—that belongs to God alone. It does not make man infallible. It is the love of God filling a clean heart. This love is capable of increase. It prepares for more rapid growth in Grace. It may be lost, and we need continually to watch and pray. It is received by faith and after entire consecration. It is accomplished by the baptism with the Holy Ghost, which is the baptism of Jesus Christ foretold by John the Baptist. It is loving the Lord, our God, with all the heart, soul, mind and strength, and our neighbor as ourself. It is this which the Apostles and Disciples received in the upper room at Jerusalem on the day of Pentecost, for which Jesus commanded them to wait. It is the in-

heritance of the Church; and with it comes preparation, anointing, illumination and power for the work to which God has called us.

Our preachers are to definitely preach it and urge it upon all believers. It is the privilege and duty of all believers to seek and obtain it.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—John 15: 2.

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

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

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.—Luke 3: 16.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.—Acts 15: 8-9.

And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 49.

DIVINE HEALING.

ART. 10. Christ is as able and willing to heal the sick as when he was on earth, and we encourage our members to obey the word of God in James 5: 14-16:

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: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

THE SECOND COMING OF CHRIST.

ART. 11. The Holy Scriptures teach the personal and pre-millennial coming of our Lord. We are commanded to be ready and to watch daily for His glorious appearing.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 11.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled:

and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.—Rev. 20: 2-7.

Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.—Matt. 24: 44.

THE FUTURE STATE.

ART. 12. We believe in the resurrection of the dead; the future general judgment; and an eternal state of rewards in which the righteous dwell in endless life, and the wicked in endless punishment.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea,

and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised.—1 Cor. 15: 12-16.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. 5: 10.

And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25: 46.

Institutions of Christianity

WATER BAPTISM.

ART. 1. Water baptism may be administered in any manner to satisfy the individual conscience of the candidate, by any person called by God to preach the gospel and recommended to this work, by the congregation in which he or she is a member.

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. Amen.—Matt. 28: 19-20.

And under circumstances of necessity lay members may administer water baptism. (Acts 9: 10-18.) Persons applying for membership who have previously received water baptism may be accepted into the congregation.

THE LORD'S SUPPER.

ART. 2. It is the duty of all Christ's followers to commemorate His death until He comes again, by often meeting and partaking of the emblems of His broken body and shed blood.

In the absence of the Pastors, Elders, or Deacons, it may be administered by any person whom the congregation may select for this purpose.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me: For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Cor. 11: 23-29.

THE SABBATH.

ART. 3. The Christian Sabbath, the first day of the week, or Lord's Day, must be sacredly observed as a day of rest from secular employment and in Spiritual worship of Almighty God.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.—Rev. 1: 10.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.—John 20: 19-26.

And upon the first day of the week, when the disciples came together to break break, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.—Acts 20: 7.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. 16: 2.

MARRIAGE.

ART. 4. Marriage is 'a divine institution ordained of God and sanctioned by Christ and His apostles.

Marriage is limited to one man and one woman, that is, at the same time, and polygamy, of course, is strictly forbidden, as is divorce except for one cause only, that of fornication.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.—Eph. 5: 31.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry an-

other, committeth adultery: and whoso marrieth her which is put away doth commit adultery. —Matt. 19: 9.

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery. —Matt. 5: 32.

Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. —Deut. 17: 17.

Church Government

FORM.

ART. 1. We believe that the Church is congregational in its government; therefore we recognize the independent sovereignty of the local congregation and that God hath made Christ to be head over all things to His body, which is the Church. He with God the Father and the Holy Ghost is the only law-giver to the church.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. — Matt. 18: 15-17.

For above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all. — Eph. 1: 21-23.

There is one lawgiver, who is able to save and to destroy; who art thou that judgest another? — Jas. 4: 12.

Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—2 Thes. 3: 6.

MEMBERSHIP.

ART. 2. All Christians who profess Holiness, or who believe in and are heartily desiring Sanctification as a second work of Grace and are in harmony with our statement of doctrine, are eligible to membership and may become members by a majority vote of the present congregation.

RULES.

SEC. 1. RULE 1. The use of opium, morphine, and all intoxicating liquors, and the use and sale of tobacco in all its forms is prohibited.

Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10: 31.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Rom. 13: 14.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

RULE 2. The attending, or in any way supporting secret societies, oath-bound lodges or fraternities, is prohibited.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—2 Cor. 6: 14.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. 3: 17.

RULE 3. The wearing of gold, pearls, and costly or gaudy apparel, is forbidden.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.—1 Tim. 2: 9-10.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.—1 Peter 3: 3-5.

RULE 4. All worldly amusements are prohibited, such as dances, theatres, circuses, horse-races, base ball games and parties, and places where gambling is indulged in.

RULE 5. It is the duty of all Christians to give regularly of their income, as the Lord

prosper them, for the support of the gospel and the relief of the poor.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. 16: 1-2.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.—2 Cor. 9: 5-7.

RULE 6. It is the duty of all Christians to fast regularly and pray for the success of the work of the Lord.

And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.—Matt. 9: 15.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 2.

And when he was come into the house, his disciples

asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.—Mark 9: 28-29.

RECEIVING MEMBERS.

SEC. 2. All persons giving satisfactory evidence of regeneration, by having forsaken and renounced the world, the flesh and the devil, and living a consistent Christian life and desiring to be recognized as a member of the Church, shall, in the presence of the Church, affirmatively answer the following questions:

Dearly Beloved, since you ask to be recognized as a member of the Church of Christ, it is proper that you should confess your faith and declare your purpose in the presence of God and these witnesses. Have you forsaken and renounced the Devil and all his works? the vain pomp and the glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, and do you refuse to be led by them? Yes.

Have you received the witness of God's Spirit to your regeneration? I have.

Do you believe in the doctrine of entire sanctification as a second, definite, instantaneous work of Grace, subsequent to regeneration, and that it is the privilege and duty of every believer to seek and find the experience as soon as they receive the light concerning it? I do.

Are you willing that all your faith and practice shall be governed by the Word of God and the Holy Ghost? I am.

Will you contribute of your means toward the support of the Church as you are taught by the Word of God? I will.

CHURCH COVENANT.

Having been led to repentance toward God and Faith in the Lord Jesus Christ, as our Savior, we now, in the presence of God, Angels and this assembly, most solemnly and joyfully enter into this covenant with one another as one body in Christ. We promise by the aid of the Holy Ghost to shun the paths of sin and to walk in the ways of "Righteousness and true Holiness all the days of our life". We engage not to forsake the assembling ourselves together, as the manner of some is, but exhort one another daily, and so much the more as we see the day approaching to strive together for the advancement of His Kingdom and for the mutual upbuilding of the Saints in Holiness, knowledge and comfort, to contribute liberally and cheerfully to the support of the ministry and expenses of the Church, the relief of the poor and the spread of the gospel throughout the nations of the earth. We also engage to maintain family and secret devotion, to bring our children early to a saving knowledge of Christ, and give them a guarded Christian education; to walk

circumspectly in the world, to be just in our dealings, faithful in our engagements and exemplary in our deportment. To abstain from contracting debts without due regard to the discharging of them; to avoid all tattling, backbiting, evil speaking and unprofitable and frivolous conversation. To abstain from the sale and use of intoxicating liquors, and tobacco in all forms; to avoid all places of worldly amusements, such as dances, shows, theatres, horse races, base ball games, and places where gambling is indulged in, or attending or supporting secret societies, oath-bound lodges or fraternities, and from the wearing of gold and costly apparel.

We further promise to walk together in Christian love and watchfulness, giving and receiving admonition with meekness and affection. To remember each other in prayer, to aid each other in sickness and distress, to cultivate Christian sympathy in feelings and courtesy in speech, and be mindful of all the rules of our Savior. Do you cheerfully accept the obligations of this covenant? I do.

Brethren, these persons having satisfactorily responded to these questions and covenant, are entitled to recognition as members of the Church of Christ.

SHALL WE RECEIVE THEM?

We extend to them the right hand of fellow-

ship promising that we will do all we can to make it easy for them to do right and hard to do wrong.

TRANSFER OF MEMBERS.

SEC. 3. Each Church shall keep an enrollment of its members. Members in good standing desiring to transfer their membership may receive Certificate of Membership; said certificate to be signed by the presiding officers and Secretary, good for six months.

HOW TO DEAL WITH AN ERRING BROTHER.

SEC. 4. If any member deviates from the line of teaching, violates any of the rules, regulations or requirements, or inveighs against the statement of doctrine adopted by the Church, or in any manner errs from the truth, let him be seen privately by the first one cognizant of the fact; if he hear him, well; if he will not hear him, then take two or three witnesses; if he will not hear them, then let the matter be brought before the Church; and if he neglect to hear the Church, and if it finds him guilty, the presiding officers shall declare him dismissed and the recorder shall make the entry opposite the name on the roll of members. All difficulties must be settled as above directed.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. — Matt. 18: 15-17.

THE MINISTRY.

ART. 3. All the functions of licensing preachers and ordaining Elders is vested in the local congregation, save that in the ordaining of an Elder the local congregation may recognize the sisterhood of Churches and call on them to send of their Elders to act with them in this work of ordaining an elder. An Elder should be ordained by the laying on of the hands of one or more Elders.

SEC. 1. The duty of the Elders or Bishops is to look after the spiritual interests of the Church and to feed the flock over which the Holy Ghost has made them overseers.

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. — Acts 20: 28.

SEC. 2. Deacons and Deaconesses are to have charge of the secular affairs of the Church and to look after the poor and needy. Those holding the office of Deacon have the right to preach. Some of the New Testament Deacons were mighty in the spirit to preach the Word.

Deacons may be ordained by the laying on of hands of one or more Elders

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Acts 6: 1-8.

SEC. 3. The Bible recognizes the rights of women to preach as well as men.

And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy.—Acts 21: 8-9.

But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.—1 Cor. 14: 3.

And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.—Phil. 4: 3.

HOUSE OF WORSHIP.

ART. 4. The tabernacle or house of worship owned and controlled by this Church shall be kept exclusively as a place in which to worship the living God in the beauty of Holiness; and must never be polluted with fairs and festivals, feasts, concerts, or any other kind of abomination attempted to be conducted in the name of the Lord.

SETTING IN ORDER CONGREGATIONS AND ANNUAL COUNCILS.

1st. Congregations may be set in order by an ordained Elder.

2nd. Annual Councils may be organized by the local congregations as necessity may demand. Such annual councils shall be composed of delegates elected by the local congregations upon the basis of one delegate to every twenty-five members or fraction thereof.

The following officers shall be elected for each Annual Council by a ballot vote: President, vice-President, Secretary and Treasurer.

GENERAL COUNCILS.

1st. The General Council shall be composed of its officers, and delegates elected by the Annual Councils.

2nd. The object of this Council shall be the maintenance of unity, soundness of doctrine and government throught the entire Church.

3rd. This Council shall be composed of delegates who are elected and duly authorized by each Annual Council, upon a basis of one delegate to each fifty members or fraction thereof represented in the Annual Council.

4th. The President shall preside at all the business sessions of the General Council, and in case of necessity to call special session of the Council.

SEC. 1. The President shall have advisory oversight of the Churches during interim of the General Councils. He shall continue in office until his successor in office is duly elected.

SEC. 2. The vice-President shall preside at all business sessions of the General Council in the absence of the President.

SEC. 3. The duty of the Recording Secretary is to keep a correct record of the proceedings of the business sessions of the General Council.

SEC. 4. 1st. The Corresponding Secretary and Treasurer is to conduct all correspondence of the General Council throughout the year.

2nd. As Treasurer to receive and keep a plain book account of all money received or spent for the Council.

SEC. 5. All officers shall be elected by a majority ballot at each regular session of the General Council.

SEC. 6. The officers of the General Council shall constitute an Executive Committee, whose duty it shall be to hold all property in trust, and on behalf of the General Council, shall transact all necessary business during the interim of the sessions.

Recommendations

1st. We recommend that the General Council meet annually until further notice.

2nd. We further recommend one Annual Council for Oklahoma, Indian Territory and Texas, and one for Arkansas, Mississippi, Missouri, Louisiana and Tennessee for the present.

3rd. We recommend that congregations group themselves into local districts for the convenience of pastoral work; and that such congregations confer with each other and when convenient call the same pastor.

4th. We recommend that the Annual Councils each have a Relief Fund for the relief of the distressed and the burial of the dead among their poor.

If we preach against secret societies we must offer the people something better.

5th. We recommend that the President of our General Council appoint a Board of Missions, both Home and Foreign. We also recommend the forming of a line of City Missions

throughout our larger towns, and that provision be made for the recommending and commissioning of Missionaries and Song Evangelists.

6th. We recommend a uniform system of printed forms for Quarterly and Annual Reports for preachers and local congregations; also forms for Evangelists and Missionaries Appointment Papers.

7th. We further recommend that the Corresponding Secretary act as R. R. Secretary to receive the Quarterly Reports of our preachers.

We also recommend that the Council have a Bible School of six weeks beginning Jan. 1st of each year.

Realizing the great need of a more thorough system of Church work among our people we earnestly recommend:

9th. That the pastor of each local congregation present to them the necessity of raising funds to bear the expenses of the Annual and General Councils.

10th. We recommend that each pastor impress upon his people the great need of systematic giving for Home and Foreign Missionary purposes, and that our Sunday Schools be taught along missionary lines and get a mission-

ary spirit among the children and that they set apart the collection of one Sunday out of each month for the Missionary Cause. We also suggest that each local congregation take a collection at least once each quarter for the same fund.

11th. We recommend that the Executive Committee of the Annual Council constitute the Relief Committee and that collections be taken in all the churches for the relief of the destitute; and that such money be sent to the Treasurer of the Annual Council. In case of distress let such be made known to the local Church of which the person or persons in distress are members; let the local Church appoint a committee to investigate the merits of same and report through their Church Secretary to the Executive Committee of the Annual Council, stating the amount needed, who shall make such appropriations as they deem prudent.

Resolutions

RESOLVED, 1st. That in case a local Church has difficult questions of discipline and order involving the harmony and fellowship of the members of that body, said congregation may call upon her sister Churches to send of their members, either lay or ministerial, to counsel with her in the settlement of said question or questions.

2nd. That when a local congregation goes down and only a few remain and they be scattered and are moved convenient to other congregations they may petition those congregations to appoint of their members to act as a council to grant them letters of good standing, on the presentation of which they may be received into full fellowship of other congregations and thus in order dissolve the old congregation and yet preserve her records and retain her membership.