

**MANUAL
HOLINESS CHURCH OF CHRIST**



REVISED BY THE GENERAL
COUNCIL AT TEXARKANA, TEXAS
NOVEMBER, 20-25 1906

PRICE TEN CENTS
ORDER OF THE HOLINESS EVANGEL
PILOT POINT, TEXAS

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1907:
THE HOLINESS EVANGEL
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Doctrine.

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

THE BIBLE.

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

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

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

THE TRINITY.

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

young ravens which cry. ... He giveth snow like wool: He scattereth the hoar frost like ashes. He casteth forth His ice like morsels: who can stand before His cold? He sendeth out His word and melteth them: He causeth His wind to blow, and the waters to flow. —Psa. 147:3, 4; 8, 9; 16, 17, 18.

JESUS CHRIST.

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

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

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

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

the whole world, he was cast out into the earth, and his angels were cast out with him. — Rev. 12:9.

THE FALL.

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

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. — Rom. 3:12.

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

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (For until the law sin was in the world; but sin is not imputed where there is no law.) Rom. 5:12, 18.

DEPRAVITY.

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

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

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the

And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? Acts 16, 25-30.

REPENTANCE.

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

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

For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world

cannot see the kingdom of God. John 3, 3.

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

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

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

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

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

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

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him; and keepeth not his commandments, is a liar and the truth is not in him. — 1 John 2:6-10.

Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil

we need continually to watch and pray. It is received by faith and after entire consecration. It is accomplished by the baptism of the Holy Ghost, which is the baptism of Jesus Christ foretold by John the Baptist. It is loving the Lord, our God, with all the heart, soul, mind and strength, and our neighbor as ourself. It is this which the Apostles and Disciples received in the upper room on the day of Pentecost, for which Jesus commanded them to wait. It is the inheritance of the Church; and with it comes preparation, anointing, illumination and power for the work to which God has called us.

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

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

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

To open their eyes, to turn them from darkness to light, and from the power of Satan unto God,

THE SECOND COMING OF CHRIST.

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

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

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And

Institutions of Christianity.

WATER BAPTISM.

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

This article can in no wise be construed to mean, that one can be admitted into the congregation without water baptism.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:19-20.

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

THE SABBATH.

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

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

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

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

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

MARRIAGE.

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

The wife hath not power of her own body but the husband, and likewise also the husband hath not power of his own body but the wife. Defraud ye not one the other, except it be with consent for a time that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Church Government

FORM.

ART. 1. We believe in a modified congregational form of government, and that God hath made Christ to be the head over all things to His body, which is the Church. He with God the Father and the Holy Ghost is the only law-giver to the church.

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

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

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

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

The taking out of a part of a man's wages without his consent is not to be considered as being members of a secret order nor supporting the same.

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

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

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

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

this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. 2 Cor. 9:5-7.

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

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

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

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting. Mark 9:29-29.

RECEIVING MEMBERS.

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

CHURCH COVENANT.

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

SHALL WE RECEIVE THEM?

We extend to them the right hand of fellowship, promising that we will do all we can to make it easy for them to do right and hard to do wrong.

TRANSFER OF MEMBERS.

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

HOW TO DEAL WITH AN ERRING BROTHER.

SEC. 4. If any brother deviates from the line of teaching, violates any of the rules, regulations or requirements, or inveighs against the statement of doctrine adopted by the Church, or in any manner errs from the truth, let him be seen privately by the first one cognizant of the fact; if he hear him, well; if he will not hear him, then take two or three witnesses; if he will not hear them, then let the matter be brought before the Church; and if he neglect to

tion of which he is a member. The candidate must be examined, first as to his or her Christian experience; second, as to the call to the ministry; third, doctrine of orthodoxy or the faith for which we contend; fourth, proof of their ministry, soul winning &c., fifth, practical life, proper domestic relations, indebtedness, punctuality &c.

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

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

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

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

And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto

SEC. 4. All preachers are required to make a written report to the Annual Council to be read without comment. They shall also report annually or more often if so required, to the congregations of which they are members.

HOUSE OF WORSHIP.

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

SETTING IN ORDER CONGREGATIONS AND ANNUAL COUNCILS.

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

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

of one lay and one ministerial delegate to each fifty members or fraction thereof represented in the Annual Council.

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

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

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

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

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

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

Recommendations

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

2nd. We further recommend one Annual Council for Oklahoma and Indian Territory; one for Texas; one for Arkansas, West Kentucky, Missouri, West Tennessee and Louisiana; and one for East Tennessee, Mississippi, Alabama, Georgia and Florida.

3rd. We recommend that the President of our General Council appoint a Board of Missions, both Home and Foreign. We also recommend the forming of a line of City Missions throughout our larger towns, and that provisions be made for the recommending and commissioning of Missionaries and Song Evangelists.

4th. We recommend a uniform system of printed forms for Quarterly and Annual Reports for preachers and local congregations; also forms for Evangelists' and Missionaries' Appointment Papers.

Resolutions

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

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

3rd. All of our Preachers, Evangelists, Missionaries, Song Evangelists and all other authorized workers shall be clearly in the experience of entire sanctification.

why they should not be thus lawfully joined together in matrimony, you do now make it known.

(Addressing the Parties)

In token of a due consideration on your part of the nature and obligations of the conjugal relation and of your free, deliberate choice of each other as partners for life you will please unite your right hands. Do you now promise before Almighty God and these witnesses, to take each other for husband and wife; and practice all those offices of duty and affection, which God in his word enjoins upon this relation? Do you mutually promise?

(The Parties answering)

We do promise.

Having thus assumed the responsibilities of the marriage covenant; in the name of the Father, and of the Son, and of the Holy Ghost, I pronounce you one; one in all your temporal interests and possessions, and in the eye of the law; one in every event of life, whether prosperous or adverse; one in every condition, whether of sickness or health. And what God hath joined together, let not man put asunder.