

OFFICIAL MANUAL  
OF THE  
CHURCH OF GOD IN CHRIST





**OFFICIAL MANUAL**  
**OF THE**  
**CHURCH OF GOD IN CHRIST**  
**SEVENTH EDITION**



**Revised 1957**

Published by the authorization and approval  
of Bishop C. H. Mason , Senior Bishop and  
Founder of the Church of God in Christ

This Discipline is subject to being revised  
annually by the General Assembly

**COMPILATION AND EDITORIAL  
COMMISSION**

Bishop Ozro T. Jones

Elder J. E. Bryant

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## **PREFACE**

To the members of the Church of God in Christ,

Greetings:

It is our privilege and duty to again recommend to you this volume which contains the doctrine and discipline of the Church of God in Christ as has been revised, which we believe coincides with the Word of God.

This book grows out of years of experience. Evidently God's blessings have been with us and we have seen an unparalleled work extending from the Atlantic to the Pacific, and from the Gulf to the Great Lakes. Also, there have been planted successful missions in Africa and many of the isles of the sea. Now after a thorough examination of many published manuals, which are accessible to the clergymen, we found so much that was impractical and unscriptural, that after a prayerful consideration, we were driven back to God's Holy Word as the only sufficient rule of faith and practice for the Church of God. We have aimed to supply a practical want in a practical way. Whereas the Great God in heaven and earth has through his abundant mercy and great love for mankind given us Jesus Christ to be our Saviour and

Redeemer, that we might be reconciled to God through Him, we feel it our indispensable duty to follow the principles of the teachings of our Lord and Saviour Jesus Christ. We consider Him our teacher and pattern. Therefore, since we have received this wonderful ministry, having obtained mercy, we take this method of setting forth what we understand to be a God accepted rule to govern the church. We hold the Holy Scriptures as contained in the Old and New Testaments as our rule of faith and practice in accordance with the principles of the Church of God in Christ, whose faith is founded upon the Apostles' doctrine as received on the day of Pentecost.

Many thousand people from other denominations and from families void of Christian teaching are gathering into our churches continually. Many of them come with little or no knowledge of the doctrine. Therefore, if they are to be useful in the Kingdom of God, they will need the instruction as to the doctrine of Christ.

Hence, this volume should be found in the home of every member of the Church of God in Christ. And more so, because it contains doctrines maintained and observed by the New Testament Church.



## HISTORY

In the year 1895, Elders C. P. Jones, C. H. Mason and others, while searching the scriptures, saw that they could not be saved without holiness. They were sanctified through the truth and began to preach this doctrine to their hearers. Because of such doctrine they were ejected from the Baptist Church. Later in that year those same brethren congregated themselves and were known to be the Church of God: Acts 20:28; I Cor. 1:2; 10:32; II Cor. 1:1; I Tim. 3:5-15. But because the truth of the gospel was being assailed on every side, and many false doctrines were being introduced by those who proclaimed the name but denied the power thereof; Elder C. H. Mason, being set forth to defend the Gospel, prayed earnestly for a name that would not depart from the scriptures and at the same time distinguish the true followers from the false. Therefore, in the year 1897 while walking along a certain street in Little Rock, Ark., the Lord revealed this name, "The Church of God in Christ", with the following scriptures to support it: I Thess. 2:14—"For ye brethren became followers of the churches of God which in Judea are in Christ Jesus; for ye have suffered like things of your own countrymen even as they have of the Jews"; II Thess. 1:1 — "Paul and Silvanus and Timotheus unto the church of the

Thessalonians in God our Father and the Lord Jesus Christ"; Gal. 1:22—"And was unknown by face to the churches of Judea which were in Christ."

This union lasted until the year 1906, when a great revival was held in Los Angeles, Calif., under the auspices of Elder W. J. Seymour. Elder C. H. Mason, among many others, attended this revival and received the baptism of the Holy Ghost with signs of speaking with other tongues according to Act 2:4 — "And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance."

He came back preaching this as a New Testament doctrine, to which many of the brethren were averse. In August, 1907, the general assembly convened at Jackson, Miss., with Elder C. P. Jones presiding as General Overseer, who was also averse to the so-called new doctrine promulgated by Elder C. H. Mason and others. After a very lengthy discussion, the assembly withdrew from C. H. Mason and all who promulgated the doctrine of speaking with tongues the right hand of fellowship.

Later in the same year, Elder C. H. Mason called a meeting in Memphis, Tenn., of all the ministers who believed in receiving the baptism of the Holy Ghost according to the scriptures Acts 2:4. Among the group of Elders who responded to this great call were E. R. Driver, J. Bowe, R. R. Booker, W. M. Roberts, R. E. Hart, D. W. Welch, A. A. Blackwell, E. M. Page, R. H. I. Clark, D. J. Young, James Brewer, Daniel Spearman and J. H. Boone.

These brethren formed the first General Assembly of the Church of God in Christ, whose faith was founded upon the doctrine of the Apostles as received on the day of Pentecost. The Lord gave Elder C. H. Mason to be the Chief Apostle, to which the whole assembly accepted. Under his leadership the Church has witnessed a great triumph and growth.

In the year of 1933, five overseers were consecrated to the office of Bishop by the laying on of hands of Senior Bishop and assisted by the prayers of the Overseers and Elders and the General Convocation.

Those consecrated to the office of Bishop were namely, Bishop I. S. Stafford, Detroit, Mich.; Bishop E. M. Page, Dallas, Texas; Bishop W. M. Roberts, Chicago, Ill.; Bishop O. T. Jones, Philadelphia, Pa., and Bishop R. F. Williams, Cleveland, Ohio.

# **PART I**

## **THE CONSTITUTION**

### **CERTIFIED COPY OF AMENDMENT TO CHARTER OF INCORPORATION OF THE CHURCH OF GOD IN CHRIST**

#### **STATE OF TENNESSEE Department of State**

I, JAMES H. CUMMINGS, Secretary of State of the State of Tennessee, do certify that the annexed is a true and correct copy of Amendment to Articles of Incorporation of CHURCH OF GOD IN CHRIST, which was recorded in this office on the 5th day of December, 1952, in Corporation Record Book, Volume P-37, at page 55, said amendment changing the powers of the corporation.

In witness whereof, I have hereto affixed my signature and the Great Seal of the State, at Nashville, this 23rd day of December in the year of our Lord nineteen hundred fifty-two.

JAMES H. CUMMINGS,  
Secretary of State

We, the ministers and members of the Church of God in Christ, who hold the Holy Scripture as contained in the Old and New Testaments as our rule of faith and practice, in accordance with the principles of our faith and government, do hereby amend and modify our By- Laws and Constitution, to wit: All former Articles and

Constitution shall be modified to read as follows:

(Article 1 — Change of Name)

That the Corporate name of this Corporation shall be "CHURCH OF GOD IN CHRIST," and that its headquarters shall be 928 South Fifth Street, Memphis, Tennessee.

(Article 2 — Senior Bishop)

Nothing in this Constitution shall operate to deprive Bishop C. H. Mason, 1121 Mississippi Ave., Memphis, Tennessee, the present Chief Apostle, Founder and Senior Bishop, of the authority he now holds as Chief Apostle of the Church of God in Christ.

(Article 3 — Local Churches)

The membership of the Local Church shall consist of all who have been set in order as a church by those authorized to do so, after having declared their faith in Jesus Christ as their Savior, and their belief in our doctrines, and their willingness to submit to our government. Local churches may be set in order by the overseer having jurisdiction, or an Elder authorized by him.

(Article 4 — Organization of Churches)

When it seems clear to a State Overseer that a church set in order should not continue as such, it may be disorganized by him and his Board. In case a local church becomes disorganized, any such property that exists may in no way be diverted to other purposes, but shall pass to the control of the State Board for the use of the Church at

large as the State Board shall direct, and the Trustees holding such property for the disorganized church, shall sell or dispose of the same only on order, and under the direction of the appointed agent or the State Board and turn over such funds to said agent.

No Board of Trustees may divert property from the use of the Church of God in Christ; No Board of Trustees shall refuse the pulpit or the use of a local Church of God in Christ, for religious or other purposes to a duly authorized officer of the General Assembly of Churches)

No local church may withdraw as a body from the "Church of God in Christ" or in any way sever its relation thereto, except by provision of the General Assembly.

#### (Article 6 — Credentials of Delegates)

Secretaries of the several State Assemblies shall furnish certificates of elections of the delegates severally elected to the General Assembly, and shall also send a certificate of such election to the General Assembly, Secretary of the Church.

#### (Article 7 — The General Assembly)

The General Assembly is the only doctrine expressing, and law-making authority of the Church. The General Assembly shall be composed of a Chairman, Ordained Elders, Board of State Overseers, Board of Bishops, and such lay delegation as the General Assembly may prescribe.

The General Assembly shall meet annually at the time and place designated by the Board of Bishops. The General Assembly shall elect by a two-thirds vote of those present and voting, two or more Bishops who shall hold office during good behavior, and shall have general supervision of the Church, and who shall compose the Board of Bishops; provided, however, that Bishop C. H. Mason, the present Senior Bishop, shall retain his present power and authority during his life-time, but upon his death said authority shall revert to the Board of Bishops.

The General Assembly shall elect a General Board composed of ten members or more who shall be trustees in trust for the Corporation, and shall compose the Board of Home and Foreign Missions, Publications, Church Extension, Education and Ministerial Relief. Said Board shall transact all business affairs of the Church, and any other matters that may properly come before it, subject to the approval of the General Assembly, provided however, that all policies and plans of operation must have the approval of the Board of Bishops.

Said Board shall be presided over by one of the Bishops. The General Assembly shall be presided over by the Bishops jointly and severally. The General Assembly shall elect its other officers and organize itself for the transaction of its business according to its wisdom and pleasure.

The General Assembly shall elect a General Secretary, who shall hold office during good behavior and who shall be the Secretary of the General Assembly, and the Board of Bishops. The General Assembly shall elect a General Treasurer, who shall hold office during good behavior. The General Assembly shall elect by lot from among the male elders of the Church as many Bishops as it may deem necessary, who shall hold office during good behavior, and who shall constitute the Board of Bishops, provided, however, that they shall be appointed by the present Senior Bishop during his life-time, but upon his decease, they shall be elected by the General Assembly, as provided in this Constitution.

(Article 8 — Extra Session of the  
General Assembly)

The Board of Bishops or a majority thereof shall have the power to call an extra session of the General Assembly in case of emergency, and to fix the time and place thereof.

(Article 9—Powers and Restrictions  
of the General Assembly)

The power and authority of the General Assembly to legalize for the Church, to make such rules and regulations over all the departments *as it may deem best*, is limited by the following restrictions:

- (a) It shall not set aside or change any of our articles



of faith, nor shall it establish any new doctrines contrary to the doctrines that now exist in the church,

(b) The General Assembly shall not abolish our representative form of government nor the General Superintendency, nor deprive it of any of the authority given it by this Constitution.

(c) No person shall be seated in the General Assembly who has not been duly elected as a delegate or an alternate by a recognized State Assembly of the Church of God in Christ.

The General Assembly shall not deprive our ministers or members of a fair trial nor an appeal in case of conviction.

(Article 10—Rules or Order of the  
General Assembly)

The General Assembly shall adopt rules of order governing its manner of organization, procedure, committees, and all other matters pertaining to the conduct of its business. It shall be the judge of the elections qualifications of its own members.

(Article 11—Overseers of the  
Church of God in Christ)

The overseer will be appointed by the Senior Bishop and may be removed for cause, by the Senior Bishop or his appointee.

The overseers shall have general supervision of the Church of God in Christ, in their respective State. The overseers, jointly and severally shall appoint, ordain those

who have been elected to be Elders. The Overseers may organize, re-organize local churches. The overseer presiding over the State Assembly, shall assign Pastors to the several charges within the bounds of his jurisdiction.

The Overseers may appoint District Superintendents over the several districts within their jurisdiction. The overseer presiding over the State Assembly shall decide all questions of order, subject to an appeal to the General Assembly, but all questions of law shall be decided by the General Assembly.

#### (Article 12—Board of Bishops)

The Bishops shall organize as a Board and shall arrange for an assignment to the members thereof, the work over which they shall have special jurisdiction. The Board of Bishops shall have supervision of all boards and the plans adopted by any Board must have the approval of the Board of Bishops.

The Board of Bishops shall constitute a Board to arrange courses of study for licensed ministers. The Board of Bishops shall have the power to do anything else in the service of the Church not otherwise provided for, according to their wisdom and in harmony with the Constitution of the Church.

#### (Article 13—Departments) Women's Department

There will be a Women's Department in the General Assembly, State and Local.

There will be a National Supervisor or Mother working harmony with the National Board during good behavior, who will organize this department according to the rule and regulation of the general board of the General Assembly.

There will be a State Supervisor or Mother working in harmony with the State Overseer, and Board, during good behavior, who will organize this department according to the rules and regulation of the general board of the General Assembly.

There will be various auxiliaries in local churches, namely, Bible Band, Sewing Circle, Home and Foreign Mission, Purity Class, Sunshine Band, etc., under the supervision of women during good behavior, who will work in harmony with Pastor and said Church, and rules and regulations of said General Church. Sunday School Department

There will be a Sunday School Department for the training or enlightening of our children and adults in scriptural understanding.

There will be a National, State and Local Superintendent, who will hold office during good behavior, who also will organize the same, according to the rules and regulations of the General Board of the General Assembly. Department of Young People

There will be an auxiliary for the youth of our church, namely Young Peoples' Willing Workers.

There will be a National, State and Local President, who will hold office during good behavior, who will organize same according to the rules and regulations of the General Board of the General Assembly.

### Department of Home and Foreign Mission

There will be a National President, Executive Secretary and Treasurer and Board of Directors, male and female.

These various departments will work according to rules and regulations of said General Church. Said National Officers to be appointed by Senior Bishop.

### (Article 14—Trustees of Local Churches)

All Trustees of Local Church property shall be members of the "Church of God in Christ." In all cases where the law requires a special mode of election of Church trustees, that mode shall be strictly followed. Where no particular mode of election is required by law, the Trustees shall be elected by ballot at the annual meeting of the Church, or a meeting called for that purpose, announcement for such meeting having been given.

Before real estate is purchased for the use of the local church, the Trustees shall see that the church in all places where the law will permit is incorporated, and that the Articles of Incorporation shall provide that the local church be subject to the Government of the "Church of God in Christ," as from time to time authorized and declared by the General Assembly of said Church, and that the business of the church shall be managed by a Board of

Trustees elected and organized according to the provisions of said government. Such articles shall further provide that such corporation shall have power to acquire, hold, sell and convey property both real and personal. When this is done, all property acquired shall be deeded directly to the Church in its corporate name. It is required that all deeds conveying church property shall contain the following clause:

"In Trust that said premises shall be maintained and disposed of as a place of worship for the ministry and membership of "Church of God in Christ", subject to the doctrine, laws and usages of said Church as from time to time declared by the General Assembly of said Church."

In no case may the Trustees mortgage or encumber the real estate to meet the current expenses of the church, and they may in no case transfer the real estate of the church without the written consent of the church, and the written consent of the Overseer, having jurisdiction, for their faithfulness to their trust they shall be amenable to the local church to which they shall make annual report.

#### (Article 15—Trials)

Deacons of the Local Church shall be appointed and removed by the Pastor. Local churches may be tried and disorganized in the

manner as herein after set forth, when charged with any of the following offenses and found guilty:

Persistently violating the provisions of the law enacted by the General Assembly, or refusing to conform to the legal requirements of the constituted authorities of the Church.

Sustaining and supporting a Pastor who teaches doctrines contrary to the articles of Faith of our church. Sanctioning immoral practices by members and refusing to take legal steps prescribed by the constitution for the trial of persons charged with the commission of such offenses.

When any local church by official act or declaration or by non-performance of any of the official duties imposed upon it by the government of this church as found in our constitution, by-laws, shall offend in any of the foregoing particulars, any member of such church, with the consent of the Bishop having jurisdiction, may file a complaint with the State Board, charging that such church has committed one or more of the foregoing offenses; thereupon, the State Overseer may appoint a court of five Elders to summon witnesses, to hear evidence on behalf of the prosecution and the defense, and to render judgment in the case.

Twenty days before the trial of such church, the time of which shall be fixed by the court, written notice shall be served upon the church board by the Church against

which complaint is made; such notice shall give the time and place of such trial, and shall contain a correct copy of the complaint and other charges stated therein.

The Church so charged shall have the right to be represented by counsel at the trial, such counsel to be a member in good standing of the "Church of God in Christ." The State Board shall appoint an Elder of the Church to conduct the prosecution.

In case the Church so charged shall be found guilty by the court it shall be disorganized by the State Overseer and Board, unless it satisfies the members of the Board that it repents of its evil way, and will conform to the government and faith of our Church, and recognize the constituted authorities of the church.

All members of the churches convicted as above who repent or disclaim their guilt of the offenses for which said church may be disorganized, shall be entitled to letters in good standing by the Overseer and may unite with other churches of our faith and order.

Members of local churches shall be tried by the Pastor and the local church with the right to appeal to the State Board, whose decision shall be final. An ordained Elder shall be tried by the State Board with the right to appeal to the General Council. A State Supervisor likewise shall have the same right of appeal.

### The Eligibility of Elders

The certificate of credentials of an Elder are valid only as long as his life adorns the Gospel of Christ, and his teachings

are in harmony with the Church of God in Christ. Any Elder, Evangelist or member acting as pastor of a church, who teaches contrary doctrines, or causes dissention, or in any way proves his inability as a Pastor, may be removed by a State Overseer of a General Board, and another appointed in his place.

All charges against an Elder shall be in writing, signed by his accuser or accusers. He shall be allowed counsel which counsel shall be a member of the "Church of God in Christ." Should the counsel be guilty of improper conduct, the court may refuse to hear him, and also punish him. In case the Elder so accused is found guilty by the unanimous judgment of the Court, after having been tried, according to the rules of evidence, judgment of the court shall be pronounced; such judgment may take the form of expulsion from the church and ministry, or that suspension for a limited time from his membership and ministry.

The trial of an Overseer will be the same as an Elder with the exception he shall be tried before the Board of Bishops with the right to an appeal to the General Assembly,



The trials of a bishop shall be that of an elder with these exceptions; He shall be tried before the General Counsel with the right of the General Assembly. All trials shall be held according to the following scriptures: Deut. 17:6; I Tim. 5:19; 2nd Cor. 13:1.

(Article 16—Local Ministers)

A member of a local church to be licensed to preach must first be recommended to the Overseer having jurisdiction, by his pastor and the church. Only an ordained minister may administer water baptism, or the ordinances of the church.

A licensed minister shall be tried by the pastor and church of which he is a member, with the right of appeal to the Overseer or State Board.

(Article 17)

We believe that governments are God-given institutions for the benefit of mankind. We admonish and exhort our members to honor magistrates, and the powers to be, and to respect and obey the civil laws.

We hereby and herewith declare our loyalty to the President and the Constitution of the United States, and pledge fidelity to the flag for which the Republic stands, but as God-fearing, peace-loving and law-abiding people, we claim only our inheritance as American citizens namely: to worship God according to the dictates of our own conscience. We believe that the shedding of human blood, or the taking of human life, is contrary to the teachings of Our Lord

and Savior, Jesus Christ, and as a body, we are averse to war in all its forms.

We herewith offer our services to the President for any service that will not conflict with our conscientious scruples in this respect, with love to all, malice toward none, and due respect to all who differ with us on our interpretation of the Scriptures.

(Article 18—Amendments to the Constitution)

The provisions of this Constitution may be altered or amended by two-third majority of all the members of the General Assembly, present and voting, with the exception of Sections a, b, and c of Article 9 of this Constitution. As soon as alterations or amendments shall have been adopted as herein before provided, the result of the vote shall be announced by the General Secretary, whereupon, such alterations or amendments shall have full force and effect.

**Approved: Elder C. H. Mason, Senior Bishop**  
**Overseer, U. E. Miller, Gen. Sec.**

We, the undersigned, comprising the Board of Directors of the Church of God in Christ, apply to the State of Tennessee, by virtue of the General Laws of our land, for an Amendment to said Charter of Incorporation,

**Bishop C. H. Mason,     Senior Bishop**  
**Bishop A. B. McEwen**  
**Bishop J. S. Bailey**  
**Bishop O. M. Kelly**  
**Bishop O. T. Jones**  
**Elder J. O. Patterson**  
**Bishop S. M. Crouch**  
**Bishop Chas. Pleas**  
**Bishop V. M. Barker**  
**Bishop C. E. Bennett**  
**Bishop D. Bostick**  
**Overseer W.     G. Shipman, Chairman**  
**Elder's Council**  
**Overseer A. M. Cohen, Treasurer**  
**Overseer U. E. Miller, Gen. Sec.**

State of Tennessee SS County of Shelby Personally appeared before me, N. W. Parham, Deputy Clerk of the County Court Of said County, the within named U. E. Miller, the bargainer, with whom I am personally acquainted, and who acknowledges that he executed the within instrument for the purposes therein contained; and that the Said U. E. Miller, subscribing witness to the signatures subscribed to the annexed instrument being duly sworn, deposed and said that he is personally acquainted with the within named C. H. Mason, A. B. McEwen, J. S. Bailey, O. M. Kelly, S. M. Crouch, O. T. Jones, V. M. Barker, C. E. Bennett, D. Bostick, C. Pleas, W. G. Shipman, A. M. Cohen, and J O. Patterson, bargainers, and they acknowledged same in his presence to be

their act and deed for the purposes therein contained.

**John W. McGoldrick, County Clerk**

**By: N. W. Parham, Deputy Clerk**

Dated: 3rd day of December, 1952.

I, JAMES H. CUMMINGS, Secretary of State, do hereby certify that this amendment to charter, with certificate attached, the foregoing of which is a true copy, was this day registered and certified to by me. This the 5th day of December, 1952.

**JOHN H. CUMMINGS**  
**Secretary of State**

## **RECOMMENDATIONS**

The following recommendations were adopted by the General Council and approved by Bishop C. H. Mason.

Article 1. No one shall be permitted to serve on more than two Committees in one session of the National Convocation. That will depend upon conditions and the endorsement of the General Assembly of the Ministers, Bishops, and the approval of the Senior Bishop.

Article II. No one will be permitted to hold more than two National Offices at any one time. That will depend upon conditions, endorsements of the General Assembly of Bishops, Overseers, Pastors and approval of the Senior Bishop.

Article III. No overseer shall preside over more than One State, and pastor more than one church at the same time, where there are ten or more churches in said State. That will depend upon the condition of the case and the approval of the Senior Bishop and his

appointment.

Article VI. The State Convocations do reserve the right to protest against any assessments levied upon them within the states which are in excess of the regular current assessments or not pertinent to the District, State or National Work.

Article V. That our National monies be budgeted in percentage form, according to numerical strength and the conditions of the State, to meet the needs of the General Church.

Article VI. That all pastors will pay their tithes to Bishop Mason, according to the Scriptures.

Article VII. An Auditing Committee shall audit the books of the National Treasurer and all Departments and make a written report of their findings. A copy to be supplied each member of the General Council. Article VIII. That all monies, whether solicited or budgeted for National purposes shall be reported and centralized into the National Work.

Article IX. No assessment shall be assigned from any Department of the General Church, without the approval of the General Council of Bishops, Overseers and Ministers with endorsement of Senior Bishop.

Article X. Resolved that whereas it is necessary to have and to participate with the Women and their Department, it is necessary also to seek a better understanding. Resolved that all monies raised in the Department or Auxiliaries under the jurisdiction of the Women's Department will make prompt and adequate reports to

our General Assembly of Bishops, Overseers and Ministers, and that the Auditors will have access to investigate and to make proper inventory and to scrutinize all reports, records and papers pertaining to the National Church Work of the Church of God in Christ.

**U. E. Miller, Secretary**

**MINUTES OF ANNUAL MEETING  
OF THE MEMBERS OF SAINTS' HOME  
INDUSTRIAL SCHOOL OF MISSISSIPPI,  
AN INCORPORATE RELIGIOUS SOCIETY  
UNDER THE LAWS OF MISSISSIPPI**

The annual meeting of the members of Saints' Home Industrial School of Mississippi, an incorporated religious society under the laws of the State of Mississippi, was held on the 9th day of December, 1943, at 11 o'clock, A.M., at Hernando, a quorum being present.

The Chairman of the meeting, B. S. Lyle, stated that this was the annual meeting of the members of the corporation, and that among the matters to be taken up were consideration of the repeal and rescission of the old by-laws of the corporation heretofore adopted, and any and all amendments thereto, and the adoption of new by-laws; the consideration of a proposal to amend the Charter of Incorporation of the Corporation, and the election of directors.

Thereupon, the Secretary read the proposed new by-laws section by section, and upon motion of D. H. Jones, seconded by V. C. Thompson, and duly carried, said



by-laws were adopted section by section as read, and at the conclusion of such section by section adoption, upon motion of D. H. Jones, seconded by B. R. Belt, and duly carried, the old by-laws previously adopted, and any and all amendments thereto, were repealed and rescinded, and the said new by-laws were adopted as a whole as the by-laws of this incorporated religious society and ordered spread upon the minutes of the corporation, and the same are as follows:

### **BY-LAWS OF SAINTS' HOME INDUSTRIAL SCHOOL OF MISSISSIPPI**

1. The name of this incorporated religious society under the laws of Mississippi is

**SAINTS' HOME INDUSTRIAL SCHOOL OF  
MISSISSIPPI.**

2. The office of the corporation is at Lexington, Mississippi.

3. The corporate seal shall be circular in form and have inscribed thereon the name of the corporation, the year of its incorporation and the words "Corporate Seal, Mississippi."

### **Members**

4. All members in good standing of the Churches of God in Christ in the State of Mississippi shall be members of this corporation upon the payment of such annual dues as the Board of Directors of this corporation shall



from time to time fix, and shall be entitled to one vote each at all membership meetings.

## **Meeting of Members**

5. The annual meeting of the members of this corporation shall be held at the same time and place as the Annual State Convention of the Churches of God in Christ in the State of Mississippi.

Special meetings of the members of this corporation shall be held upon the vote of the majority of the Board of Directors, or on demand in writing by a majority of the members, and shall be held as such time or place within the State of Mississippi as may be specified in the action of the majority of said members.

No notice shall be required as to the annual meeting of the members other than such notice as is given the members of the Churches of God in Christ in Mississippi as to the Annual State Convocation of said churches. As to special meetings, notice in writing to the pastors of all of the Churches of God in Christ in Mississippi of such special meetings called, as hereinabove set forth, given two weeks prior to the date thereof, shall be due and valid notice to the members of this corporation.

Twenty (20) members shall constitute a quorum at all annual and special meetings of the membership.

## **Directors**

6. The property and business of the corporation shall be managed by its Board of Directors, which shall consist of seven (7) members. Five (5) shall be members of the National Board of Trustees of Church of God in Christ Inc., and two (2) shall be members of the Mississippi Convocation of the Churches of God in Christ. Seven (7) directors shall be elected at the annual meeting in 1943, three (3) for a one-year term, two (2) for a two year term, and two (2) for a three-year term. Thereafter, in alternate years, three or two directors shall be elected each year for a three year term as may be required to fill the places of the directors whose terms of office shall expire as provided above, that is to say, three directors shall be elected at the annual meeting in 1944, two in 1945, two in 1946, etc. The directors shall be elected by a majority vote of the members present at the annual meeting. They shall hold office until the next election affecting their respective offices as such directors and until their successors are elected and qualified, except that if there be a vacancy in the Board by reason of death, resignation, or otherwise, such vacancy shall be filled for the unexpired term by the remaining directors by a majority vote.

## **Power of Directors**

7. The Board of Directors shall have in addition to such powers as are hereinafter expressed conferred on it, all

such powers as may be exercised by the corporation, subject to the provisions of the laws of the State of Mississippi, the Charter of Incorporation of the Corporation, and the By-Laws.

They shall have the power to employ such agents and servants as they deem advisable and shall fix the compensation of all officers, agents and employees.

They shall have the power to purchase and otherwise acquire property, rights or privileges for the corporation, which it has power to take, at such prices and on such terms as the Board may deem proper, and to make payment for same; to borrow money when necessary in the conduct of the business of the corporation, and to give security for same, subject to the provisions of the laws of the State of Mississippi, the Charter of Incorporation of the Corporation and the By-Laws; and to delegate all proper powers to any committee, officer or agent, provided that all such delegations shall be in writing.

### **Meeting of Directors**

8. The annual meeting of the Board of Directors and any additional regular or special meetings desired by the Board shall be held at such time and place, within or without the State of Mississippi as may from time to time be fixed by the Board either at a regular meeting of the Board or by consent of a majority of its members in writing.

The Board shall at its first meeting after the annual meeting of the members elect officers for the ensuing year.

Special meetings of the Board shall be called by the President or a majority of the Board in writing, stating the time and place. Such notice of special meetings shall be given not less than seven (7) days prior to the date of such special meetings. No notice shall be required of regular meetings of the Board. A majority of the Board shall constitute a quorum at all meetings.

### **Officers Of The Corporation**

9. The officers of the corporation shall be a President, a Vice-President, a Secretary and a Treasurer. The Secretary and Treasurer may be combined in one person, if the Board so desires. The Secretary and Treasurer may, but are not required; to be members of the Board, but the President and Vice-President shall be chosen from the members of the Board. The President of the Corporation shall not at any time be the same person as the President of the School.

### **President**

10. The President shall be the chief executive officer of the corporation. It shall be his duty to preside at all meetings of the members and directors; to have general and active management of the business of the corporation; to see that all orders and resolutions of the Board of Directors are carried into effect; to execute all

contracts and agreements authorized by the Board; to keep the seal of the corporation and when authorized by the Board of Directors, to sign the name and affix the seal of the corporation to any instrument requiring the same, which seal shall be attested by the signature of the Secretary or the Treasurer.

He shall have the general supervision and direction of the other officers of the corporation and shall see that their duties are properly performed.

He shall submit a report of the operations of the corporation for the year to the Directors at their meeting next preceding the annual meeting of the members and to the members at their annual meeting.

He shall be ex-officio member of all standing committees and shall have the general duties and powers of supervision and management usually vested in the office of President of a corporation.

### **Vice-President**

11. The Vice-President shall be vested with all the powers and required to perform all the duties of the President in his absence or disability and he shall perform such other duties as may be prescribed by the Board of Directors.

### **Secretary**

12. The Secretary shall keep all the records and books of the corporation, including its minutes, and perform

the usual duties of the secretary of the corporation.

### **Treasurer**

13. The Treasurer shall have custody of the funds and securities of the corporation and shall keep full and accurate accounts of receipts and disbursements and books belonging to the corporation and shall deposit all moneys and other valuable effects in the name and to the credit of the corporation in such depositories as may be designated by the Board of Directors.

He shall disburse the funds of the corporation as may be ordered by the Board of Directors (or the President) taking proper vouchers for such disbursements, and shall render to the President and Directors at the regular meetings of the Board, or whenever they may require it, an account of all his transactions as Treasurer, and of the financial condition of the corporation, and at the regular meeting of the Board next preceding the annual members' meeting a like report for the preceding year.

He shall give the corporation a bond, if required by the Board of Directors, in such sum and in form and with security satisfactory to the Board of Directors for the faithful performance of the duties of his office. He shall perform such other duties as the Board of Directors may from time to time prescribe or require.

### **Duties Of Officers May Be Delegated**

14. In the absence or disability of any official of the corporation, or for any other reason deemed sufficient by a majority of the Board, the Board of Directors may delegate his powers or duties to any other officer or to any director for the time being.

### **Checks For Money**

15. All checks, drafts, or orders for the payment of money shall be signed by the Treasurer or such other officer or officers as the Board of Directors may from time to time designate.

The Board may by resolution from time to time require such counter-signatures upon all checks, drafts or orders for the payment of money as it may deem proper or advisable.

### **Notices**

16. Notices required to be given under the provisions of these by-laws to any director, officer or member may be given as follows:

To directors and officers, in writing, addressed to their last addresses, respectively, as the same shall have been given to the Secretary of the corporation.

To the members, by notice to the pastor of their respective churches. Notice to said pastors shall be notice to all the members of the church of the particular pastor.

### **Waiver Of Notice**

17. Any member, officer or director may waive, in writing, any notice required to be given under these by-laws.

The waiver of any such notice by the pastor of one of the Churches of God in Christ in Mississippi shall bind the members of the church, and the members of this corporation by their vote adopting these by-laws nominate and appoint their respective pastors, or his successors in office, as their agents and attorneys in fact for the purpose of executing waivers hereunder.

### **Proxies**

18. Voting is a personal right of the members of this corporation, and there shall be no votes cast by proxy.

### **AMENDMENTS OF BY-LAWS**

19. These by-laws may be amended, altered, added to or repealed at any annual meeting of the members, or any special meeting called for that purpose, upon the affirmative vote of a majority of those present and constituting a quorum at such meetings, or by the directors at any regular or special meeting upon majority vote, provided that specific notice is given of any proposed amendment submitted at a special meeting of the directors not less than seven (7) days before such meeting.

Thereupon, B. R. Belt, one of the members of the corporation offered the following resolution, which was read to the members of the corporation, being as follows:

WHEREAS, by virtue of the Code of Mississippi, every corporation desiring an amendment to its charter is



authorized to prepare and present to the Secretary of State the proposed amendment in writing, acknowledged by its President or Secretary before a Notary Public or other officer authorized to take acknowledgments, together with a certified copy of a resolution of the members adopting and approving the proposed amendment, and

WHEREAS, this corporation is an incorporated religious society heretofore incorporated under the laws of the State of Mississippi and desires to amend its charter in the respects hereinafter set forth,

NOW, THEREFORE, IT IS RESOLVED that the members of this corporation in meeting duly called and held pursuant to law hereby vote to amend the charter of incorporation of this incorporated religious society so as to effect the changes, and add to the powers granted under its charter the additional powers, enumerated below:

**(1) The name of the corporation shall be changed from Saints' Home Industrial School of Mississippi to Saints' Industrial and Literary School of the Church of God in Christ.**

(2) Its affairs and business shall be managed by a board of directors, consisting of such number of directors, and to be selected in such manner as may from time to time be prescribed in the by-laws.

(3) It shall be a distinct and independent society, as provided by law, and may sue and be sued by its society

name or appellation, as set forth above, and process may be served upon its presiding or chief officer or secretary or upon its directors or managers.

(4) It shall have power to own and hold real property as provided by law, and particularly the land and buildings now owned and used by it in Holmes County, Mississippi in connection with its school.

(5) This corporation shall issue no shares of stock, shall divide no dividends or profits among its members, shall make expulsion the only remedy for non-payment of dues, shall vest in each member the right to one vote in matters required to be voted upon by the members, and shall make the loss of membership, by death or otherwise, the termination of all interest of such members in the corporate assets, and there shall be no individual liabilities against the members for corporate debts, but the entire corporate property shall be liable for the claims of creditors.

(6) The manner of calling and conducting meetings, the election of directors and officers and their duties, salaries and tenures, the selection of a corporate seal, and all matters of corporate government not otherwise expressly regulated by law, shall be as provided for in the by-laws of this corporation.

And the said resolution, duly offered as aforesaid, was seconded by B. R. Belt, and was put to a vote of the

membership of the corporation and was duly adopted.

The Chairman thereupon stated that it was in order to select seven directors as provided under the new by-laws, five of whom shall be members of the National Board of Trustees of the Churches of God in Christ, Inc., and two of whom shall be members of the Mississippi Convocation of the Churches of God in Christ, three of said directors to hold office for one year, two for two years, and two for three years.

Thereupon, the following were nominated as directors for the one-year term:

F. W. Reed

M. Jones

E. M. Page

On motion of D. H. Jones, seconded by B. R. Belt, and duly carried, the foregoing were elected directors of the corporation for one-year terms.

Thereupon, the following were nominated as directors for the two-year terms:

Wm. Roberts

C. E. Bennett

On motion of D. H. Jones, seconded by V. C. Thompson, and duly carried, the foregoing were elected directors of the corporation for two-year terms.

Thereupon, the following were nominated as directors for the three-year terms:

O. T. Jones

B. S. Lyles

On motion of D. H. Jones, seconded by V. C. Thompson, and duly carried, the foregoing were elected directors of the corporation for three-year terms.

There being no further business, the meeting adjourned.

THEO. DAVIS, Secretary

B. S. Lyle, President

### **Office of the Secretary of State, Jackson**

I, Heber Ladner, Secretary of State, do certify that the amendment hereto attached, amending the Charter of Incorporation of Saints Home Industrial School of Mississippi, changing name to Saints' Industrial and Literary School of the Church of God in Christ, was pursuant to the provisions of Title 21, Code of Mississippi of 1942, recorded in the Records of Incorporation in this office, in PHOTO-STAT BOOK, NUMBER THIRTY-TWO, PAGES 103-109. Given under my hand and the Great Seal of the State of Mississippi, hereunto affixed, this FIFTH day of MARCH, 1942.

Heber Ladner, Sec. of State

# ARTICLES OF RELIGION

## Doctrines of the Church of God in Christ

### What We Believe About God

God is revealed in nature, providence, conscience and the word. He is revealed in nature as a Creator and Sustainer; in providence as the Administrator and Regulator; in conscience as Law Giver and Arbiter and in the word as Redeemer, Saviour, Lord and King.

The author of the revelation as recorded in the word is the Holy Spirit who originates, interprets, illuminates, and irradiates the Person of Christ and thus the Person of God. In doing this, he shows God to be self-existent, ever-existent, unchangeable, omnipresent, omnipotent, holy, faithful, just, compassionate, and long suffering.

Salvation comes from God through Christ. He is our strong deliverance. Dan. 3:17: "If it be so, our God whom we serve *is* able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, Oh King." "By grace are we saved through faith and that not of ourselves: it is the gift of God" Eph. 2:8. It comes to us through faith in God.

We believe that God is that infinitely great, intelligent and free being of perfect goodness, wisdom and person. He is transcendently glorious in holiness. He made the universe and continues to support it, as well as to govern and direct it by his providence and laws. Gen. 1-31: "In

the beginning God created the heaven and the earth and

God saw everything that he had made and behold it was very good." Matt. 15:13: "But he answered and said, every plant, which my heavenly father hath not planted, shall be rooted up." He is the author of every good and perfect gift. He is immutable, incomprehensive and His ways are past finding out.

"Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell, what canst thou know? The measure thereof is longer than the earth and broader than the sea." Job 11:7-9. "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out." Rom. 11:33.

The two principal Hebrew names for the Supreme Being are "Jehovah" and "Elohiom". Other names are enumerated but they belong rather to His attributes.

"God is *a* spirit (an invisible being of intelligence) and they that worship him must worship in spirit and truth." St. John 4:24. "He created man in his own image, the image of God created he him; male and female created he them." Gen. 1:27.

### **What We Believe About the Trinity**

The conception of the Divine Trinity may only be apprehended through revelation. Man through conscience and apart from revelation may perceive God. But he may

only know that this One Being consists in the Three Persons, of Father, Son and Holy Ghost, as he finds this

stated and portrayed in Holy Scriptures.

The doctrine of the Trinity therefore cannot be explained, but it can be believed. And through faith, all of the blessings which pertain thereto and are derived therefrom may fully and continually be enjoyed.

1st. The use of the plural: "Let us make man." Gen. 1:26. "Behold the man is become as one of us." Gen. 3:22, "Who will go for us." Isa. 6:8.

2nd. The Three Persons specified in one passage: 1st. God, Spirit and Lord. Gen. 1:1-2; 2-4.

Therefore the Trinity is the Union of Three in One, generally applied to the ineffable mystery of three persons in one God: Father, Son and Holy Ghost.

### **Scriptural Doctrine**

Although the unity of God is made so clear in the Scriptures, and is so earnestly emphasized that practical disbelief in God's unity is declared to be idolatry, yet it is equally true that the Scriptures also reveal a certain three-foldness of nature in God which requires that he be worshiped and served as three in one.

The peculiarity of this definition is that it is a mere statement of the scriptural facts revealed, while at the same time it includes every point involved in the doctrine of the Trinity as held by orthodox Christians of all ages.



There is no addition to the Scripture facts, but the complete exhibition which these words make of the doctrine shows that it has been correctly formulated from what God has himself revealed. As he alone can know and reveal what he is, so we must accept his statements, however mysterious and incomprehensible may be his revelation.

This definition suggests to us a method of treatment by which in the utmost simplicity and scripturalness the whole truth on this important subject may be attained. God is revealed as Father, Son and Holy Spirit. Each of these is God.

(a) The Father is God.

God is revealed to us as the Father, not merely in the general way in which he is called the Father of all created beings, nor in that in which he is the Father of those who are his sons by virtue of the adoption which is in Christ, but the Father as indicative of a special relation between him and another person whom the Scriptures call his only begotten Son.

(b) The Son is God.

There are in the New Testament over fifty passages in which Christ is called the Son of God, and over forty in which he speaks of God as his Father; calling him not our Father, but "my Father."

During the apostolic age, and long after, to believe that Jesus Christ is the Son of God was regarded as the condition of membership in the Church, and the distinguishing characteristic of a Christian. Acts viii, 36, 37.

### **Direct Testimony as to the Trinity**

The question why this doctrine of the Trinity is revealed not directly but indirectly is not pertinent. The question is, Is it revealed? If clearly and unmistakably found in the Word of God, the manner of the revelation is unimportant. It is, however, worthy of remark that the Bible does not reveal any doctrine in scientific formulas; it is chiefly a record of events—a statement of facts—it is in form historical, not didactic. That this mystery of the Godhead should appear in the inspired Word in the form of the creed is not, therefore, antecedently probable, though it were admitted that the creed formula were a perfect statement of the truth, because such forms are not the actual forms adopted by the sacred writers. The leading purpose of the Inspirer of the Word requires a different style of language. We however, insist that the tenor of the Holy Scriptures throughout is what might be expected, admitting the doctrine to be true.

The first verse of the Bible, though it does not prove a plurality in the Godhead, because the plural form of the divine title may be otherwise accounted for, yet it is in harmony with the idea of a plurality; and it is possible, it

can not be shown to the contrary, that the word God is in the plural form in the original, purposely to teach this idea of a plurality in unity. But, in the twenty-sixth verse, the plural form is used and no other explanation than that of the orthodox faith is even plausible. "Let us make man in our image, after our likeness." Here is a plain intimation of what the creed states in form. Is it not even direct testimony as to the idea of a plural distinction in the Godhead? The distinction between Jehovah and the angel of Jehovah, and yet the identity of the two, more than suggests plurality in unity. The triple form of the Jewish benediction, the ritualistic forms of Christian baptism, and the apostolic benediction, approach the authority of a direct affirmation. The threefold form of adoration noted in Isaiah's vision, "Holy! holy! holy! is the Lord of hosts," has a significance pointing in the same direction. When the record of this vision is collated with New Testament references to it, the case seems decisive.

Here we leave the subject, insisting that the Bible teaches, together, with essential unity, a distinction of plurality in the Godhead— sometimes two, sometimes three, but never more. It ascribes divine titles, attributes, works and worship, severally to the Father, and to the Son, and to the Holy Spirit. It speaks of each as doing the same thing, thus identifying the three as it would if they were but different names for the same person, and yet it distinguishes each from the other by

characteristic differences. God created the world, Christ created the world, and the Holy Ghost created the world. God dwells in the hearts of believers. It is the same indwelling of believers, and the Holy Ghost dwells in the hearts of believers; it is the same indwelling Spirit that enlightens, regenerates, comforts, guides and saves. And yet the Father begets, and the Spirit proceeds. Paternity is never ascribed to the Son, and filiation never to the Father, and neither to the Spirit. The Father says I, the Son says I, and the Spirit says I. There are three persons, but one God—three in one—a holy Trinity, blessed forever and ever. Amen.

Thus we learn that God is **one** while he is **three** and **three** while he is **one**. He is one in nature, essence, and being, while in this one nature, or being, he has a three-fold personality. The unity of the nature and essence does not forbid plurality of persons. There can be no doubt that the Scriptures reveal this to us as the mode of God's being or existence. They emphasize persistently the truth that God is : one. They teach us also just as explicitly that there are three divine persons. The revelation; to us is not that of threefoldness, and would involve composition and be contrary to the simplicity of God; nor of mere manifestation of one person in three forms. Which is opposed to the revealed individuality of the persons; but it is well expressed by the word "trinity," which is declarative, not simply of threefold-ness, but of

three oneness. That this word is not found in Scripture is no objection to it when the doctrine expressed by it is so clearly set forth.

I John 5:7, 8. Matt. 28:19. John 14:26, 15:26. ii Cor. 13:14. i Peter 1:2.

### **What We Believe About Fallen Nature**

Man by nature is sinful. He hath fallen from a glorious and righteous state from which he was created, and became unrighteous and unholy.

The Hebrew word for man is "enosh," meaning sorry and wretched, and denotes his condition in his apostasy from God. Since by nature he hath become the child of wrath, and incapable of being subject to the law of God. Eph. 2:3: "Among whom also we all had our conversation in times passed in the lusts of our flesh, fulfilling the desire of the flesh and of the mind; and were by nature the children of wrath, even as others." Rom. 8:7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Man is born in sin. Therefore to be restored back to his state of holiness from which he has fallen, must be born again.— St. John 3:7.

### **What We Believe About the Scriptures**

The Holy Scriptures contain all things necessary to salvation and is a complete and infallible guide and

standard of authority in all matters of religion and morals; therefore whatever it teaches is to be believed and whatever it commands is to be obeyed, and whatever it condemns is to be renounced as both wrong and sinful; and whatever is not read therein, nor may be proved thereby, is not to be required of any man as necessary to salvation. 2nd Tim. 3:16-17.

### **What We Believe About Creation**

Such a creation as is visible to us necessitates a personal Creator, Who is omnipotent, intelligent, beneficent and compassionate. And such a creation demands a personal Maintainer, Who being omnipotent, intelligent, beneficent and compassionate, continues and fulfills what He has begun.

Creation may be apprehended scientifically, that is, by discovery, examination, analysis, synthesis and deduction. But scientific apprehension as related to creation has to do with results, not processes. This is particularly true of the creation of the world, the Creator alone knowing what then and there took place. It is manifest, therefore, that these first processes must continue unknown, unless God has been pleased to make a revelation concerning them. This revelation has been made, in the first and second chapters of Genesis, which, in the nature of the case, *is* the one authoritative statement as to how the world was made.

It becomes manifest from the above that revelation, even in respect to creation is superior to science, and hence the latter is to be held subject to the former. It is not, therefore, for revelation to accommodate itself to science but rather for science to accommodate itself to revelation. There may be produced a harmony between revelation and science, but it is only as science correlates itself to revelation.

The end of revelation and all true science is to make known and glorify the creation's Creator.

### **The Divine Authorship:**

I God the Author of all—Gen. 1:1; 2:4-5; Prov.26:10.

(2) By Christ—John 1:3, 10; Col. 1:16; Heb.2:10.

(3) Through the Spirit—Gen. 1:2; Job 26:13; Psalms 104:30.

II. The Divine Method:

(1) Out of nothing—Heb. 11:3.

(2) By commandment—Gen. 1:3; Psalms 33:6; Heb. 11:3; 2 Pet. 3:5.

### **What We Believe About Salvation**

Salvation comes when a man believes the truth of the Gospel. "Ye shall know the truth and the truth shall make you free." St. John 8:32. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16:16. "Because it is written. Be ye holy: for I am holy." 1st Peter 1:16. Salvation is a deliverance from dangers and enemies.

In its ordinary use, the word is used to denote deliverance from sin through faith in Christ by the Power of God. The Gospel of Jesus Christ through faith in the believer is salvation from sin, shame and disgrace. Ex. 14:13; Luke 1:69. In these and all other attributes God is seen to be one Being, but manifest in three personalities. Father, Son and Holy Spirit; for what is said in the World to be true of the One, is also said to be true of the Three, the same characteristics being ascribed to each and all. The difference between the Three Persons is that of office and relationship, in respect to one another, the church, and the world.

### **The Church**

The word church comes from the Greek word "Ekklesia" and signifies literally a called out body. It is both visible and invisible. The visible state is in the world or in the midst of it while the invisible state is with Christ in the heavenlies. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."—St. John 17:15. "That the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the Gospel."—Eph. 3:6. The church through the spirit is the one body, though with many members. "For as the body is one and has many members, and all the members of that one body, being many, are one body; so also is Christ." For by one's spirit are we all baptized into one body, whether we



be Jews or Gentiles, whether we are bond or free; and have been all made to drink into one spirit." I Cor. 12:12-13. As such it has also its earthly organization: The essential elements of the three ordinances to wit: Baptisms, Lord's Supper and feet washing. The church is composed of baptized members, such as are saved by grace through faith, sanctified through the truth and redeemed through the blood of Jesus Christ. "Sanctify them through thy truth. Thy word is truth."—St. John 17:17.

### **Repentance**

Repentance is taken for that saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and to be sensible of his sins. He is grieved and humbled before God on account of it. Not so much for the punishment to which sin has made him liable, as that thereby God is dishonored and offended, God's laws violated and his own soul polluted and defiled. His grief arises from love to God, accompanied with a hatred of sin—a love to a fixed resolution to forsake sin, and on expectation of favor and forgiveness through the merits of Christ. This is evangelical or Gospel repentance. "And saying repent for the kingdom of heaven is at hand. . . . Bring forth therefore fruits meet for repentance."— Matt. 3:2-8. "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of

the Lord."—Acts 3:19, "'For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.'"—Cor. 7:10. Thus repenting, regeneration begins with the soul.

### **Regeneration**

Regeneration is the process or work of the spirit whereby a person is changed from nature to grace, from a carnal to a spiritual mind, from darkness to light and translated into the Kingdom of Christ. It is the change and renovation of the soul by the spirit and graces of God.

"Jesus answered: Verily, verily, I say unto thee. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of flesh is flesh, and that which is born of the spirit is spirit." —St. John 3:5-6. It is called the new birth and consists in the infusion of spiritual life into the soul. "Verily, verily I say unto you that the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:25 (whereby it is enable to perform spiritual actions and live to God). "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."—Rom. 14:8. "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the

Resurrection of Jesus Christ from the dead." —I Peter 1:3. He hath given us a new birth and hath regenerated and renewed us and thereby wrought in us such a hope or assurance of salvation as puts life into our souls; which hope is built upon the Resurrection of Christ and the doctrines depending on it, as the foundation of our resurrection and future glory, since the members must partake of the same condition with the head. "Yet a little while and the world seeth me no more; but ye see me; because I live ye shall live also." —St. John 14:19.

### **Justification**

Justification is that state into which a sinner is brought by divine grace, wherein he is made judicially acceptable before God.

The problem before God in saving man was to be both just and the justifier of the ungodly. And he solved it by sending his Son into the world, and through his sacrificial death in behalf of sinners.

When, therefore, the believer accepts this substitution of the just for the unjust, he meets the requirements of the law and becomes fully justified.

Justification then is both law enforcement and law satisfaction. It is a generous act of God, whereby he pardons and accepts of sinners on the account of Christ's righteousness imputed to them and received by faith. Rom. 5:1-6—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: And not as it

was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification."

### **Sanctification**

The word Sanctification in the New Testament comes from the Greek noun "hagiasmos," which is derived from the verb "hagrizo." Both the noun and the verb presents the thought of purification such as is derived from being separated from worldliness and dedicated to divinely sacred purposes. Through sanctification the justified comes to the blood through the truth of his word. St. John 17:17—"Sanctify them through thy truth, thy word is truth."

### **Baptism of the Holy Ghost**

We believe in the baptism of the Holy Ghost (spirit) with the sign and seal of speaking with tongues as recorded in Acts 2:4. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." Acts 10:46: "For they heard them speak with tongues, and magnify God." Acts 19:6. "And when Paul had laid his hands upon them, the Holy Ghost came to them; and they spoke with tongues and prophesied." We do not believe nor teach that we are baptized with the spirit to be saved and become the sons of God, but that we are baptized with the spirit because we are saved, and are the sons of God.

The scripture does not teach that we are baptized with the spirit in order to be saved, but to be born of the spirit. St. John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."

We do not presume to teach that no one has the Spirit that does not speak with tongues, yet we believe that a full baptism of Holy Ghost as was poured out on the day of Pentecost is accompanied by speaking with other tongues.

Since the new birth has the same effect on believers as it did in the days of the Apostles, we believe that the baptism of the Holy Ghost has the same effect on believers today as it did in the days of the Apostles.

### **Divine Healing**

Divine healing is the process of being cured of sickness and disease by faith in the power of God.

When God made choice of a people to call them his own, He made certain provisions for their health. Such provisions were reached only by a token of faith or belief in Him manifested by the people. He therefore ascribed for their healing in diverse ways. To wit:

Healed by looking: Num. 21:8-9; "and the Lord said unto Moses, Make thee a fiery serpent and place it on a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it on a pole, and it came to pass,

that if the serpent had bitten any man, when he beheld the serpent of brass, he lived."

Healed by dipping: 2nd Kings 5:14: "Then went he down and dipped himself, seven times in Jordan, according to the sayings of the man of God: and his flesh came again, like unto the flesh of a little child, and he was clean."

And by precept: Matt. 4:23: "And Jesus went about all Galilee, teaching in the Synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people." Also in Isa. 53:5, Healing was promised for both body and soul. Such promise was fulfilled in Christ. When he came and gave the example, He then gave power to His disciples to heal all manner of sickness and all manner of disease. Matt. 10:1.

This is the authority divinely given to His disciples today:

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, and if he has committed sins they shall be forgiven him." Divine healing is a part of the faith and practice of the church.

### **Perfection**

First: Perfection is applied to God who only is absolutely perfect. 1st Sam. 22:31; Job 11:7-11, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will he not then consider it?"

Second: Perfection is applied to believers in Christ who have Christian perfections. Phil, 3:15: "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

Third: Also to believers as having a good degree of understanding. 1st Cor. 2:6: "How be it we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of the world, that come to naught."

Fourth: A believer as imitating God in loving and doing good to others. Matt. 5:48: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Luke 5:40: "The disciple is not above his Master; but every one that is perfect shall be as his Master."

Fifth: As being joined together in judgment, affections and conversation. Laying aside all faction and divisions. 2nd Cor. 13:11: "Finally, brethren, farewell. Be perfect, be

of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Sixth: The highest degree at the greatest accomplishment of a thing which is not attained in this life, but in the world to come. 1st Cor. 13:9-12: "For we know in part, and we prophesy in part. But when that which is perfect is come then that which is in part shall be done away." Phil. 3:12: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

## **Water Baptism**

We believe in water baptism. It symbolizes regeneration, and is the public profession of faith and discipleship. We believe that it is to be administered in the name of Jesus Christ who died for us, with the formula given us: In the name of the Father, and of the Son, and of the Holy Ghost Matt. 28:19.

## **Significance of Baptism**

"Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Col. 2:12.

"The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the



resurrection of Jesus Christ; Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Peter 3:21,22.

## **The Lord's Supper**

The Lord's Supper is a Sacramental rite instituted by our Lord. It was an act first instituted by the Lord to show forth an example of commemorating His death and suffering. The twelve Apostles were witnesses as narrated in Mathew, Mark and Luke. But when Paul wrote to the Corinthians concerning it he said that it was given him in revelation. Therefore the Lord's Supper is a sacred rite to be instituted by the Christian Church. 1st Cor. 11:26. "For as often as you eat of this bread, and drink of this cup, ye do show the Lord's death until He comes."

Whatsoever the Lord used in the example, is the thing should be used for the Sacramental purpose today. Luke 22:18: "For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come." The fruit of the vine is the product of the vine. Ex. 29:40: "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering." This was for the institution of the paschal supper, and was the same passover that our Lord ate with his disciples. Mark 14:14: "Where is the guest

chamber where I shall eat the passover with my disciples?"

### **Feet Washing**

Feet Washing was also instituted by the Lord as an indication of humiliation and necessitates the practice of the Christian believers today. St. John 13:4: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

### **Second Coming**

We believe in the second coming of Christ and that the church, the bride, the Lamb's wife will be caught up to meet him in the air. 1st Thes. 4:16-17: "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

### **Church Government**

All Scriptures are 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, 2nd Tim. 3:16.

And he gave some Apostles, and some Evangelists, and some Pastors, and teachers. For the perfecting of

the saints for the work of the ministry for the edifying of the body of Christ." Eph. 4:11-12.

"And God hath set some in the Church, first Apostles, second Prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1st Cor. 12:28.

To harmonize the above scriptures and to place them in their orderly form is the purpose of the writers, in order to bring to the people the correct and Bible form of Church government.

## **Marriage**

"Marriage is honorable in all and the bed undefiled." Heb. 13:4. Marriage, from "marier"; to marry. (Latin "maritate" —matrimony.

It is the act or process by which the legal and civil rite of relationship of husband and wife is constituted. Or a physical and legal union between man and woman to complete their agreement of acceptance to become one, with, for and to each other. It is complete with a seal of community defined at matrimony. Matrimony from a latin word "matrimonum" from "Mater"—a mother.

Matrimony is the act of performing and solemnizing the rite between man and woman in marriage. There is and must be a lawful marriage. And there may be an unlawful marriage.

Lawful marriage:—Is such marriage as is supported or acknowledged by the authorities of law and government. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinances of God." Rom. 13:1-2.

Therefore a document known as a license issued by legal authority of the law must accompany the persons seeking matrimonial rites. It is also divinely lawful to marry only in the Lord, and be not unequally yoked together with unbelievers. 1st Cor. 7:28-30. 2nd Cor. 6:14.

Unlawful marriage: Such as living together or accepting the rite without a bill of acknowledgment. This is called common law. Also a second marriage without of bill of divorcement is unlawful. Therefore the church does not support or endorse unlawful marriage.

### **Divorce**

Divorce (Latin "divortium", derived from "divertere", meaning to turn apart). Divorce then is a document or a bill of writing that signifies the permission of a separation or dissolving marriages.

"When a man hath taken a wife and married her and it comes to pass that she finds no favor in his eyes, because he hath found some uncleanness in

her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." Deut. 24:1-2.

"Some uncleanness": — There were divers laws and ordinances. In violating these ordinances, one became unclean. Thus: ceremonial, moral and physical uncleanness was such as referred to in the above scriptures.

Ceremonial uncleanness: — Such as touching a dead body or eating things unclean or breaking a Nazarite vow. Lev. 5:2-3.

Physical uncleanness:—Such as women with an issue of blood, or one with leprosy, boils and so on. Lev. 13th chapter.

But cursing parents, committing adultery, or fornication, defiling themselves with mankind or with beast. Such were not divorced but put to death. Lev. 20:9-22. Therefore, no divorce was issued to women who were guilty of the above offenses.

But when Jesus answered the question asked by the Pharisees concerning this writing of divorcement that Moses gave, said, "Moses because of the hardness of your hearts suffered you to put away your wives. But from the beginning it was not so. And I say unto you whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery,

and whosoever marrieth her which is put away doth commit adultery." Matt. 19:8-9.

Also in Matt. 5:31-32: "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. 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."

Therefore we believe according to the teaching of our Lord that fornication is the only cause for which a man may put away his wife.

# GENERAL RULES OF ORDER

## RULES OF ORDER AS THE WORLD KNOWS IT

"Let all things be done decently and in order." 1st Cor. 14:40. "Not slothful in business, fervent in spirit serving the Lord." Rom. 12:11. "Brethren be not children in understanding: how be it in malice be ye children, but in understanding be men." I Cor. 14:20.

We get from the three foregoing Scriptures the thought of a decently, orderly understanding.

With an understanding is the only proper way to carry on the business of the church.

### **Art. 1. To Organize**

The first and most vital thing for a group of brethren is to organize. Therefore when they come together to perfect an organization one may rise to his feet and address another saying, Bro. A, I move that Bro. B act as chairman protem until we shall have perfected our organization. Another may say, "Bro. A, I second the motion." Bro. A then puts this motion before the house: "You heard the motion, are you ready for the question?" When passed, Bro. B shall take the chair and proceed to organize.

### **Art. II. Officers**

An organized body consists of the following officers:

A president, vice-president, recording secretary, corresponding secretary and treasurer. Other officers may be had when necessary. Such as second and third vice. Various committees shall also be appointed or elected.

### **Art. III Installation of Officers**

Some one appointed may install the officers by commending each one to his respective office and telling him his respective duty.

The president is the chairman of the said body, whose duty is to preside over same. He shall declare the house in order for business, pronounce the order of the day, maintain the rights of every brother, put forth motions and to close the meeting.

The vice-president shall preside in the absence of the president. The recording secretary shall keep a fair record of transactions, and be able to read same when ordered by the chair. He shall also keep such written matters for references.

The corresponding secretary shall get, and keep in touch with other bodies of the same nature, and to give to any one the desired information concerning his respective body, and to report all matters of interest to the recording secretary, before the setting of each meeting.

The treasurer shall keep all monies and valuable documents that may be presented to him and to disburse



when properly remanded. (An order from the secretary signed by the president should be sufficient.)

#### **Art. IV. Procedure**

Nothing can properly come before the house only by a motion and second. A subject arises thus: One brother may say (addressing the chair), "I move that thus and thus be done" (as the case may be) or another may say, "I second the motion." The chair then shall put the motion before the house by saying, "You have heard such motion, are you ready for the question?" (Meaning are you ready to vote.) In cases which some one man not be ready, may signify by saying, "Not ready." Said subject becomes then, open for discussion or debate.

When in the mind of the chair, sufficient time has been given for such discussion, he shall rule the discussion of order and take the vote. The majority carries. In case the vote ties, the chair shall vote to untie. If at any time the chair would wish to discuss a matter, he shall decline the chair to another brother for the time being.

#### **Art. V. Points Relating to Discussions**

There are many points in discussions, such as: point of information or interrogation. While one is speaking, another not fully understanding the speaker or the

nature of the subject may arise to such points, the desired information may be given, may proceed.

Point of correction: When the speaker departs from the subject, another may rise to a point of correction. Such point when taken shall forfeit the right of the speaker. No one has a right to depart from the subject before the house.

Point of appeasement: When controversies rise between or among brethren and become grievous, one brother sitting may have something to offer that should settle the matter, may rise to a point of appeasement.

Point of affinity: While one brother *is* speaking, another wishing to inject a thought to broaden the view of the speaker may rise to a point of affinity.

Point of Appeal: In many cases it becomes the ruling of the chairman to settle cases of differences between brethren. One brother who may not grant the ruling of the chair to be concrete, may rise to a point of appeal to the body for decision.

Point of Order: Two or more brethren speaking at the same time; one speaking while sitting; one dictating to the chair; retaliation and speaking too loudly are out of order. One may rise to such points when necessary.

Any brother rising to such points, though another

be speaking may have the recognition of the chair.

Many points when taken do not forfeit the right of the speaker. However, some do.

### **Art. VI. Manner of Procedure**

All meetings shall be opened with prayer. After which the chairman shall express the purpose of the meeting and pronounce the house open for business.

Next is roll call and reading the minutes of previous meeting. If the record shows any matter that has not been disposed of, such matter may be referred to as unfinished business. When the minutes have been cleared, the chair proceeds to new business.

New business consists of any matter created by any member of the body that has never been before the house, resolutions, documents, and matters from corresponding secretary.

Miscellaneous business consists of matters of less importance, such as expense bills, bills of charity and the like.

Privilege question: Any matter in which a member may be personally involved, and wishing the liberty to express himself, may rise to a privilege question. Such questions may only be heard when there is nothing before the house.

### **Reception of Visitors**

Visitors are those who sit with the members and do not belong to the body. A visitor may be introduced to the chair by some one who knows him. His mission, whereabouts and profession should be included in his introduction; the chair in return, introduces him to the body. He may be allowed the privilege to discuss any matter before the house, but not the privilege to vote.

Adjournment is always in order; however, a motion may be entertained.

### **Art. VII. Election of Officers**

All officers should be elected annually by the body. A standing committee should also be elected by the body and one for the time being may be appointed. There are various manners in which an election is perfected: Nomination, acclamation or ballot are the ones generally used.

### **Resolution**

A resolution should be read to the body by maker and then submitted to the secretary. If such resolution is rejected, the document shall be returned to the maker.

## Part II

# THE LOCAL CHURCH

## CHURCH MEMBERSHIP

The church is one body, but has many members. Its members are such as are saved by grace through faith, sanctified through the truth and redeemed through the blood. Their privilege is to worship God in spirit and in truth, to have fellowship with Christ and to look for his coming. 2nd Pet. 3:12-13: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth wherein dwelleth righteousness."

Their duty is to serve, suffer, sacrifice and to defend the faith by their holy and consecrated life.

Every member of the church shall be a member of some local body. No member shall have membership at more than one place. They must be enrolled, and should give their support to the church with tithes and offerings.

Members leaving home for a visit do not affect their membership. If, however, the visit be final, they should have a letter from their former church and be connected to another to their best convenience. No member should leave his or her church home without notifying the pastor.

## **PART III**

### **THE MINISTRY**

#### **Apostles**

Apostle, from the Greek word "apostolus," signifies one sent forth or away upon any special errand. It is applied first to Christ Jesus who was sent from heaven to assume our nature and work out salvation with authority to execute his prophetic office (and all his offices), and to send forth his disciples or apostles to publish the Gospel. Heb. 3:1. "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Second His twelve disciples are apostles. Matt. 10:7: "And as ye go, preach, saying, The Kingdom of Heaven is at hand." Luke 6:13: "And when it was day, he called unto him his disciples and them he chose twelve, whom also he named Apostles."

Third, One who imitates the chosen twelve Apostles in extraordinary divine service rendered through the power of God is an apostle. Gal. 1:1: "Paul, an Apostle (not of them, neither by man, but by Jesus Christ and God the Father, who raised him from the dead)." 1st Cor. 9:2: "If I be not an Apostle unto others, yet doubtless I am to you for the seal of mine Apostleship is in the Lord."

The Apostles are the pillars or foundation of the church. Eph. 2:20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Then among the Apostles there was a chief (or chiefest) Apostle. Matt. 20:27: "And whosoever will be chief among you, let him be your servant." 2nd Cor. 11:5: "For I suppose I was not a whit behind the very chiefest apostle."

His office was to preside at all general meetings of the apostles and elders. Also the duty of the apostle is to preach the gospel, baptize, work miracles, plant and confirm churches and ordain elders. Matt. 10:1: "And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Matt. 28:19, Acts 14:23, 1st Cor. 3:6, Rom. 15:19, 2nd Cor. 12:12.

## **Prophets**

The word prophet comes from the Greek word "Prophetes," which signifies one that fortells events. The Hebrews at the beginning called them "seers." ("Before time in Israel, when a man went to inquire of God, thus he spake, come, let us go to the seer: for he that is now called a Prophet was before time called a Seer.") 1st Samuel 9:9.

Sometimes it signifies to fortell what is to come; at other times to be inspired.

### **Duty of Prophets**

To prophesy is also to put forth or to make or sing psalms, or sing praises to God. 1st Sam. 10:5-6: "After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou are come thither to the city, that thou shalt meet a company of prophets coming down from the high places with a psaltery, and tabret, and a pipe, and a harp, before them; and they shall prophesy. And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

This term is also used by St. Paul for explaining the Scriptures. 1st Cor. 14:1, 3, 4. For ye may all prophesy one by one that all may learn and all may be comforted. And the spirit of the prophets are subject to the prophets. For God is not the author of confusion, but of peace as in all churches of the saints. 1st Cor. 14:32-34.

### **Evangelist**

Evangelist from Greek, "Evangelsta" a bringer of the Gospel, a traveling missionary. Acts 21:8: "And the next day we that were of Paul's company, departed and came to Cesarae: and we entered into the house of Philip the evangelist, which was one of the Seven; and abode with him." Also 2nd Tim. 4-5.

Their duty is to bring the first news of the Gospel message in new fields, and to go about from place to



place preaching at special services to awaken religious interest and produce conversion for souls and healing of their bodies. He must be authorized by the presbytery. Acts 15:22, 36, 40.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company, to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren: And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do.

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God."

## **Pastors**

Pastor is a feeder of the flock. Not only does he lead them to rich pastures, but carries with him a sufficient weapon to protect them from the wild beast. He must also care for the torn, wounded or sick.

"Take heed therefore unto yourselves, and to 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, also Gen. 47:3; Jer. 3:15.

He shall have the oversight of the entire flock, whether there be Elders or licensed ministers. And have

the authority to call and preside over all meetings spiritual or temporal, unless he is involved in the matter to be acted upon. He shall attend all meetings called by the overseer of his diocese unless providential hindrance and shall report of such hindrance. Thus leading an example of obedience, that he may teach others also. Heb. 13-17.

"Obey them that have the rule over you, and submit yourselves for they watch for your soul, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

He shall have authority to direct all auxiliaries belonging to said church and to receive and expel members according to the scriptures. Matt. 18:15-17.

"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 hath 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 to the church: but if he neglects to hear the church, let him be unto thee as an heathen man and publican."

## **Overseers**

An overseer is a supervisor, superintendent, or a director. He is also a pastor and is appointed from among

the groups of pastors to the office of overseer or supervisor, by the chief apostle, or presiding apostle. Titus 1:5.

"For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city as I have appointed thee."

Crete is a large Island in the Mediterranean Sea between Syria and Italy and comprises many cities. Paul appointed Titus there as bishop. The bishop, or office, is the same as that of supervisor. Therefore an overseer is described in the Scriptures as bishop. Such officers were Timothy and Titus. 1st Cor. 4:7, 1st Tim. 1:3; Titus 1:5.

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church."

"As I besought thee to abide still in Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

Just as Paul was called by the Holy Ghost to be an Apostle to the Gentiles, Rom. 1:1, 1st Cor. 1:1, so were Timothy and Titus appointed by him to the office of Bishop or Overseer. His duty is to set in order the things that are wanting and ordain elders in every city.

## Teachers

The word teacher signifies a tutor, master or instructor, 1st Cor. 25:8. Secondly: A public minister who by wholesome doctrine instructeth the church. Eph. 4:11.

Thirdly: Such as privately instruct others in the knowledge of spiritual things. Titus 2:3: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things."

## Deacons

Deacon, Greek — "Deakanos," meaning an attendant or waiter. An official title of one who superintends the temporal affairs of the church.

This officer was first mentioned about A. D. 64. Phil. 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons."

There is no Scripture that calls those seven men deacons who were chosen and appointed to look after the needs of the Hellenistic widows in the church at Jerusalem; yet the duty and qualification is about the same as given in 1st Tim. 3:8-10.

"Likewise must the deacon be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless."

Also in verses 11, 13, "Even so must their wives be grave, not, slanderers, sober, faithful in all things. Let the deacon be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon will purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus."

No one should assume the responsibility of this great office until they are qualified according to the above scriptures. A deacon then, is not a ruler, but a servant of the church.

### **Deaconess**

Deaconess, an order for women which existed in the Christian Church. Rom. 16:1, "I commend unto you Phebe our sister, which is a servant of the church which it at Cenchrea. She may or may not be the wife of a deacon, but is commended for her good works." 1st Tim. 5:10.

"Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work. Her work at home may commend her to the evangelist field and thus labor with brethren." Rom. 16:2.

## **Bishop Council**

Bishop C. H. Mason is Ex-Officio of all Boards.

Be it recommended that our Board shall be called The Council of Bishops.

The Council shall consist of the following officers: Chairman, Assistant Chairman, Secretary, Assistant Secretary, and Treasurer. These officers shall hold office for a period of one year, beginning with our Convocational Year at the National Convocation. For the sake of experience, we recommend that the officers shall serve in rotation. (This does not refer to the Senior Bishop, C. H. Mason).

There shall be eight districts, known as the: 1. Southwestern, 2. Eastern, 3. Central, 4. Northwestern districts, 5. Tennessee and Foreign Fields, 6. Pacific Northwest, 7. Western, 8. Canada, which may be amended from time to time.

The Council of Bishops shall support, sustain, uphold, and assist our Senior Bishop, C. H. Mason, in the General Work of the Church.

Each Bishop shall support, sustain, assist and uphold our Senior Bishop, C. H. Mason in the district where he is appointed.

The Council of Bishops shall assist the Senior Bishop, C. H. Mason, in reviewing and inspecting all the business of the General church, and to decide all legal matters.

Each Bishop of the Council shall give an annual report from his district to the General Convocation.

Accepted by the Council of Bishops, and endorsed by Senior Bishop, C. H. Mason, December 11, 1937.

**PART IV****TEMPORAL ECONOMY****Support of the Ministry**

The Bible has provided support sufficient for every minister: "With tithes and offerings." This method when systemized is sufficient for the care and support of every minister. First, Tithes, (It has been said by some that tithes are under the law, etc.) Regulations: Every member of the church must pay tithes to his or her pastor.

If this is not sufficient then bring an offering. Ex. 25:1-5: "And the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, etc."

Therefore, tithes and offerings are God's provided plan to support the ministry. Then according to Num. 18:20-28: "It has been said by some that tithes are under the law; but paying of tithes are not under the law." It never was and never will be. Abraham paid tithes to God's priest more than four hundred years before the law. In fact it was in the covenant: "I will bless them that bless thee and curse them that curse thee, and in thee shall all families of the earth be blessed." Gen. 12:3: It takes two or more to make and establish a covenant, but it takes only one to break it. Abraham's act toward God



after this promise from God, he built an altar and worshipped God.

Now let us turn to Gen. 14:18-20 and see another act on the part of Abraham in the covenant. He paid the tenth (tithes) unto God's priest, Melchizedek. Then, immediately God blessed him through his priest according to the covenant which he made with him. Read also Gen. 28:20-22. Jacob vowed a vow according to the covenant that God made to Abraham.

Now let us turn to Lev. 27:30-32: "And all the tithes of the land, whether of the seed of the land or the fruit of the tree, is the Lord's. It is holy unto the Lord." Then because of this command, the people began to bring the tenth of everything and make a heave offering to the Lord in the field. Therefore, if you will turn to Num. 18:20-25 you will see God regulating the tithing system, that they go to the Levites who do the service in the tabernacle.

Now in Mai. 3:6 He said: "For I am he Lord I change not." Read also the 8-10 verses. "Will a man rob God?" "Bring ye all the tithes unto the store house, that there may be meat in mine house."

Now, for fear we get in our minds that the tithes paying was for Israel only, let us turn to Gal. 3:29: "And if ye be Christ then are ye Abraham's seed, and heirs according to the promise." Now if any man have

not the spirit of Christ, he is none of His. But if you have the spirit of Christ, then let us turn to Matt. 23:23: "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and have omitted the weightier matter of the law, judgment, mercy and faith: these ye ought to have done and not to leave the other undone.." The spirit of Christ will constrain us to do whatsoever Christ says ought to be done. Now in order that we understand perfectly that the order of tithes paying is yet to the church, let us turn to Heb. 7:12: "For the priesthood being changed, there is made of necessity a change also in the law."

Now read the first eleven verses. Here is some of the best New Testament information: Paul here describes two priesthoods: The one a living priesthood; the other a dead priesthood. Aaron's priesthood was a dead priesthood. Read the eighth verse: And was even made priest without an oath.

But the priesthood of the present church is a living priesthood made with an oath. "Thou art a priest forever after the order of Melchisedac." Read the thirteenth and seventeenth verses.

**PART V****JUDICIAL ADMINISTRATION****RECEPTION AND EXPELLING  
MEMBERS**

Members shall be received by Christian experience, or by a letter from another church of the same faith and practice. They shall be expelled when their life fails to adorn the doctrine of Christ.

When expelled, a member should return to the place from whence he was expelled and become reconciled, if however he feels that he or she has been expelled unlawfully, may appeal to the state Overseer.

They are admonished to be constant in service, prayer and fasting and also in testimony. Rev. 12:11, "And they overcome him by the blood of the Lamb and the word of their testimony."

They are admonished also to manifest pure religion. Jas. 1:27.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." And be at peace among themselves. I Thess. 5:13.

**TRIAL OF MINISTERS**

If an overseer shall be accused of violation of the moral law, great caution should be exercised in receiving

the matter. For it is written, "Against an Elder, receive not an accusation but before two or three witnesses." I Tim. 5:19. Therefore a board of two or more Elders shall be appointed by the general Overseer to investigate the matter. If, in their judgment, there is sufficient grounds for such accusation, written charges shall be prepared; one sent to the accused, stating the nature of the charge, and one sent to the general Overseer. Upon the receipt of such charges the general Overseer shall, with two or more Elders, proceed to try the accused.

### **TRIAL OF PASTOR**

In the case of dealing with the pastor of a church, who may be accused of violating the moral law, again, we affirm that special care should be exercised to prevent strife and division of the Flock of God. As in all other cases, an investigation Board of two or three Elders should be appointed by the State Overseer to investigate the matter (I Tim. 5:19). If, after a prayerful investigation, "the said Board shall find sufficient grounds for such accusation, written charges shall be prepared; one sent to the Overseer and the other to the accused. Upon receipt of such charges, the Overseer, with two or more Elders shall proceed with the trial of the accused.

**PART VI**  
**DEPARTMENT OF AUXILIARIES**

**DEPARTMENT OF SUNDAY SCHOOL**

Sunday School is one of the great auxiliaries of the church. The word school mean "to learn" or "learning." It has been profitable to the world ever since the days of civilization.

When Israel reached her borders of Canaan land they began to build schools such as were built at Gilgal and the Ford of the Jordan, and other places. These schools served to afford intelligence to the sons of the prophets as the schools do today, and especially to those who study and learn God's word.

Sunday School:—The word Sunday prefixed is because of the time best appropriated to learn the word of God.

The Sunday School has a place in every church, and when properly organized, has its superintendent, teacher, secretary and treasurer and other minor officers as needed.

It is in no wise apart from the church, but a part of the church. Therefore, we recommend that there be a Sunday School in every church, There shall be a State Superintendent elected shall also be a National Superintendent elected by the group of State Sunday Schools, each of these officers strictly subjected by the church that supports them.

Since the Sunday School is supported by Break the church, we recommend that all the Sunday Schools of the

Church of God in Christ get literature from its own publishing board.

The National Publishing Board recommends that our Sunday Schools get literature from our own, Mrs. D. J. Young, of Kansas City, Kansas.

## **DEPARTMENT OF WOMEN'S WORK**

In the year of 1911 under the leading of the Spirit through our General Overseer, the office of the general supervisor of the woman's work was created. At that time Mother Lizzie Robinson was appointed to that office.

At the General Assembly in November, 1950 the women of the Church of God in Christ were granted a National meeting. It was designated as The Women's National Convention. In April, 1951, the first of such meetings was held in California with Mother Lillian B. Coffey presiding.

### **Duty of General Sup. of Women's Work**

The duty of the General Supervisor is to have supervision over the department of women's work, and to organize such auxiliaries as may be helpful to the work in general.

She shall be authorized also to review the work of each State Supervisor in the General Convocation or in her State Convocation. She shall also be given an offering at each general convocation.

She shall evangelize and systematize the work among the women.

"The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things."

"That they may teach the young women to be sober, to love their husbands, to love their children." "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:3-5). She shall authorize and license missionaries; Such missionaries must be recommended by their pastor.

### **Duty of Missionaries**

1. The duty of missionaries is to evangelize and spiritualize the work as much as lies with in his power.

2. They shall constantly travel and hold meetings, being commended by the brethren.

"I command unto you Phebe our sister, which is a servant of the church which is at Cenchrea." (Rom. 16:1),

### **State Supervisor**

The General Supervisor shall appoint from among the group of missionaries a State Supervisor, endorsed by the State Overseer; such office has been known as state mother.

### **Duty of State Supervisor**

The duty of a State Supervisor is to act under the supervision of the general supervisor.

To organize and systemize the work throughout her territory. She shall organize Prayer and Bible Bands, Home and Foreign Mission Bands, Sewing Circles and Sunshine Bands, and the like.

She shall be subject to the Overseer with whom she may work.

She shall see that each auxiliary makes a report to the State and National Convocations.

(The Prayer and Bible Band of the Church of God in Christ, is an auxiliary that was created to give life in the church and to encourage a systematic study of the word of God. This auxiliary of the women's department was organized in the year 1912, and has proved an invaluable asset to the church both spiritually and financially.)

She shall be authorized to review the work of each missionary in the State Convocation over which she presides. At such times an offering of appreciation shall be given for her labor and service.

### **Organization of Prayer and Bible Band**

There shall be a Prayer and Bible Band organized in every church and shall consist of a president, vice-president, secretary and treasurer and a teacher.



In large churches the band may be divided into classes.

### **Duty of Prayer and Bible Band**

1. The duty of the Bible Band is to hold weekly meetings at such times as it is most appropriate for each local church.
2. Their duty is to pray for the general welfare of the church and to study the Scripture.
3. Their duty is to visit the sick and care for the needy.
4. They are also to raise money to render financial assistance for any emergency of the church.
5. They are to report at all meetings as required by the law which governs them.

### **Sewing Circle**

The sewing circle is an auxiliary created in the church to encourage art and needle work. "Give her of the fruit of her hands, and let her own works praise her in the gates."

(Prov. 31:31.) "Now there was at Joppa a certain disciple named Tabitha which by interpretation is called Dorcas; this woman was full of good works and alms deeds which she did."

"And it came to pass in those days that she was

sick, and died; whom when they had washed, they laid her in an upper chamber."

"And forasmuch as Lydia was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them."

"Then Peter arose and went with them. When he was come they brought him into the upper chamber; and all the widows stood by him weeping, and shewing of coats and garments which Dorcas made, while she was with them." (Acts 9:36-39.)

There shall be a sewing circle organized in every church. Its duty shall be to promote the general welfare of the church. It shall report at all meetings as required by the law which governs them.

### **Sunshine Band**

Sunshine Band receives its name from the idea of spreading sunshine among the children. For we, should "Train up a child in the way he should go, and when he is old, he will not depart from it." (Proverbs 22:6.)

As all other auxiliaries in the church, the Sunshine Band shall have a president, vice-president, secretary and treasurer.

Its duty is to encourage the children and give them religious training.

## **DEPARTMENT OF EDUCATION**

The Department of Education shall be organized and governed by the National Board of Education of the Church of God in Christ. The National Board shall consist of: a president, vice-president, secretary and treasurer.

The National Board of Education shall hold its sessions annually, or as emergency may have need to call a special session. Each department shall make an annual report. The National Board of Education shall devise plans to raise funds for education; and it shall be the duty of the Board to consider all financial claims drawn upon the treasurer; and to see that adequate appropriations are made to properly carry on its interest.

All reports shall be audited by one appointed by the General Convocation. All State Overseers and State Supervisors are honorary members of the National Board of Education.

All National School property shall be held in trust by the trustees of the National Board of Education. All members of the Board of Trustees must be members of the Church of God in Christ, and must be in good standing with the local church to which they belong, except in special cases where members may be accepted otherwise by the consent of the National Board of Education.

## **DEPARTMENT OF YOUNG PEOPLES WORK**

In some ways efforts have been made to provide for both instruction and expression through the Sunday School by means of organized activities. But this method is inadequate for the working together of young people if a well-rounded program is desired.

### **ORGANIZING THE YOUNG PEOPLE'S WILLING WORKER**

What is the Young People's Willing Worker

You are evidently aware of the fact that true religious education consists of instruction and practical expressions of the truths learned. Therefore, with this thought in mind, I have reached the conclusion that there is a large and important place in the church in which training is given in Christian activities and opportunity is made for adequate expressions of Christian experiences.

In the "Church of God in Christ" this auxiliary is called the "Y.P.W.W." In other organizations we may note similar names which are used such as: The Young People's League, Christian Endeavor, B.Y.P.U., etc. But whatever the name or affiliation the purpose and program of the work usually conform to certain principles.

These principles are practically outlined in our endeavor on The Y.P.W.W. Topics as follows:

1. The unification of Holiness Young People.
2. To increase spiritual strength.
3. To stir our pure minds.
4. To stimulate more life in service.
5. To educate in Scriptural knowledge.
6. To keep the unity of the Spirit.
7. To live Holy.

### **Why Organize?**

This question has been asked by many in "The Church of God in Christ." Why organize the Y.P.W.W.? In answering this inquiry, I shall relate an old saying: "A bundle of sticks is immeasurably stronger than a single one." Likewise a group of individuals well organized can put over a better program than the same number of individuals working separately. Therefore, if you wish to get at the bottom of facts, it means that the will power of an individual always grows stronger when forced to act in the presence of others than when facing a task alone. If we pursue our inquiries further, we may find many Scriptures to sustain this thought. Read Judges 7:16-20; I Samuel 11:11; Mark 6:39; Exodus 35:30-36; I Kings 5:13-18.

## **Our Endeavor**

### **1. The Unification of Holiness Young People**

There are innumerable ways in which we are bound together in life. There are ties and relationship, nearer and more distant, of class and occupation, of common taste, of personal liking, of religious feeling, of natural affection. There is that higher tie by which men are united in the endeavor to become better and live above the world, sin, flesh and the devil. There is still a higher union when the wills of men meet in God, and they regard no other rule than His will. And to preserve the "one in the many," is the first duty of any church, nation or organization. The same is true in respect to holiness young people. They are one as being born again of the Spirit sanctified through the Truth, baptized with the Holy Ghost. Their common life in Christ breathes one common atmosphere, and feeds on one common food and finds expression in one common want. They breathe in the smile of Christ's will. They feed on Christ's provision of grace. They want above all things Christ's behavior. So they are one in the unity of their common life.

### **2. To Increase Spiritual Strength**

We note in the Apostle's letter to the saints at Colosee that he prayed for this very thing.

"For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the know-edge of His will in all wisdom and spiritual understanding."

"That ye might walk worthy of the Lord unto all, pleasing, being fruitful in every good work and increasing in the knowledge of God. Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light."

### **3. To Stir Our Pure Minds (II Pet. 3:1)**

In order for our young people to guard against spiritual lethargy and cold indifference, it is necessary that a systematic study of the Scriptures be made. This need has been duly supplied by the use of Y.P.W.W. weekly lessons.

### **4. To Stimulate More Life in Service**

Youth is the flood tide of spiritual sensitiveness. Life service has come to have some new and distinct meaning in these days. The stewardship of life as well of possessions is finding a real place in the thought and utterance of our church. Therefore, (a) We must present a clear conception of Christian stewardship of life; (b) We must give opportunity for young people to

exercise their gifts and (c) provide adequate training for life's work.

### **5. To Educate in Scriptural Knowledge**

Religious education uses the same mental process as secular education. It requires as much effort in learning the names of the books of the Bible, as it does to memorize the names of different states, countries, cities, etc. It requires as much study to understand the contents of the Bible as it does to understand any other text book. Therefore if the young people of "The Church of God in Christ" expect to keep abreast with young people of other denominations it is quite necessary to become enriched in Scriptural knowledge and be able to give to every man a reasonable answer of the hope that is within us. (I Peter 3:15; Acts 22:3; II Timothy 3:15.)

### **6. To Keep the Unity of the Spirit**

Observe again, in the Apostle's letter to the Ephesians:

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

"With all lowliness and meekness, with long-suffering, forbearing one another in love.

"Endeavoring to keep the unit of the Spirit in the bond of peace.

"Till we all come in the unity of the faith, and of the



knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men cunning craftiness, whereby they lay in wait to deceive." (Ephesians 4:1-3, 13-14.)

Thus, we can see by the above passage of Scripture that the spirit of unity needs to be cultivated.

### **7. To Live Holy**

Lastly, it cannot be denied that the life of holiness is what is needed among our young people today. For true holiness consists in a conformity to the nature and will of God, whereby a saint is distinguished from the unrenewed world and is not actuated by their principles and precepts, nor governed by their maxims and customs.

Holiness brings the thoughts of a saint into captivity to Christ, so that he thinks for him; puts the love of God in his heart; so that he is long-suffering and forgiving; the life of righteousness in his heart, so that the law of God in his rule; the life of obedience into his will so that it is his meat and drink to do the will of the Father. (II Cor. 10:5-6; I Cor. 13:4-7; John 5:34; I Peter 1:15-16.)

## **Instruction**

Instruction in the Young People's Department is better given by organizing the young people into classes. The reason for organizing the young people into classes is:

(1)For the purpose of efficiency in order that the individual may have a larger opportunity for individual expression.

(2)So that the peculiar needs and interest of the individual may be provided.

(3)It also increases the financial interest. Thus, in order that instruction may be carried on efficiently, the materials and methods employed must be suited to the persons to be instructed.

## **Number of Classes**

The number of classes will depend on the size of the congregation and the number of teachers. But regardless how small the congregation may be, classes will prove to be helpful in the young people's department as well as in the Sunday School.

## **Young People's Meetings**

The young people's weekly meetings should be in every local church each Sunday evening from the hours 6:30 to 8:00 o'clock or at the best suited time for each particular church. It is also appropriate to have a

monthly union meeting wherever it is convenient; State meeting once a year with the approval of the State Overseer; The National Annual Y. P. W. W. Meeting.

### **Officers**

Officers of this auxiliary shall be: president, vice-president, secretary and treasurer. These officers shall be chosen by the Willing Workers with the pastor's approval or appointed by the pastor.

State Officers are to be appointed by the State Overseer and National Officers by the General Overseer.

### **"HELP FOR YOUNG PEOPLE WILLING WORKERS"**

Y. P. W. W. Topics

Organizing The Y. P. W. W. Pamphlets

What Young People Are Doing

Christians Workers Hand Book

Church of God in Christ Pin

Church of God in Christ Clasp Pin

Church of God in Christ Gold Necklace

## **HOME AND FOREIGN MISSION BOARD OF THE CHURCH OF GOD IN CHRIST**

### **Rules and Instructions by Which the Home and Foreign Mission Bands Are Governed**

On December 2, 1926, at Memphis, Tennessee, the Council of Elders of the Church of God in Christ, during the day's session, organized a Missionary Band to work on a broad, unselfish, Christ-like and international plan whereby many, who do not seem to be otherwise interested, might be engaged in the Vineyard of the Lord in as large a number as necessity might demand and also by organized bands. Since the work of the Gospel being published among all nations depends upon individual efforts, we believe by prayer and the guidance of the Blessed Holy Spirit, by precept and example and personal efforts, that we can be partakers of the great Cause for which the Master died through the co-operative efforts of individuals and a system of Mission Bands in love and unity.

The purpose of the organization shall be for the winning of lost souls to Christ, and to establish the work of Grace in the hearts of believers; to encourage a holy life and the Baptism of the Holy Ghost and Fire among all the nations of the earth; to make ready a people for the soon coming of the Lord Jesus

Christ and the glorious majesty of His Kingdom; to win

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souls to Christ in love and unity of spirit and faith, by a clean, holy people who are walking in the light with the fellowship of Saints, cleansed through the blood of Jesus by the "washing of water by the word," who are under the guidance, leading and teaching and the sealing of the Holy Ghost.

**Appointment and Election of Officers** The Executive Secretary of Missions shall be appointed by the Presiding Bishop of the Church of God in Christ. The remainder of the officers of the Board shall be elected by the Board of Overseers of the Church of God in Christ. Said election shall not be considered valid unless followed by endorsement of presiding Bishop.

Executive Officer, appointed, Elder C. G. Brown, 2029  
Flora Avenue, Kansas City, Mo.

### **Time and Place of Meeting**

The Home and Foreign Mission Board of the Church of God in Christ shall meet yearly at the National Convocation at Memphis, Term., or at the demand of the Executive Officer, (at which time of meeting business should be directed for the organizing bands).

Workers concerned in International Missions at home and abroad should give needful advice and information on Home and Foreign work.

### **Duties of Mission Bonds**

All Mission Bonds shall have a complete line of officers and should have regular appointed time of meetings to transact business and hear the reports of their appointed Missionaries (at least monthly); should be a saved, holy people, doing honest business and useful service to the needy people at home and in foreign lands; should make regular monthly reports to the Home and Foreign Mission Board at its headquarters that reports may be made through the church papers and records kept of the work of the system. Programs should be rendered quarterly.

### **Collection And Distribution of Materials**

All materials shall be sent directly from points of collection to best points in foreign fields where aid is needed. Addresses of same will be sent from headquarters upon request pi any mission band or worker. To avoid trouble by the law in public soliciting, all assemblies should secure the approval of the city or state officials where they operate, and sustain a public solicitation of means, goods, articles and clothing for free gifts for the needy.

### **Duties of Home Missionaries**

Home Missionaries shall work in city or nearby vicinities, should keep record of visits and solicitations, should visit homes, hospitals of any kind, jails, prisons

and also visit widows and fatherless children; be ready for every good work. Shall report at each monthly meeting of visits, and interest manifested, and of all solicitations to their Mission Bands to which they belong.

### **Duties of General Missionaries**

General Missionaries shall work largely outside of city where is located their assembly, in other cities or vicinities in or out of the State; shall organize Mission Bands where it is available and appoint honest, faithful Christians to mission duties, who have a mind to work, and are so convicted that the Lord has called them to service. All organizations formed and persons chosen as missionaries should be reported to headquarters immediately and that all assemblies and persons work in harmony.

### **Duties of Foreign Missionaries**

Duties of Foreign Missionaries shall be to learn the best way to reach the people among whom they are laboring that the Gospel might be preached and the people be taught to observe all things whatsoever the Master has commanded. All persons going out into foreign fields show know definitely of the Lord, their call and be endued with power from on high and be full of spiritual wisdom and understand what the will of the Lord is

### **Granting of Letters**

Letters of commendation shall be given by local mission bands to workers appointed by them, stating the class of workers to which they belong. All workers going out under auspices of Home and Foreign Mission Board shall have letters granted from headquarters upon the recommendation of proper officials. All letters granted from headquarters shall bear the number of missive.

## **PART VII**

### **RITUAL**

#### **THE FORM OF SOLEMNIZATION OF MATRIMONY**

At the day and time appointed for the solemnization of matrimony, the persons to be married—having been qualified according to law—standing together, the man on the right hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and His Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be



enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly and in the fear of God.

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

(And also speaking unto the persons that are to be married, he shall say:)

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

(If no impediment be alleged, then shall the minister say unto the man:)

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

(The man shall answer:)

I will

(Then shall the minister say unto the women:)

N., Wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy state of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness or in health, for richer or poorer, for better or worse; and forsaking all others keep thee only unto him, so long as ye both shall live?

(The woman shall answer.)

I will.

(When the parties so desire, the man shall give unto the woman a ring; and the minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say:)

With this ring I thee wed, and with all my worldly goods I thee endow; in the name of the Father, and of the Son and of the Holy Ghost. Amen.

(Then the minister shall say: Let us pray.)

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation. But deliver us from evil; for Thine is the kingdom and the

power, and the glory, forever and ever. Amen.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together and live according to Thy laws, through Jesus Christ our Lord. Amen.

(Then shall the minister join their right hands together and say:)

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

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(And the minister shall add this blessing:)

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may live so together in this life, and in the world to come ye may have life everlasting. Amen

## **The Order of the Burial Of The Dead**

(The minister, meeting the corpse, and going before it, shall say:)

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11: 25, 26.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job 19: 25, 27.

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

(Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.)

At the grave, when the corpse is laid in the earth, the minister shall say:)

"Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

In the midst of life we are in death: of whom we seek for succor, but of Thee ,O Lord, Who for our sins art justly displeased?

Yet, O Lord most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

(Then the minister may say:)

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, 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 him shall be changed, and make like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

(Then shall be said:)

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from hence forth: Yea, saith the Spirit, that they may rest from their labors

(A suitable hymn may here be sung; and then shall the minister say:)

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

## **DEDICATION OF CHURCHES**

The Bishop or Overseer, with other ministers, shall be met at the door of the church by the pastor, trustees and deacons, who shall receive the Bishop or Overseer with the ministers in the Name of Jesus, and present to the Bishop or Overseer the keys of the church as evidence that they will ever after submit to the doctrine and government of the Church of God in Christ, and will at all times permit such ministers belonging to said church, to proclaim the Word of God therein. After which the procession shall pass up the aisle reading the following Psalm, alternately:

Psalm 122: 1-9 vs. or Psalm 85: 1-12 vs., after which the congregation may be seated and sing a suitable hymn, followed by prayer. Then after reading, with the congregation standing, I Kings 8:23-40, followed by an appropriate sermon, and offering, then shall the minister say, viz:

## DEDICATION

To dedicate is to set apart by a solemn act, or religious ceremony.

A church, a man or personals, may be dedicated to God. "Behold, I build a house to the Name of the Lord, my God, to dedicate it to Him . . . This is an ordinance forever to Israel." 2nd Chron. 2:4. Therefore, we should dedicate everything we have to God. The dedicator, standing, explains the purpose of such an occasion. (Then with all standing), he holds the dedicated thing in hand, or a token thereof; invokes the blessing of God and then sets forth an established commemoration. That is, he reads the scriptures, especially referring to St. John 10:22, 23, proving that dedication is an honorary, decent, acknowledged by Jesus, and should be continued through all ages.

Remarks, Benediction.

## LAYING CORNERSTONE

The ceremony of laying the corner stone should either be preceded or followed by a sermon appropriate for the occasion. At the appointed time, the officers and members of the congregation should open the service with a suitable hymn, followed by prayer and Scripture lesson, viz.: Psalms 84:1-12 vs. or Psalms 118:1-29 vs., or any other Scripture that would be in keeping with the ceremony.

### **Historical Significance**

Great heaps of stone raised up for a witness of any memorable event, and to preserve matters of great importance during the Hebrews, viz.:

"Jacob and Laban raised such a monument upon Mt. Gilead in memory of their covenant," Gen. 31:46.

"Joshua erected a stone at Gelgal to preserve the memorial of his miraculous passage over the river." Joshua 4:7.

### **Symbols of the Comer Stone**

1. For beauty. Corner stones are the most costly and adorned stone. Other stones derive their excellency from them.

2. It is to be chosen with care. Isa. 28:16.

3. Corner stone or head stone, which is put at the angle of the building, whether at the foundation or at the top of the wall. Matt. 21:42.

Now, after the sermon having been preached, the offering taken, the stone shall be laid and adjusted. The officiating minister deposits the article containing the names of the pastor, officers and members of the church with the Church Discipline, Bible and a silver coin placed in the excavation prepared in the stone for their reception. The minister then concludes with one hand on the stone and the trowel in the other saying, "



In the Name of the Father, Son and Holy Ghost, we lay this stone for a foundation of a house of worship to be dedicated to His service. Thus, we proclaim Jesus Christ as the Great Corner Stone of the Church and foundation of all of our hope of salvation in time and eternity. And so shall it be in the Name of Jesus Christ. Amen

# APPENDIX

## BISHOPS --- EXECUTIVE OFFICERS --- STATE BISHOPS---FOREIGN OVERSEERS AND EVANGELISTS OF THE CHURCH OF GOD IN CHRIST

Bishop C. H. Mason, Senior Bishop, 970 South Mason Street, Memphis, Tenn.

### Special Commissioners

Bishop A. B. McEwen

Bishop S. M. Crouch

Bishop O. M. Kelly

Bishop O. T. Jones

Bishop J. S. Bailey

Bishop U. E. Miller

Bishop J. O. Patterson

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