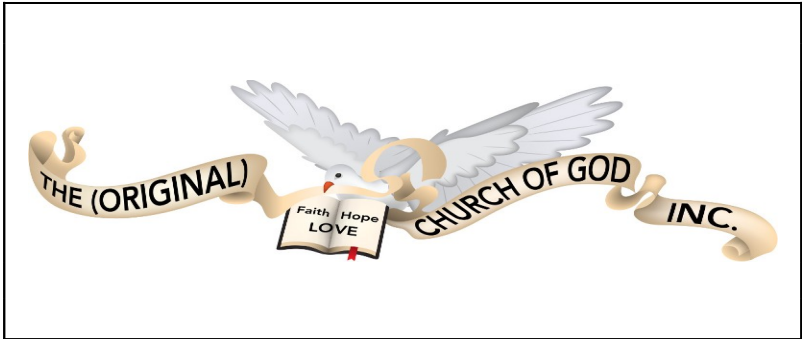


The Manual or Discipline of



The (Original) Church of God

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The (Original) Church of God was set in order August 19, 1886 by Elder Richard Spurling. We stand for the original teachings of “The Church of God” as originally set up in 1886. We are the ORIGINAL (oldest) and the first church to take the name of “The Church of God” in the United States of America; Registered in the U. S. Patent Office in Washington, D. C.

“Let all things be done decently and in order.”

I Corinthians 14:40

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Foreword

Herewith is presented the revised manual of The (Original) Church of God. The original manual was printed and adopted by the church in 1920. During the intervening 94 plus years, a greater knowledge and understanding of the scriptures has made it necessary to update the manual at various times.

Setting forth teachings in a clear and concise manner based on scripture in proper context, speaking where scripture speaks and being silent where the scripture is our endeavor. No claim is made that these teachings contain all biblical truth; only that it covers our need as to fundamental doctrines; "...that we all speak the same thing..." (I Corinthians 1:10; Acts 2:42).

Our goal is to strengthen the church body in understanding, unity, fellowship, cooperation and equality as we move forward in evangelization in the power of the Holy Ghost. It is our belief that adherence to these teachings will enable us to demonstrate the solid principles contained herein as we expand our ministry goals to reach a changing world.

Our prayer is that this manual will assist you in the ministry, or service, to which our Lord has called you.

Presbytery Board
The (Original) Church of God

“For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

John 3:16

Introduction

A Brief history of “The (Original) Church of God”

The following is a brief history of “The (Original) Church of God.” The name as above was given to us by the Superior Court, and we chartered it as such in a number of States. It is registered at the United States Patent Office in Washington DC, and is the first church to take the name of “The Church of God” in the United States of America.

Our General Office is located in Chattanooga, TN.

About the year 1884, a spirit of dissatisfaction and unrest began to work in mind of a licensed minister of the Missionary Baptist Church by the name of Richard G. Spurling, then living in Monroe County, TN. The dissatisfaction arose because certain traditions and creeds that were burdensome and exceedingly binding on the members.

This humble and sincere servant of God, who was also a faithful servant of the church of which he was a member, and licensed minister, began a more careful study of the Bible, and for two years or more spent much time in searching of the Scriptures, and church history with a view to a reformation.

After two years or more of careful searching, praying and weeping, and pleading with his church for reform to no avail, he, with others, began to arrange for an independent meeting for a conference and a more careful consideration of religious matters.

The result of the prayers and research on the part of Mr. Spurling and his companions proved three things to their entire satisfaction.

In the sixteenth and seventeenth centuries, when the noble and illustrious reformers were throwing off and breaking out from under the galling yoke of Romanism, and launched and inaugurated what is commonly known as Protestantism, they failed to reform from creeds; they adopted the law of faith when they should have adopted the law of love: and they failed to reserve a right of way for the leadership of the Holy Ghost as the General Overseer.

Besides the aforesaid points, they were awakened to the fact that God’s Church existed only where God’s law and government was observed by His children.

After having taken plenty of time for consideration, the time and place for the meeting was arranged and announced. That day is worthy of remembrance: *Thursday, August 19, 1886.*

The small company of humble, faithful, conscientious pilgrims met at the Barney Creek Meeting House, Monroe County, Tennessee. After prayer, a strong discourse was delivered by the Rev. Richard G. Spurling, emphasizing the need of a reformation. The arguments were full of force and proved effective, and were endorsed by the hearers so that when the time came for action there was free and earnest response.

The propositions and obligations were simple. We give it below:

“As many Christians as are here present that are desirous to be free from all men-made creeds and traditions, and are willing to take the New Testament, or law of Christ for your only rule of faith and practice; giving each other equal rights and privileges to read and interpret for yourselves as your conscience may direct, and are willing to set together as The Church of God to transact business as the same, come forward.”

In response to this proposition eleven persons, whose names are given below, presented themselves and gave to each other the right hands of fellowship: Elder Richard Spurling, his son, R. G. Spurling, Susan Mitchell, Elizabeth Hamby, John Plemons, Sr., Polly Plemons, Barbara Spurling, Margaret Lauftus, Barbara Plemons, John Plemons, Jr., Adeline Lauftus, and two others, names not given.

Then they decided to receive persons into membership who possessed a good Christian character, and that ordained and licensed ministers from other churches could retain their same position or office without being re-ordained.

By virtue of the office he had held as a faithful ordained minister in the Missionary Baptist Church for a number of years, Elder Richard Spurling was duly acknowledged and recognized as their minister, to do all the business devolved on him as such in the new order. He then having been placed in authority by the body, took his seat as Moderator, and by prayer dedicated the infant church to God, imploring His guidance and blessings for it, and that it might grow and prosper, and accomplish great good.

An invitation was then given for the reception of members, and they received Richard G. Spurling, who was then a Licensed Minister. The church chose him as their pastor, and had him ordained the next month, September 26, 1886.

Soon after this, Elder Richard Spurling died, at the advanced age of seventy-four years. Although he was honored with being the first ordained minister, yet he did not live to see the results of his prayers, tears and labors of love in assisting to launch this last great reformation, that is now assuming such vast proportions as it is spreading over the world.

To the sleepless nights of prayer and labors of love by this remarkable old saint and his son, Richard G. Spurling, who is also deceased, we attribute much of the success and advancement of later years. No doubt they only saw the light as “though a glass darkly”, but the rays of the early dawn pierced through the darkness until they were able to at least declare independence and freedom from creeds and sing “Hosannah to the Son of David” for liberty. Great and sincere praises be to our God.

The little church grew very slowly. Only a very few cared anything about the infant organism. The pastor continued his preaching, not only at the church, but wherever he was granted the liberty. In this way the minds of the people were continually agitated, and gradually prepared for the work of the Spirit that was to follow. For ten years this servant of God prayed, wept and continued his ministry against much opposition and under peculiar difficulties, before seeing much fruits of his labor.

In the year 1896 three men, who lived in the same county and locality, became enthused religiously, and were powerfully wrought on by the Spirit of God. These men, whose names were William Martin, Joe M. Tipton and Milton McNabb, went over into Cherokee County, North Carolina, and commenced a meeting at the Schearer School House. They preached a clean gospel, and urged the people to seek and obtain Sanctification subsequent to Justification. They prayed, fasted and wept before the Lord until a great revival was the result. People became interested, and were stirred for miles around. Quite a large number professed salvation and sanctification thru the blood of Christ. The Baptist and Methodist churches became antagonistic to the wonderful revival that was spreading, and about thirty were excluded from the Baptist Church at one time because they professed to live a holy life, which the church denounced as heresy.

After the close of the series of meetings, and the three evangelists were gone, the people commenced a Sunday School, and regular prayer meetings were conducted, usually by William F. Bryant, a leading man of the community. The people earnestly sought God

and the interest increased until unexpectedly, like a cloud from a clear sky, the Holy Ghost began to fall on the honest, humble, sincere seekers after God. While the meetings were in progress one after another fell under the power of God, and soon quite a number were speaking in other tongues as the Spirit gave them utterance. The influence and excitement then spread like wildfire, and the people came for many miles to investigate, hear and see the manifestations of the presence of God.

Men, women and children received the Holy Ghost and spoke in other tongues under the mighty power of God.

The power of healing was soon realized, and a number of miraculous cases of healings were wrought by the power of God. The people knew but little about the Bible, but they prayed, and shouted and exhorted until hundreds of hard sinners were converted. The influence grew and spread until it extended into three or four adjoining counties. Persecutions arose, and four or five houses were burned where these earnest, humble people met for worship.

At one time the storm of persecution broke in with such fury that one hundred and six men, composed of Methodist and Baptist ministers, stewards and deacons, one Justice of the Peace and one sheriff, banded themselves together to put down the revival, even by violence, if that were the only way it could be accomplished. They deliberately tore down and burned the house where sinners were getting saved, in nearly every service, in open daylight. But the greater the persecutions the more the revival spread.

The meetings were moved to the home of W. F. Bryant, and the power and glory increased. It was while they were in progress there that seven men banded themselves together to stop the work, and one day rode to the home of Mr. Bryant and demanded him to stop the meetings, and also forbade him to have prayers with his family; but, like Daniel of old, he purposed in his heart to obey God rather than man, and the meetings continued, amid threats, showers of stones and rains of lead.

During these years of revivals and persecutions, Mr. Spurling often came in their midst, and in vain tried to show the precious people the need of God's Law and Government. Everything moved on smoothly among themselves for several months, even years, and they were able to endure all the persecutions heaped upon them with grace and love. But in the absence of government and authority, false teachers crept in and led many humble, sincere, unwary souls into error. Factions began to show themselves, and fanaticism took possessions of some of them who were more easily duped by Satan than others.

About that time, Mr. Bryant and a few others began to see the mistake in being without government and authority, but as they were unable to accomplish anything on that line the work was allowed to drift. It is estimated that more than one hundred persons really received the Holy Ghost and spoke in tongues as the evidence during that revival.

It was not until May 15, 1902, that any plan for government was adopted. On that day a number of humble people met at the home of Mr. Bryant, Cherokee County, NC, and under the instructions and supervision of Mr. Spurling, God's Government was recognized. While this was a continuation of the same church that was started sixteen years before, it was called "The Church of God," as aforesaid, one of the officers W. F. Bryant, was set forth and ordained which made the church permanent.

R. G. Spurling was chosen pastor, and they continued their meetings; yet the work was rather slow to develop, as so many had been led into error by the false teaching referred to above, but a sufficient number remained true to keep the work alive. For a year it was a real struggle to hold the church against much unbelief and criticism, and there were no additions.

It was June 1903 that the work revived and took upon it a new impetus. At a meeting held June 13, 1903 they made a more careful study of the New Testament order, and five more accepted the obligation and joined with the faithful little flock to push the work along. Another minister and two deacons were ordained by the church in proper order. The new minister was chosen pastor, and that year there were fourteen more accessions, and the work went on smoothly and prospered amid some light persecution. Among the number added that year were M. S. Lemons and A. J. Tomlinson.

The next year one church was set in order in Georgia and two more in Tennessee. Then the workers had increased, and evangelism encouraged, so the work grew and prospered under the blessings and approval of God.

Near the close of 1905 the work had so prospered that there began to be a demand for a general gathering together of members from all churches to consider questions of importance and to search the Bible for additional light and knowledge. Accordingly arrangements were made and the meeting called.

Chapter One

General Information

Creed

“We believe the Holy Bible, comprised of the sixty-six books, namely, the Old and New Testaments, to be the Inspired Word of God.

“We believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; which was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, crucified, dead and buried: the third day He rose from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and dead. We believe in the Holy Ghost, The Church of God, the Communion of the saints, the forgiveness of sins, sanctification by the blood of Jesus Christ, the filling of the Holy Ghost, the resurrection of the body, and life everlasting. Amen.”

Church Covenant

We, having been called out from the world by the blessed Spirit of God, and being familiar with the Statements of Faith of The (Original) Church of God, and having associated together for co-operative fellowship and service as members of the same, do solemnly, but cheerfully, with joy and gladness, enter into this covenant:

We will watch over one another with brotherly love and kindness, that we may with meekness assist in sustaining each other to the extent of our ability.

We will refrain from trivial conversations, foolish talking and jesting, from slandering, gossiping or casting blame to discredit another. We will endeavor to walk worthy of the calling wherewith we are called, with meekness and long-suffering, to be patient with one another in love, doing all in our power to keep the unity of the Spirit in the bonds of peace.

We will share one another's burdens, and: “So fulfill the law of Christ.” We will also heed I Thes. 5:12-17, “And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish.....and be at peace among yourselves.”

“We exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man.” (Romans 12:17; Ephesians 4:32)

We will endeavor to share our Christian witness to the needy, the hurting, the sick and distressed, to all who will accept our deeds of charity, so far as in our power lies, avoiding all sin. (Ephesians 5:11; I Peter 4:5; James 1:27)

We further covenant to pay our tithe and give offerings, as the Lord prospers us.

We accept the obligations this covenant places upon us in the name of the Father, and of the Son, and of the Holy Ghost.

Exhortation to Members

As part of the body of Christ on earth, it is of utmost importance that you make every effort to have your family in church at every opportunity.

Missed opportunities for you and your family to be nourished and to grow through the hearing of the word are forever lost.

Missed opportunities for uniting in Christian fellowship, magnifying and praising God together, and extending a hand and a warm smile to a visitor are lost.

Enter into worship with the first song or chorus. Pray and seek God earnestly that He will lead you into your particular ministry within the church. Begin to equip yourself and develop your God given talents and abilities for His service and His glory. It may be teaching a class, the nursery, children’s church, youth leader, worship music leader, playing an instrument, being an usher, a greeter at the door, a men or women’s ministries leader, a jail or nursing home ministry, street ministry to kids in the “projects,” disciplining new converts, hospital visiting, missions leader at your church, picking up the disabled and elderly and transporting them to church, intercessory prayer, cleaning the church, doing the lawn, printing the bulletin, writing or phoning the visitors, and so on. God has a ministry for everyone.

Remember the Pastor cannot do it all. Stand by him. Always tithe your income and be faithful in offerings, as the Lord prospers you.

Do not be distracted during the worship time and ministering of the word, nor should you distract anyone during this time. Do not let your mind wonder but be sensitive to what the Spirit of God is trying to

accomplish. Someone may be "one yard from Hell," reaching out for a last attempt for help.

Do not be judgmental, critical or prejudiced against people coming in off the streets, even if they are not dressed properly or smell bad. Pray for them, love them, encourage and help them. Love will win.

You should always dress neat and clean, but not for show. Be a good example to those who may be a part of the Body of Christ. Ask yourself: "What kind of church would my church be if every member were just like me?"

In the following pages you will find the teachings of God's law, prophets, Jesus Christ, the Apostles and the New Testament Church that are made prominent:

The (Original) Church of God stands for the **Whole Bible**, rightly divided, the New Testament being the rule for government and discipline. We believe that Salvation is fully taught in the New Testament Scriptures, and in them is an all-sufficient government for The Church of God. So all dealings must be on Gospel Principles.

We invite to union and fellowship all persons who avow faith in Christ and live a Christian life, so as not to dishonor the cause of Christ.

God Rules the Church with Love

"Well, what about church identity, apostolic succession and ministerial authority. All such claims are a failure. Apostolic succession was alright as long as God's law was obeyed, but when the church began to make laws and depart from God's Laws, succession became a delusion.

"When men begin to ordain men to preach certain doctrines, and not upon Testament authority and qualifications, apostolic authority came to naught. We need not question anything about succession or apostolic lines of ministry since God's law and government has been forsaken for 1500 years. As Israel returned to their land, unto God's law, so **Let Us Return To God's Law!**

"First, the New Testament is the only infallible rule of faith and practice, so we reject all other articles of faith and men-made creeds, and for the basis of our union we accept the law of love, instead of faith, faith in Christ being the only faith required in the Gospel, and love being the commandment of Christ, by which we should know each other as His disciples.

“Dearly beloved, brethren of the church, or any who may be admonished by this epistle, beware of political disputes, for these do not belong to the church, but to the world.

“All Christians who are eligible to vote, have a right to vote, remembering to do unto others as you would have them to do unto you. No man that Goethe to war entangles himself with the things of the world, that he may please Him that hath chosen him to be a soldier. Obey all laws that are not sinful to obey. Do not aspire to office; but if you should be chosen as an officer, let God rule your heart and office with all meekness and honesty, showing thyself a pure Christian in all things.” - R. G. Spurling.

Chapter Two

Doctrine - Basis of Fellowship

The following is a summary of the teachings, precepts and examples of our Lord, which The (Original) Church of God stands for and practices.

We stand for the whole Bible, rightly divided as set forth by the prophets, Jesus Christ and the Apostles, accepting nothing but the plainly written Word of God on all subjects.

Repentance toward God

Repentance toward God - a Godly sorrow which arises from the seeking, searching, convicting, calling Holy Spirit. Repentance is a decision that results in a change of mind, which in turn leads to a change of purpose and action. The result is a hatred of sin, a love for holiness, a fixed resolution to forsake sin, and an expectation of favor and forgiveness through the words of Christ. This is Evangelistic or Gospel Repentance. (Matthew 3:2-8; II Corinthians 7:10; Acts 20:21; Luke 13:3; Acts 3:19; John 16:8).

Restitution

The blood of Jesus will never blot out any sin that we can make right: We must have a conscience void of offense toward God and man. Restitution includes restoring where one has defrauded, paying back debts, and confessing when necessary. (Luke 19:8,9; Psalms 69:4; Exodus 22:3).

Regeneration

Regeneration - a change and renovation of the soul by the Spirit and grace of God (Matthew 19:28; Titus 3:4,5); to be born again, or from above; to receive spiritual life in the soul, enabling us to perform spiritual actions and live to God; to be Regenerated, renewed, to receive spiritual life. (John 3:3,5; I Peter 1:23).

Justification

Justification - a state of being justified before God at any time in the Christian experience. It is that act of God's free grace by which we

receive remission of sins. (Romans 5:1; II Corinthians 5:21; Philipians 3:9; Romans 3:24-26; John 1:12).

Sanctification

Sanctification is subsequent to regeneration. (Romans 5:2; I Corinthians 1:30). Sanctification is that act of God's free grace, by which He makes us holy: (Hebrews 13:12; I John 1:9; I Thes. 4:3; Hebrews 2:11). Holiness, a life hid with Christ in God. (Colossians 3:3; Galatians 5:24; Luke 1:74-76; I Thes. 4:7; Hebrews 12:14). Sanctification and holiness, with their equivalents are mentioned in the Word of God over five hundred times.

Baptism with the Holy Ghost or filling with the Spirit

Baptism with the Holy Ghost is subsequent to cleansing: the endowment of power for service and holy living which comes upon sanctified believers, and is Jesus Christ's Baptism (Matthew 3:11) and is received through faith in the Word of God, and obtained through perfect obedience with a full surrender and complete dedication to Christ. (John 20:22; Luke 24:49; John 14:16,17,26; Acts 1:5-8; 2:1-4; 10:44-46; 19:1-6).

With the Baptism of the Holy Ghost comes such experiences as an overflowing fullness of the Spirit (John 7:37-39), and intensified consecration to God and dedication to His works (Acts 2:42), a deepened reverence for God (Acts 2:43), and a deepened concern for fellow believers in need (Acts 2:44,45; 4:32).

Speaking with Other Tongues

As the initiating evidence of the filling of the Holy Ghost to an overflowing: you will have the same sign or evidence that the disciples had on the day of Pentecost at Jerusalem (Acts 2:4), and the Gentiles had at the home of Cornelius (Acts 10:44-49), and at Ephesus (Acts 19:1-8). It is one of the signs that shall follow believers (Mark 16:17), and it is one of the gifts of the Spirit to "The Church of God", for the day of grace until the return of the Bridegroom (I Corinthians 12:10). And it was "other tongues" for it had to be interpreted.

The above Scriptures correctly read and prayerfully studied should convince every honest seeker of the truth that when one is filled with the Holy Ghost to overflowing, as were the saints at Jerusalem, they will "speak with other tongues as the Spirit gives the utterance." Every man,

woman and child filled with the Holy Ghost *Will Speak with Other Tongues*.

Divine Healing

Jesus not only made provision for the salvation of the soul in His suffering on earth, but for the healing of the body as well. (Isaiah 53:4,5; Matthew 8:16,17; Mark 16:14-18; James 5:14-16; Exodus 15:26). Divine healing is obtained by faith, laying on of hands, the anointing of oil, and by special gift (I Corinthians 12:9)

The (Original) Church of God considers it not as a test of fellowship but as a privilege of every member to seek healing through the exercise of faith. (I Peter 2:24; Hebrews 12:12,13).

Spiritual Gifts Accompanying God's Church

To be actively welcomed and expected to profit the body of the church in expanding its ministry of evangelism. (I Corinthians 14:1). They are all available to believers as the Holy Spirit distributes them. (I Corinthians 12:1-12,28,31).

Signs Following Believers

As we go out unselfishly and obediently seeking to exalt Christ and make Him known, with our exercise of power being only to extend the love of God to the lost, the sick, and those in bondage, we believe signs will follow as God's sovereignty wills it. (Mark 16:17-20; Hebrews 2:4; Romans 15:18,19).

Fruit of the Spirit

If we live in the spirit, we will manifest the fruit (attitudes and actions) of the Spirit and will not fulfill the lusts of the flesh. (John 15:1-11; Romans 6:22; Galatians 5:16,22,23; Ephesians 5:9; Philippians 1:11). Relationships with others are a natural outgrowth of our positive relationship with the Lord. (Matthew 22:37-40).

A lack of fruit bearing in our lives will be judged. (Matthew 7:16-20; Luke 13:6-9).

Works of the Flesh

The world system is dominated by the works of the flesh as listed in Galatians 5:19-21 and they have no place among God's redeemed people. These works fall into four categories: sexual sins, sins connected with pagan religion, sins of temper, and sins of drunkenness. (II Corinthians 12:20).

Pre-Millennial Second Coming of Christ

The return of Jesus is just as literal as His going away. (Acts 1:11; John 14:3). There will be two appearances under one coming.

First, to resurrect the sleeping saints, and to catch away His waiting bride (both living and dead) to meet Him in the air. (Matthew 24:40-44; I Thes. 4:16,17).

In the First Resurrection every soul shall come out of Paradise, and shall enter their immortal bodies to live forever with Christ (Revelations 20:4). Revelations 20:6 tells us who will have a part in the first resurrection.

Second. Christ's coming down to earth at the close of the great tribulation.

The Millennium will be a reign of peace and blessing with Jesus Christ our King and Ruler, and takes place between the resurrection of the saints and the resurrection of the wicked.

Eternal Life for the Righteous

Matthew 25:46; Luke 18:29,30; John 10:28; Romans 6:22; I John 5:11-13; Matthew 25:34-36.

The White Throne Judgment

At the end of the Millennium, or the one thousand years have expired, the ungodly and sinner will be called into judgment. (Revelations 20:7,10,13-15; II Thes. 1:7-9). This is the resurrection of the wicked dead only, the second death.

Eternal Punishment for the Wicked

Concerning the punishment for the wicked we read the following Scriptures and let the Word of God decide the question. On one thing we can be assured, that God will do right and give justice to everyone. (Matthew 25:41-46; Mark 3:29; Revelations 20:10-15; 20:18,19).

The foregoing Scriptures teach that the lake of fire is just as eternal as heaven. The wicked shall be cast into the lake of fire where the beast and the false prophet are. Read the above Scriptures and flee the wrath to come on all them that know not God and who obey not His commandments.

Total Abstinence from All Liquor and Strong Drink

A benefit of our liberty in Christ is freedom from the domination of negative forces. (John 8:32,36; Romans 6:14; 8:2). We are not to put ourselves again under bondage (Galatians 5:1). As Christians, we must totally abstain from all alcoholic beverages and other habit-forming, mood-altering chemical substances and refrain from use of tobacco in any form, marijuana and all other addictive and enslaving substances. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Corinthians 6:17; Revelations 18:4; I Corinthians 9:25; Galatians 5:25; I Thes. 5:22; Judges 13:4; Habakuk 2:15; Proverbs 23:29-32).

Against All Uncleaness and Filthiness of the Flesh and Spirit (II Corinthians 7:1)

God's people should be pure, holy, devout, reverent, with "Chaste conversation coupled with fear," not yielding to the lust of the flesh; therefore, vulgar conversation, secret vice, and other improper and sinful conduct which give rise to social evils are entirely outside the boundary of Christian living. We must refrain from any activity which defiles the body as the temple of the Holy Ghost or which dominates and enslaves the spirit that has been made free in Christ. (I Peter 1:15; 2:12; 3:1; II Peter 3:11-14; Galatians 5:19-25; I John 3:3; Hebrews 12:14; I Corinthians 10:21; II Corinthians 6:17,18; I Thes. 4:7).

No one should be taken into the church or assume leadership positions until they have cleansed themselves or been delivered from filthy and sinful habits that would bring reproach upon the church family and the cause of Christ.

Homosexuality

We are against homosexuality, bestiality and other forms of sexual deviancy, as stated in the Bible. We will not take anyone into our church

membership known to practice such. Any member being guilty of these sins have given the church grounds for their dismissal. Heterosexual couples living without marriage will not be allowed to be a member of our churches. Members who allow themselves to get in these situations have given ground for dismissal from membership.

We have no obligation to marry anyone outside of The (Original) Church of God.

“You shall not lie with a male as with a woman; it is an abomination” (Leviticus 18:22) (NKJ).

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (Romans 1:26-29) (KJV)

“Don’t you know that those doing such things have no share in the kingdom of God? Don’t fool yourselves. Those who live immoral lives, who are idol worshippers, adulterers or homosexuals will have no share in His kingdom...” (I Cor. 6:9-10) (Living Bible)

Relation to Members Going to War

The letter and the Spirit of the Gospel are emphatically against strife, contention and carnal warfare. We are thankful to the government of the United States of America for the freedom to worship God according to the dictates of our own conscience, and thankful for any defensive deterrents of our government to defend against aggression. Jesus said, “Thou shalt not kill.” Therefore, when required to serve in the military, we shall be glad to be of service in any way consistent with the non-combative service. (Examples: Field medic or rescue, cook, maintenance, supply, etc.) (Matthew 5:38-45; 26:52; John 18:36; I Corinthians 6:1-8; Romans 12:17-21; II Corinthians 10:4; Luke 22:49-52; 3:10-14).

Sabbath

The Sabbath (cessation) appears in the Scriptures as a day of God’s rest in the finishing work of creation (Genesis 2:2,3). For the next 2500

years of human life, there is absolutely no mention made of it in the Scripture.

This important passage fixes beyond all quibbling the time when the Sabbath, God's rest (Genesis 2:1-3), was given to man. The seventh day Sabbath was never made a day of sacrificial worship, or any manner of religious service: it was simply and only a day of complete rest for man and beast -- a humane provision for man's needs. In Christ's words, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27). Christ, Himself, was held to be a Sabbath-breaker by the religious authorities of that day.

The Christians first day perpetuates in the dispensation of Grace the principles that one-seventh of the time is especially sacred, but in all other respects is in contrast with the Sabbath: one is the seventh day, the other the first. The Sabbath commemorates God's creation rest; the First Day, Christ's Resurrection from the dead. On the seventh day God rested: on the first day Christ was busy all day. Jesus appeared to His disciples eight times that day. The Sabbath was a day of legal obligation, the first day one of voluntary worship service.

Against Members Swearing

Matthew 5:34; James 5:12.

Sanctity of Marriage

Marriage is ordained of God and is a spiritual union in which a man and a woman are joined by God to live together as one. (Genesis 2:24; Mark 10:2-12). Because of the divine character of marriage, it is a lifelong commitment with the only clear Biblical allowance for divorce being sexual immorality. (Matthew 5:32; 19:3-12). Sexual involvement, either before marriage or with some one other than the marriage partner, is strictly forbidden in scripture. (Exodus 20:14; I Corinthians 6:15-18). There should be no marriage between a believer and an unbeliever. (I Corinthians 7:39). Understanding the sanctity of marriage, partners should strive to maintain a happy, harmonious and holy relationship. Should divorce occur, the church should be quick to provide love, understanding and counsel to those involved. The re-marriage of divorced persons should be undertaken only after a thorough understanding of and submission to the scriptural instructions concerning the issue. (Matthew 19:7-9; Mark 10:2-12; Luke 16:18; Romans 7:2,3; I Corinthians 7:2,10,11).

Should a Christian desire to remain single, this decision should be respected and should be seen as a viable scriptural alternative. (I Corinthians 7:8,32-34).

When a divorce and re-marriage has taken place prior to salvation, we do not hold them responsible, for "...old things have passed away and behold all things have become new." (II Corinthians 5:17; I John 1:7).

God's law does not govern sinners. Jesus told the Samaritan woman that she had had five husbands, and she admitted it, and the man she was now living with was not her husband. (John 4:10,14,39). Jesus offered her salvation: told her she could have it by asking, as all the past was done in sin. (See page 48 for qualifications for Ministers, Bishops, Elders and Deacons.)

The Tribulation

Jesus prophesied a great tribulation, such as was not since the beginning of the world. (Matthew 24:21,29; Revelations 9; 16). This will come under the ten-toe government of Daniel just ahead.

Christ's Millennial Reign

One thousand years of a literal reign on Jesus on earth. It will be ushered in by the coming of Jesus back to earth with ten thousands of His saints. (Jude 14,15; II Thes. 1:5-10). During this time the devil will be bound. (Revelations 20:2,3). This will be a reign of peace and blessing. Read the prophesy which shows the quality of the kingdom during this time. (Isaiah 2:2-4; 11:6-9; 65:25; Hosea 2:18; Micah 4:3).

Doom of the Unbelieving Dead

The last judgment of the Great White Throne. God will judge the quick and dead according to their works. (Revelations 20:11-15; Acts 10:42; Daniel 12:2).

A New Heaven and a New Earth

The word teaches that this earth, which has been polluted by sin, shall pass away, or be regenerated, cleansed, purified and made holy, after the Great White Throne Judgment, and God will make a new heaven and a new earth in which dwelleth righteousness. This will be a glorious scene. The heaven and the earth like as they were before there was any sin. (Matthew 24:35; II Peter 3:12,13; Revelations 21:3).

Against Wearing Gold or Decoration as an Outward Display of Personal Worth

Above all we must seek spiritual beauty, which does not come from outward adornment with jewelry, elaborate showy dress, extravagance or cosmetics, but from good works, chaste conversation, and a gentle, quiet spirit. (I Peter 3:1-5).

Do not set your affections on, or live sacrificially on behalf of anything that (1) appeals to your fleshly appetites, (2) appeals to your covetousness or greed, or (3) fosters pride or arrogance. (I John 2:15-17). External adornment as an outward display of personal worth is contrary to a spiritual attitude. (James 2:1-40).

Modesty in Appearance and Dress

Our life, character and self-image are reflected by our apparel and mode of dress. The admonition of scripture, “Be not conformed to this world...” (Romans 12:2) reminds us that our manner of dress must be modest and decent. (I Thes. 5:22; I Timothy 2:9,10). As Godly people, we are to abstain from all lusts of the flesh and avoid dressing in a manner that encourages immoral thoughts, attitudes and lifestyles. (Galatians 5:13-21; I Peter 2:11; II Peter 1:4).

It is not displeasing to God for us to dress well and be well-groomed. However, above all we must seek spiritual beauty which does not come from outward adornment and expensive clothes, but from good works, chaste conversations, and a meek, quiet spirit. (I Peter 3:3-5; I John 2:15-17).

Males and Females are to honor the dignity of their own sex and not attempt to adopt the appearance or role of the other. (Deut. 22:5). This verse clearly forbids transvestitism, which is a deviant form of sexual behavior.

Pride Goeth Before Destruction

We believe that pride is an abomination in the sight of God; that humility and contrition characterize God’s people in whom is not found an haughty, overbearing spirit. “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” (Luke 14:11; Proverbs 6:16,17). “Pride goeth before destruction.” (I John 2:15-17; Proverbs 16:18; James 4:6).

Freedom of Religion

We believe that our country was founded on Biblical principles and we oppose any and all laws that may prohibit or restrict the free exercise of proclaiming the gospel of Jesus Christ according to the Holy Bible.

Chapter Three

Ordinances

God instituted the Christian Ordinances and Jesus' final commission to His disciples reflects a global perspective: "Go therefore and make disciples of all nations,...Teaching them to observe (practice) things whatsoever I have commanded you." (Matthew 28:19,20; John 13:17; II Thes. 2:15).

Water Baptism by Immersion

Jesus went down into the water, and came up out of the water, and came up out of the water, giving us an example that we should follow in His steps. (Matthew 3:16; Acts 8:38,39). *We accept no other mode of baptism than the complete burial in water.*

Ceremonial Rite for Baptism

We shall use the actual language which Jesus used in His final commission to His disciples, to administer baptism under the authority of the entire Godhead, recognizing all three equally. Matthew 28:19,20 says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world, Amen."

Please note that this was after the resurrection of Jesus Christ, and He was in His glorified body, just before He ascended to His Father to take His seat at the right hand of God. There has been no authority given to any man to change this final command of Jesus, therefore, we accept His command as the only legal authoritative ceremony to be used when baptizing believers in water.

The Lord's Supper

Jesus Christ instituted the Communion as a memorial of His suffering and death, to be observed by Christian believers who are at peace with God and man. The elements to be used are unleavened bread and the fruit of the vine. (We recommend unfermented grape juice.)

(Luke 22:19,20; I Corinthians 10:16,17; I Corinthians 11:23-26; Matthew 26:26-29; Mark 14:22-25).

The time and frequency of observance is left to our discretion. God's word does say, "As oft as ye do this, ye show forth the Lord's death until He comes." Approach it with faith, receiving the life and healing it provides, as He bore our pain and sickness in His body.

Washing of the Saints' Feet

In His act of washing the disciples' feet (the act of a servant), Jesus taught us a lesson in humility and selfless servant hood, so that we understand that none shall deem it beneath their dignity to perform the most menial task for others.

We gladly practice the washing of one another's feet, recognizing that it is what you practice of God's word that brings blessing to yourself and others. (John 13:13-17; I Timothy 5:9).

The time and frequency of observance is left to our discretion. It may be immediately following the Communion, even though the other three Gospels do not record such.

Tithe (or Lord's Money) of the Membership:

Tithing is God's order for perpetuating the spread of the Gospel by supporting His messengers of the Gospel.

God's plan was formulated even before there was any written law. (Genesis 14:20; 28:20-22)

Tithing obediently expresses faith that God is our true source. To fail to tithe is to dishonor and rob God, as the tenth already belongs to God. (Lev. 27:30). To withhold tithe hinders the Gospel from going into new fields, hinders the progress of the local church and hinders your own spiritual progress. (Malachi 3:8-10; Matthew 23:23; Luke 11:42; Hebrews 7:1-21; I Corinthians 9:6-14; 16:2).

Each member pays the tithe into the local church treasury, which is God's storehouse, to be used for ministry, the Pastor's needs provided first. Deacons are, by virtue of their office, the Tithe and Offerings Treasurer and shall keep accurate records of all receipts and disbursements.

The opportunity for giving tithe and offerings should be given at each service.

The Deacons, in co-operation with the Pastor, shall make an annual financial report to the local membership.

Tithe of the Pastor

The Pastors tithe from income is paid into his local church treasury, as outlined in this Manual under the title: “Ministerial Tithe/Dues.”

Free Will Offerings

A giving church is a growing church, for God promises bountiful reaping for bountiful sowing when done cheerfully. God’s standard is that all shall give according to their prosperity.

The opportunity for giving should be given at each service.

Offerings should be adequate to take care of utilities, maintenance, repairs, additions and improvements to the church building and grounds, missions, widows, orphans and any other projects the membership wishes to undertake. (Proverbs. 11:24; Deut. 15:7,9; II Corinthians 9:6-10).

Chapter Four

Government

God has made provision for the organization, government, and perpetuation of His visible church. (Ephesians 4:11-16; I Peter 5:1-4). He has given her authority, through the Holy Ghost, to interpret scripture, choose needed officials, discipline members, and establish institutions to accomplish the work committed unto her. (Titus 1:5; Matthew 18:15-18; Hebrews 13:17; John 7:24). Every member should loyally support the ministry of the church by a willing obedience and ready service. (Romans 12:1; I Corinthians 3:9).

The church must be kept from ultimate decay by departing company from members who openly and willfully persist in sins of immorality, idolatry, disorderly and offensive conduct and teach false doctrine, until they repent and are restored back into fellowship. (Romans 16:17,18; I Corinthians 5:11-13; II Thes. 3:6-15; II John 9-11).

As were the elders and apostles in Jerusalem, we believe God has granted the awesome responsibility of governing “The Church of God” today to the Elders and Bishops, and that they shall do so with love, and at all times manifesting the Spirit of Christ.

The younger Ministers should respect the Elders and Bishops and submit themselves readily and willingly, be accountable to them in their ministry appointments, and look to them as their mentors and counselors.

The General Presbytery Board of The (Original) Church of God is to see to the appointing of all officials of the church, and also to oversee all business of the church, considering one another and preferring one another in love.

Local Churches Calling Pastors

The pastors of all local churches shall be appointed by the General Presbytery Board. The local church can, if desired, make known their preference prior to the Annual General Convention, in writing, their first and second choice. The board will take into consideration the choice of the local church, and, if possible, give them their choice. *However, the Board shall have the final say in this matter.*

In the event of relationship difficulties or instability that cannot be handled locally, the Pastor or Deacons may call in the State Superintendent or a member of the Presbytery Board, or both to mediate. (See chapter nine for Pastors position in the church.)

Deeds for Church Property

We have a regular form of deed which we recommend to all of our pastors and local churches as a sure way to preserve your church property from those who would come in and steal it away from the members who built it. This deed will hold the local church property for the use of the local church and you will do well to put your property on this deed, if you want to preserve it for the use of your children. Your church property will then come under the protection of our Charter and Patent. Please see to this when planning to build a new church anywhere: it will pay!

Chapter Five

Duties of General Officers

“Every candidate for any office should be examined by the General Presbytery Board, and if he has failed to report regularly, and otherwise lived up to the requirements of the Manual and Minutes in every respect, he should not be allowed to hold any office in the church. General Offices should be held by men with at least four years experience as an ordained bishop, and having made a success as a pastor. This is in accordance with God’s Word, as the Elders held every office in the early church.” - From 1961 Minutes. Elections ever 4 Years.

General Superintendent (Overseer)

1. To guard the spiritual well-being of the churches through regular contact with State and District Superintendents.

2. To preside at the Annual General Convention, and to preside at all meetings of the General Presbytery as Chairman, by virtue of his office.

3. To supervise all the General work and to devote as much time as shall be needful for the interest of the work, in holding meetings, State Conventions, setting churches in order, and giving such other help as may be needed, in co-operation with State and District Superintendents.

4. Make himself available for counsel and assistance where needed in the event of difficulties and instability in a church, such as changing pastors, misunderstandings or other difficulties.

5. Work in close harmony with the Business Manager and other officials on such matters as recommending and ordaining ministers in the various states, attending ministers’ conferences where convenient, and be up-dated monthly on all ministers reports to the General Office.

6. To give priority to the recruitment of mature, experienced pastors for initiating new churches or aiding struggling, existing churches, and to seek qualified young pastors or students graduating from Bible College. (Final appointment of pastors rests with the General Presbytery in co-operation with the State or District Superintendent in which the church is located.)

7. To perform any other function usual and customary for the presiding officer, or such as may be directed by the General Presbytery.

Assistant General Superintendent

1. To assist the General Superintendent.
2. To preside at the Annual General Convention in the absence of the General Superintendent.
3. To perform any other function by request of, or under the supervision of, the General Superintendent, or such as may be directed by the General Presbytery.

Business Manager

1. To conduct all business matters of The (Original) Church of God as executive officer of the General Office.
2. To serve as Chairman of the General Trustee Board of all church property, and to keep accurate records of all deeds to property, mortgages, insurance, etc.
3. To be aware of and responsible for keeping updated on government regulations which effect churches, church schools, tax exemption, etc., which may hamper free exercise of ministry goals of the church.
4. Make necessary purchases to operate the business of the office, to be paid for from general funds by the General Secretary/Treasurer.
5. Has authority to endorse checks made to The (Original) Church of God, and deposit into General Fund.
6. To perform any other function usual and customary for the Business Manager, or such as may be directed by the General Presbytery.

General Secretary/Treasurer

1. To receive all church reports and ministers' reports, together with the money received, and to keep an accurate record of all receipts and disbursements.
2. Pay all bills for the General Office and Publishing House, under the direction of the Business Manager.
3. Make a financial report to the Annual General Convention.
4. Make a report monthly to the Business Manager and General Superintendent on ministers and church reports received.
5. Keep a record of all ministers and churches.
6. Make and keep an accurate record of the proceedings of the Annual General Convention, and shall publish the same after it has been carefully prepared.

7. Authorized to sign all official and legal documents and perform such other functions as are necessary, or as may be directed by the General Presbytery.

Chairman General Presbytery

1. To preside at all meetings of the General Presbytery, to receive all communications directed to the Body, and select any committees necessary to carry out the directives of the General Presbytery.

2. Examine all ministers applications, sign applications, credentials and I.D. Cards leaving the General Office.

3. To investigate charges of violation of ministerial courtesy, indiscretions in personal conduct, the teaching of false doctrines, incompetence, failure to abide by the requirements of the Annual General Convention and General Presbytery, and administer discipline in all cases where charges are found to be true. The chairman has the duty to call in the credentials of a minister, if, in his judgment, violations justify it. (A minister may appeal this decision to the entire Presbytery Board.)

4. The Presbytery Board shall appoint State Superintendents and shall appoint Pastors after consultation with State Superintendents and with each churches choice for Pastor.

5. The Presbytery Board shall have full power of ordination, and all ordination of Bishops must be done by the Board (or by its written permission) after all applications have been examined and approved by the State Superintendent.

6. The Chairman is to interview candidates for Home and Foreign Missions appointments prior to their approval by a majority of the Presbytery Board.

7. All ministers, church officials and affiliate churches shall be under the jurisdiction of the Board, endeavoring to keep the unity of the Spirit in the bond of peace.

Chairman Missions Director

1. In co-operation with the Missions Board and General Presbytery, to have general oversight of all work relating to Foreign Missions; including missionaries, humanitarian programs and construction teams.

2. To receive, disburse and keep an accurate record of all missions funds and make a financial and progress report to the Annual General Convention.

3. To encourage pastors to prayerfully and consistently keep their congregation aware of the Biblical challenge for missions at home and

abroad; to set monthly goals for giving to missions and to make pastors aware of specific areas of need.

4. To have the prerogative of recommending policies and programs to the General Presbytery and implementing any programs set by the General Presbytery.

5. To form Committees or Staff needed to implement the work relating to missions, upon approval of the General Presbytery, and to perform any other function usual and customary for the Missions Director, or such as may be directed by the General Presbytery.

General Trustee Board

This Board shall consist of not less than three members, and shall serve until replaced by the Annual General Convention in session. By virtue of his office, the General Business Manager shall serve as Chairman.

The trustees shall oversee all properties of the (Original) Church of God, according to the language of our Deeds and Minutes.

They shall guard against undue outside influences to usurp and change the use of property from that intended by those who labored and sacrificed to establish the work.

Finance

1. The General Presbytery Board shall supervise the disbursement of all General Funds and designate the salary of General Officials and other personnel employed by the General Office. There shall be an annual audit of all General Funds.

2. Any time General or State Officials are called upon to visit a church on business, the church shall be required to receive an offering to defray expenses.

Chapter Six

Duties of State/District Officers

State Superintendent (Overseer)

1. To guard the spiritual well-being of the churches in his charge through consistent contact with local pastors, and initiate and plan opportunities for fellowship among Pastors and Ministers in his State or District.

2. To plan and preside at State Conventions.

3. To nurture and assist young ministers in preparation for ministry and recruit ministers of like faith and of good report.

4. To appoint a State Secretary/Treasurer who is to keep an accurate record of all receipts and disbursements of finances of the State Fund and give a report at the State Convention.

5. To have oversight of all the ministries within his State or District and disbursement of State Treasury Funds.

6. Receive monthly reports from all ministers in his State or District and keep them updated on the requirements of the Annual General Convention.

7. Devote as much time as shall be needful for the interest of Planting new works, assisting struggling works, and assisting when called upon by Pastors.

8. To form committees or staff needed to implement the work and mission of the State and perform any other function usual and customary for the presiding officer.

State Secretary/Treasurer

1. To keep an accurate record of all receipts and disbursements of finances of the State Fund, and to give a report at the State Convention or when requested by the State Superintendent.

State Finance

1. The State Superintendent and Presbyters within his state shall supervise the disbursement of all State Funds to its various missions and

determine the amount of expense allowance and salary needed to perform his duty.

2. Each minister is encouraged to accept the responsibility to provide a retirement income for themselves and family by contributing the maximum amount allowed by Federal Law to an individual retirement account (IRA). Each church is encouraged to accept the responsibility to help the pastor with annual IRA contributions when needed to reach the maximum allowed by Federal Law.

Chapter Seven

Ministry

Ministry Gifts to the Church

Christ's gifts to the church include apostles, prophets, evangelists (ministers), pastors, teachers, exhorters, administrators, bishops, leaders, deacons and helpers as set forth in the New Testament. (Isaiah 4:11; Romans 12:8,13)

After proper examination, those young in ministry are first licensed an Exhorter by the (Original) Church of God.

After six months they may apply for a license as Evangelist.

After one year they may apply for Minister Ordination, if they have shown consistent growth to maturity as determined by their State Superintendent and General Presbytery Board.

The qualifications of Elders and Bishops are given in I Timothy 3 and Titus 1:5-9.

He must not be a novice, therefore, those ordained to this office must have the equivalent of our Graduate of Theology Degree.

Ministerial Examination and Recognition

Each applicant is required to satisfactorily complete the application forms, endorse them and return them to their State Superintendent or a Presbyter. A fee of \$50.00 shall accompany the application.

The applicant is to meet with the Chairman of the General Presbytery, or another Presbyter appointed by him. After satisfactory examination by the Presbytery Board, the appropriate credentials and I.D. Card will be issued, signed by the Chairman of Presbytery Board and the State Superintendent.

There will be a \$50.00 renewal fee each year that will be due in August

A Specialized Ministries Certificate will be issued to those who have shown an evident purpose to devote one's time to a specialized ministry such as Christian Education, Youth, Music or other special ministry of the local church. Such candidate must be recommended to the State Superintendent in writing by the local church pastor.

General Qualifications of Ministers

1. To An applicant for ministerial recognition must give testimony to having experienced the New Birth (John 3:5), set apart through sanctification (Hebrews 10:10; I John 1:9; I Thes. 3:13) and having received the Baptism in the Holy Ghost according to Acts 2:4.

2. An active member of a local church and in good standing.

3. Give evidence of a call to Christian ministry and service.

4. A formal degree shall never be a requirement for the granting of credentials with the (Original) Church of God. However, we do highly recommend that all candidates pursue Bible College training, our Bible Correspondence Courses or other correspondence courses recognized by the General Presbytery.

Depending upon the ministry calling to which you have been called, we recognize that continuing education will help you to be a more effective instrument in the Master's service. In addition to intense Bible study and Pastoral Theology, other valuable courses of study include: Human Relations, Principles of Counseling, Administration, Church Business Management, and Personal Money Management.

5. An applicant must have no incident of divorce except it be for the cause given by Jesus in Matthew 5:32, that of sexual immorality (homosexuality, adultery, fornication, prostitution).

The Evangelist

The name comes from the Greek word "Evangelistas" meaning an announcer of good tidings; a preacher of the Gospel. His assignment is not to one congregation in one church, but to all the churches as God directs. He is a "Soul Winner" to the lost and a "Reviver" of the Saints who may be lukewarm. God calls men and women according to His sovereign will, and to be successful, we must remain in our calling. (See Chapter 8 for Pastor's Responsibilities)

Bishops and Elders

1. He must be the husband of one living wife. (Not one at a time). (Also applies to Deacons).

2. He must be "Blameless"; of irreproachable character.

3. He must be "vigilant"; watchful, cautious and prudent in his behavior.

4. He must be “sober”; sober-minded, properly regulating his appetites and passions.

5. “Of good behavior”; orderly, showing good taste in all his behavior.

6. “Not given to wine”; He must not drink under any circumstances.

7. “Apt to teach”; able to teach the entire plan of salvation, or any part of the Word of God.

8. “No Striker”; must always be ready to speak and not refuse.

9. “Not greedy for Money”; that is, gain obtained by immoral or unethical practices.

10. “He must be patient”; not too quick to speak or jump to conclusions.

11. “Not a brawler”; one who creates a disturbance; a noisy, quarrelsome person.

12. “Not Covetous”; not desiring the office or position of another.

13. “One that ruleth well his own house”; having his children under subjection with all gravity.

14. “Not a novice”; one recently converted, who has but little knowledge of Christian doctrines and duties, and has not yet become fully established in the faith. He should be at least 30 years old.

15. “Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.”

16. It is proper that a Bishop as minister of the gospel be married: and if married, he should with discretion and fidelity discharge the various duties of the head of a family; especially should he set an example of good family government, and train up his children in the nurture and admonition of the Lord.

17. As the work of a Bishop is sacred and momentous, it should be undertaken only by those who, by a course of good conduct, have formed the character and secured the reputation, in the church, and in the world, of being a good man, not guilty of vice, meanness, sensual indulgence, or love of money; men who have knowledge, and are able to teach; who are patterns of what is upright and honorable, lovely and of good report. The work of Bishops and Deacons is such that their conduct and success in it depend much on the character and conduct of their wives. They should be pious, prudent, and discreet, especially in the use of the tongue; and say nothing which is suited to do evil to themselves or others. They should also be one in judgment and effort with their husbands in governing their children, and examples of wisdom and energy, patience and kindness, in all their concerns.

New members are added to the Presbyter Board at the discretion of, and by vote of, a majority of the Presbyter Board. To be eligible for

consideration to the Presbyterian Board one must have been a Bishop for a period of at least three years.

At such time when an Elder Bishop Board Member is unable to participate in person in the discharge of his responsibilities and duties as outlined in the Manual for a period of two or more years, he may, at the discretion of the active board members, be issued an Honorary Bishop's Certificate in recognition of his service to the church.

Ministerial Tithe/Dues

1. Elders, Bishops, Ministers and Evangelists shall support the general work with their monthly reports in the following manner:

The Pastor, his Pastoral Staff, and any other in his church holding credentials will pay their tithes into the local church along with the lay membership. The church and Pastor then reports monthly and pays tithe(10%) from the total of tithe received by his church.

All others holding credentials that are not affiliated with(attending) one of our local churches will send a monthly fee of \$20.00 with their monthly report to the General Fund.

2. No Minister shall be allowed to fill a State or General position including Pastor who does not co-operate with the financial policy of The (Original) Church of God.

3. When a Minister is not consistent in supporting the General and State District Treasury according to policy, they are to be contacted by the State Superintendent, or by mail from the General Office. The Minister is asked to show just cause for his or her failure and informed that reports must be current for annual renewal of credentials.

Position of Women in the Church

The gifts and callings of God are without repentance, and the Holy Ghost divideth upon each as He wills. In the last days our sons and daughters shall prophesy (Joel 2:28,29). When called of God and anointed by the spirit, women may freely serve as Pastors and Evangelists.

The Bible does not forbid women to educate, proclaim or prophesy. (Acts 2:17, 18; 18:26; 21:9; Philippians 4:3)

Discipline

Any charges of ministerial indiscretions, incompetence, etc. Against a Minister must be in writing over the signature of at least two accusers, with one copy going to the State Superintendent and one copy to the General Presbytery Chairman.

Investigation must include a hearing by the accused before the General Presbytery Board if it cannot be resolved at the local level with the State Superintendent. In the case charges are found to be true, rehabilitation and restoration shall be the first priority. The following scriptures shall be our arbitration guidelines to follow: I Corinthians 6:1-8; Matthew 18:15-17; Colossians 3:12-14; Romans 12:10. Except for claims involving physical injury or property damage.

Revoking of Minister's Credentials

All ministers are accountable to the General Presbytery Board, the credentials issuing body. The Board has the authority to withhold renewing credentials at the Annual General Convention or have credentials called in by the Chairman of the Board when violations are substantiated and sufficient reason is not forthcoming.

Ministerial Relations

1. Our Ministers are privileged to use the service of other Ministers as Evangelists and our Ministers are likewise privileged to labor among other churches, but only to the extent that we are all in doctrinal harmony.

2. Any agreement for an available Pastor from another denomination of like faith and doctrine to temporarily Pastor one of our local churches in need must be approved by the General Presbytery Board in writing to the Local Church and to the Pastor's Headquarters Authority.

During his tenure, the Pastor must follow our monthly reporting policy to the General Office.

3. Our Ministers should cultivate mutual fellowship and work in harmony with other churches in his area, as long as it does not create dissension or strife.

Business Mail

Unless otherwise directed by the General Presbytery Board, all mail concerning both the business of the church and reports of churches and ministers is to be sent to:

General Secretary
The (Orig.) Church of God
P. O. Box 412
Pulaski, Tennessee 38478

It will then be routed to the proper office. (General Overseer, Business Manager, General Secretary, Treasurer, etc.)

Chapter Eight

The Local Church

Pastors Defined

The term “Shepherd” was first applied to ministers having the oversight of churches, because there is a striking analogy between a shepherd and such a minister. A shepherd has under his charge a flock for which he must care and of whom he is responsible. He is given the oversight of the church by the Holy Ghost (not by public elections) and must feed the flock of God, that they may “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

The word “Pastor” comes from the Greek word “Poiman,” meaning a herdsman, a shepherd, one who feeds the flock of God: the outstanding model of all pastors is Christ, Himself. It was prophesied in Isaiah 40:11 that “He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.”

A tender, compassionate love must be exhibited by a true Shepherd who will help his lambs through the difficult times of life and lift them up when they stumble.

In Acts 20:28 the command is given to “Take heed therefore unto yourselves (first), and to all the flock over the which the Holy Ghost (through God’s Elders) hath made you overseers, to feed the Church of God.

Leadership demands that the Pastor first guard himself before he can adequately oversee the flock. If his own life is not in order he will not be respected by his flock. Pastors are not self-made, they are appointed by the Holy Ghost.

Pastors Responsibilities

The Pastor is to:

1. Minister to the spiritual needs of his flock and assist them with Godly counsel in times of decision, stress and difficulty.
2. Provide opportunities for Christian fellowship, provide religious instruction, train the flock to minister and birth new lambs.

3. Sustain his flock with prayerful concern during distressing circumstances.

4. Be a sound steward of the finance invested in the Kingdom of God by his flock.

5. Protect against those who, for selfish interest, would divide the flock through forced leadership.

6. Protect from invading wolves, trying to lead astray those who have accepted Christ.

7. Silence “perverse” teachings. See Romans 16:17; I Corinthians 1:10; 3:3; 11:18. While the above instructions are given, or addressed to the Elders, it is equally significant that they themselves constituted part of the pastors of the early church. (I Peter 5:2; I Timothy 5:17; Hebrews 13:7)

8. Serve as Chairman of all the Business Meetings of the Local Church and of the Board of Deacons, or someone appointed by him.

9. When borrowing money using the local church property as collateral, the local church must call a business meeting, and the purpose for which the money is to be used made clear. It must be approved by two-thirds majority vote of the members. A Minute must be made of the meeting in triplicate; one for the bank, one for the local church, and one for the General Office. The whole transaction must be approved and signed by each member of the General Trustee Board, before any money can be borrowed on any of The (Original) Church of God property.

10. Direct all of its activities and provide for all of the services of the church, and arrange for all special meetings or revival campaigns. No person shall be invited to speak or preach without his approval.

11. Be an ex officio member of all Committees or Departments in the Church.

12. Serve four year terms between re-assignments unless terminated by the General Presbytery Board for violations of appropriate pastoral conduct or failure to report according to policy in Chapter 7.

Deacons

The Board of Deacons shall meet scriptural requirements and is chosen by the pastor to serve the church.

The Board shall act in an advisory capacity with the Pastor in all matters pertaining to the local church in its spiritual life, in the ministry of the Ordinances, in the finances of the church, providing the needs of the Pastor, church outreach, church up-keep, etc.

A majority present at any meeting of the Board of Deacons shall constitute a quorum, provided all the members have been notified to be

present. In the even the church is temporarily without a Pastor, the Board of Deacons shall be empowered to provide for its own Chairman from its membership in order to transact business.

Secretary

The Secretary shall keep the minutes of the meetings of the Board of Deacons and of the annual and special business meetings of the local church. They shall keep a record of the membership and perform any other clerical work necessary to the proper discharge of duties, and shall be the custodian of all legal documents.

Treasurer

The Treasurer shall be entrusted with all the finances of the local church which may be committed to them and deposit all funds in a bank in the name of the church. The Treasurer shall keep an itemized record of all receipts and shall disperse funds by check, as authorized by the Pastor and the Board of Deacons. They shall present an itemized report at the regular meeting of the Board and a summarized report to the local church at an annual regular business meeting, or more often if directed by the Pastor and Board. The Treasurer's accounts shall be audited under the direction of the Pastor and Board of Deacons. Co-signing of checks by the Treasurer and the Pastor is also a good practice.

Membership

Standards for membership in the local church shall be:

1. Evidence of a genuine experience of the New Birth. (John 1:12, 13; 3:3-8; I Peter 1:18-25)
2. Evidence of a consistent Christian life. (Romans 6:4; 8:1-4; 13:13, 14; Ephesians 4:17-32; 5:1, 2, 15; I John 1:6, 7)
3. Fully subscribe to the Doctrinal Statements of Faith as approved and set forth in the Church Manual.
4. A willingness to contribute regularly to the support of the church by tithe and offerings.

(There is no minimum age for Membership)

Members Who Walk Disorderly

Each offending member shall be dealt with according to Matthew 18:15-18 and 2 Thes. 3:6, by the local church with which they are affiliated, or associated, and only after every effort has been put forth to redeem them, shall they be withdrawn from, having been given the advantage of all doubts.

Tithe (or Lord's Money) of the Membership

Tithing is God's order for perpetuating the spread of the Gospel by supporting His messengers of the Gospel.

God's plan was formulated even before there was any written law. (Genesis 14:20; 28:20-22).

Tithing obediently expresses faith that God is our true source. To fail to tithe is to dishonor and rob God, as the tenth already belongs to God. (Lev. 27:30). To withhold tithe hinders the Gospel from going into new fields, hinders the progress of the local church and hinders your own spiritual progress. (Malachi 3:8-10; Luke 11:42; I Corinthians 9:6-14; 16:2; Hebrews 7:1-21; Matthew 23:23; I Corinthians 16:2).

Each member pays the tithe into the local church treasury, which is God's storehouse, to be used for ministry, the Pastor's needs provided first. Deacons are, by virtue of their office, the Tithe and Offerings Treasurer and shall keep accurate records of all receipts and disbursements.

The opportunity for giving tithe and offerings should be given at each service.

The Deacons, in co-operation with the Pastor, shall make an annual financial report to the local membership.

Tithe of the Pastor

The Pastor's tithe from income is paid into his local church, then the local church reports monthly to the General Office, as outlined in this Manual under the title, "Ministerial Tithes/Dues" in Chapter 7.

Free Will Offerings

A giving church is a growing church, for God promises bountiful reaping for bountiful sowing when done cheerfully. God's standard is that all shall give according to their prosperity.

The opportunity for giving should be given at each service.

Offerings should be adequate to take care of utilities, maintenance, repairs, additions and improvements to the church building and grounds, missions, widows, orphans and any other projects the membership wishes to undertake. (Deut. 15:7, 9; Proverbs 11:24; 2 Corinthians 9:6-10)

Business Meeting Voting Privileges

All who meet scriptural standards for membership, whose names appear on the official membership roll, as recorded by the Secretary, provided they are 18 years of age or over, have been a member at least thirty (30) days, regularly attend and take part in the services, and are living consistent Christian lives, are eligible to vote.

Enrolled members who shall absent themselves from services without good cause for a period of three consecutive months or more, or who cease to contribute of their means to its support, or who may be out of harmony with its teachings, or who shall be under charges of misconduct, or who may have fallen under condemnation through sinful or worldly practices, shall be considered as inactive members and shall lose their voting privileges until they are restored to the fellowship.

Departments

It is recommended that each local church have, but not limited to, the following departments:

- Sunday School
- Youth Ministries
- Children's Ministries
- Women's Ministries
- Men's Ministries

They shall be under the general supervision of the Pastor and Board of Deacons, and the Pastor shall be an ex officio member of all committees and departments.

Chapter Nine

Camps and Schools

1. All camps and schools owned by The (Original) Church of God shall be under the supervision of the General Presbytery Board or Directors/Individuals approved by the Board.

2. All camps and schools may have their own Constitution and By Laws within the framework of The (Original) Church of God Manual, and all doctrinal teaching shall be in accordance with the Manual.

3. An annual report of operations along with a financial report shall be given at the Annual General Convention, and accounts shall be audited under the direction of the General Presbytery.

4. The (Original) Church of God Owns and operates a Campground in Vanleer, Tn. Which operates under the name of Camp Ridgedale.

Missions

The (Original Church of God has Mission work in three foreign countries.

**Liberia West Africa, with headquarters in Bucannon,
Liberia - Overseer Patterson Peter Andrews.**

**Philippines head quarters in Devau City, Overseer
Donald Pacheco. - We have 7 Churches**

India - Rev Blesson Daniel Pastor

Ten

Departments

Christian Education/Children's Ministries

The General Director of Christian Education shall:

1. Promote growth of Sunday School Departments in the local churches through correspondence with the local Sunday School Superintendent or Secretary, provide a form to the Secretary for quarterly Sunday School reports and offer helpful assistance.

2. Be available to conduct, or provide assistance for a teacher-training class at the local churches periodically, or a group of churches in the area.

3. Encourage children's services (children's church), Vacation Bible School and new Sunday Schools where non exist, and be ready to recommend study materials.

4. To send a letter or article relating to Christian Education to the Messenger or Youth Messenger at least every other month.

5. To perform any other function usual and customary for the Christian Education Director, or as may be directed by the General Presbytery.

Youth Ministries Department

This organization shall be called "Youth Ministries" and doctrinal teaching shall be in accordance with the (Original) Church of God Manual.

All local young people's organizations shall be considered as a branch of the local church work, under the general supervision of the Pastor, whose council, advice and direction shall be respected in all activities which affect the relationship of the association of the church and its activities in service.

National officers shall be: Superintendent, Assistant Superintendent, Secretary/ Treasurer and any other officers needed to carry out other functions usual and customary as set out in the Youth Ministries Manual.

1. Superintendent: Shall preside at the Annual Youth Camp Meeting plus any other functions usual and customary as set out in the Youth Ministries Constitution and By-Laws.

2. Assistant Superintendent: To assist the Superintendent, to preside in the absence of the Superintendent, and to perform any other function by request of the Superintendent.

3. Secretary/Treasurer: Shall keep an accurate record of receipts and disbursements, record proceedings of the Annual Business Meeting and give a report at the Annual Youth Camp Meeting, plus any other functions usual and customary, as set out in the Youth Ministries Constitution and By-Laws.

Women's Ministries Department

The National President of Women's Ministries shall:

1. Encourage and assist local groups for organization and operation.

2. Correlate the work of the women with needs represented by Foreign and Home Missions, and Benevolence projects.

3. Encourage the women to engage in the ministry of personal witnessing, intercessory prayer, and programs for the girls in the local church.

4. Conduct and plan retreats, seminars, etc. for women.

5. Form committees or staff needed to implement the work relating to women's ministries.

Men's Ministries Department

The National Director of Men's Ministries shall:

1. Assist in the formation of local church men's groups, in cooperation with the Pastor, for the purpose of providing opportunities for men of the church to share in fellowship and ministry.

2. Organize and conduct men's rallies.

3. Stress and assist in the objectives of the organization:

a. To win unsaved men to Christ.

b. To teach the doctrinal position of the church.

c. To provide witnessing and ministry opportunities such as jail meetings, reaching, caring for and teaching the boys of the church, especially single-parent boys.

d. To promote and participate in home and foreign missions of the church and participate in missions construction teams.

- e. To assist each other in building strong God-honoring Christian families through the process of learning how to be Godly roll models and spiritual leaders for their own household.
- f. To assist the Pastor and Church Board in financial responsibility of the Church.
- g. To help in maintaining the physical properties of the Church.

Eleven

Helpful Guidelines

How to Administer the Lord's Supper

For your convenience you may choose from the following scriptures and procedures for administering the Communion: Matthew 26:26-29; Mark 14:22-25; Luke 22:19,20; I Corinthians 11:23-34; John 6:52-58.

After the discourse is finished, have a time of prayer, so that all may examine themselves as the scripture teaches.

After this is done the procedure may vary to fit your situation; the size of the crowd; the space up front; etc. Under crowded conditions, you may want to have the Deacons pass out the emblems to the congregation in their seats, have everyone stand, bless the bread and partake together. Likewise bless the fruit and partake together.

When space is adequate, you may call for those participating to come to the front all together, then partake as described above. You may want to close Communion with a Hymn as was recorded by two of the writers. (Matthew 26:30, Mark 14:26).

You may follow Communion with washing of the Saint's feet, as recorded in John 13, if your facilities are such that the men are in one area and the women in another.

It is important that you avoid doing or saying anything that would direct attention to those in your congregation not participating. Washing of the Saint's feet is sometimes lengthy, therefore, those not partaking could be dismissed as the participating men and women move to their separate secluded areas.

Please note that the vessels, wash pans, glasses, pitchers, etc., should be reserved for use only for Communion and feet washing. They should be dedicated to the Lord and not removed from God's house, except for required cleaning then returned. Please read Daniel 5 concerning Belshazzar using vessels from the House of God.

Receiving Church Members

Persons desiring membership in the local church shall be received in public service by the Pastor. In case of sickness or disability that prevents the public recognition, the Pastor and others may, if they desire, accept them into fellowship at their home.

It is suggested that prior to the membership service, the candidates be given an application form stating our basic doctrinal truths, the responsibility of a member and the responsibility of the church. Application forms are obtained from the General Office. (See Ch. 8).

In the membership service, the candidates who have received the application could be asked to come forward, then introduced to the congregation. Some may even desire to testify.

You may then address the candidates, "Do you accept the whole Bible rightly divided, and are willing to govern and be governed by what is written therein? Have you personally experienced the New Birth through faith in the atoning blood of the Lord Jesus Christ? Have you read and are in agreement with the Doctrinal Statements and practices of this Church? Having been set free as a slave of sin, are you now seeking a deeper experience with the Lord, such as sanctification and infilling of the Holy Ghost? Are you now free from such bondage's as alcohol, tobacco and other life controlling habits that would bring a reproach upon God's church?"

By you coming forward, you have said that you desire to be associated with those of like precious faith in Christian Fellowship. Therefore, we welcome you into this Church family."

The congregation could then come forward to offer the right hand of fellowship.

Outline for Business Meetings

This is only a suggestions for your convenience.

The Moderator (Pastor), clerk and the treasurer should occupy seats on the platform: ministers and other officers near by. The pastor of the church, by virtue of his office, is the moderator. The meeting should be opened with singing, followed by the reading of a suitable portion of Scripture and prayer for guidance of the Holy Ghost throughout the entire service. The Clerk then reads the minutes of the previous meeting. The Moderator then asks if there are any amendments or corrections to be made; the record may show exactly what has been done: there being none, the minutes stand approved as read.

The Treasurer gives their report of finances. The report should give an itemized statement, if possible, of receipts and disbursements, and the balance in the treasure, when called upon by the church to do so.

Reception of transferred members.
Members to transfer, if any.
Unfinished business left over, if any.
New Business.
Miscellaneous business.
Adjournment by prayer.

In these meetings matters should be discussed with love, humility and meekness, considering ourselves, lest we also be tempted. If there should be a division on a matter, hold it over and wait on the direction of the Lord. Always dispose of every subject in harmony and love, as becometh holiness. In case of a matter the local church cannot handle, or settle satisfactorily, they can call for the assistance of two or more of the Presbytery, or State Superintendent, and they shall have power to act in accordance with the summary herein laid down.

How to Dedicate a Church Building

1. Be sure the church building is paid for, and free of debt, as we would not want to dedicate a house to the Lord with a large debt against it..
2. Use an appropriate scripture. (Suggestion might be II Chronicles 7.)
3. After the sermon, or dedicatory message is finished, call upon each one to stand while the dedicatory prayer is being offered..
4. After this, it is appropriate to ask the Lord to make known whether He has accepted the House, which was dedicated to Him.
5. The service can be concluded with another prayer, if desired, or even an alter call can be given, if the Spirit directs.

Marriage Ceremony

“Dearly beloved, we have gathered together here in the sight of Almighty God, and in the presence of these witnesses, to join these two together in the Holy Bonds of Matrimony. Marriage is an institution of divine appointment, given in wisdom and in kindness to increase human happiness and order, signifying unto us the mystical union that exists between Christ and His church, which holy estate Christ adorned and beautified with His presence and the first miracle He wrought in Cana of Galilee, and is commended by St. Paul to be honorable among all men.”

In speaking to the persons that are to be married, the minister shall say, “I require and charge you both that if either of you know of any

impediment why you may not be lawfully or Scripturally joined together in matrimony, you do now confess it, for be ye well assured that so many as are united together otherwise than God's Word doth allow, are not joined together by God, neither is their matrimony lawful in His sight." (This is very important. Be very sure that this paragraph is really understood by both parties.)

If no impediments shall be alleged, the minister shall say unto the man, "Mr. __ (Groom's name) __ wilt thou have this woman whom thou holdest by the right hand to be thy lawful and 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, as well as in poverty and wealth, and forsaking all others, keep thee only unto her so long as you both shall live?" Answer: "I will, God being my helper."

He shall say to the woman like wise, "Miss __ (Bride's name) __ wilt thou have this man whom thou holdest by the right hand to be thy lawful and wedded husband, to live together after God's ordinance in the holy state of matrimony; Wilt thou love him, comfort him, honor and keep him, in sickness and in health, as well as in poverty and wealth, and forsaking all others, keep thee only unto him so long as you both shall live?" Answer: "I will, God being my helper."

This being completed, the minister shall say, "I pronounce you husband and wife in the name of the Father, and of the Son, and of the Holy Ghost. 'Those whom God hath joined together, let no man put asunder'." Then the minister shall ask those present to bow while he offers a prayer, invoking God's blessing on them through life.

Form for Funeral Service

At the house, in the church, or the Funeral Home, the following Scriptures may be read, or any other appropriate Scripture. (Job 14:12, I Samuel 2:3, Psalms 39:4, I Thes. 4:13-15.) Afterward a short prayer may be offered, a suitable hymn sung, an appropriate talk made, and another song while the friends take the last look at the friend or loved one before departing for the cemetery.

After the casket has been lowered at the graveside, the minister shall say, "For as much as it has pleased God in whose power are life and death, to remove from time to eternity the soul of the departed, we commit this body to the ground, earth to earth, ashes to ashes, dust to dust; but we look for the general resurrection at the last day, and for a blessed immortality in the world to come through Jesus Christ our Lord,

who will appear in majesty and in power, to judge the quick and the dead; and the corruptible bodies of those who are asleep in Him shall be awakened and fashioned like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.”

Scriptures Appropriate for Funeral Occasions

Numbering our days: Psalms 39:4-14.

All flesh is as grass: Isaiah 40:6-10.

The house of mourning: Eccl. 7:1-4.

Sorrowing for a child: II Samuel 12:15-23.

Jesus blessing little children: Jer. 31:15-17.

Child likeness: Matthew 18:1-6.

Jarius' daughter restored to life: Mark 5:22-23, 35-43.

The widow's son raised from the dead: Luke 7:11-16.

The fatherhood of God: Psalms 103:1-22.

The Lord's mercies: Isaiah 40:25-31.

The Father's house of mansions: John 14:1-6.

The shortness of time and how to use this world:

I Corinthians 7:29-31.

Consolation with regard to those who die in the Lord:

I Thes. 5:1-11.

Certainty of the resurrection: I Corinthians 15:20-28.

The resurrection of the body: I Corinthians 15:35-49.

At home with the Lord: II Corinthians 5:1-10.

Admonition of faithfulness: Luke 12:35-48.

Youth or Age: Eccl. 12:1-8.

Resignation in bereavement: Job 1:20-22.

Chapter Twelve

Forms of Credentials

The following are the different forms of Credentials issued by The (Original) Church of God, Inc.:

Bishop / Elder

This is to Certify that ___(Name)___ has been duly set forth and ordained BISHOP by The (Original) Church of God, headquarters, Chattanooga, TN, subject to the General Presbytery Board and is hereby authorized to do ALL the work that may devolve on him as a minister of the Gospel: to publish, preach, and defend the Gospel of Jesus Christ; to baptize; to administer the Lord's supper and the Washing of the Saints Feet; to establish (set in order) churches; to solemnize the rites of matrimony in legal marriage, and to assist in ordaining Elders.

This done in Church Conference held at ___(Location)___ this ___(Date)___ day of ___(Month)___ A.D. ___(Year)___.

Signed by: ___(Chairman - General Presbytery Board and the State Superintendent or Bishop assisting in the ordination)___

Deacons

This is to Certify that ___(Name)___ has been duly set forth and ordained DEACON by The (Original) Church of God, headquarters, Chattanooga, TN, subject to the General Presbytery Board and is hereby authorized to do ALL the work that may devolve on him as deacon; to look after the financial needs of local church and pastor; to keep order in and around the church.

Ordained Ministers

This is to Certify that ___(Name)___ has been duly set forth and ordained MINISTER by The (Original) Church of God, headquarters, Chattanooga, TN, subject to the General Presbytery Board and is hereby authorized to do ALL the work that may devolve on him as minister of the Gospel; to publish, preach, and defend the Gospel of Jesus Christ; to baptize; to administer the Lord's Supper and Washing of the Saint's

Feet; to establish (set in order) churches; to solemnize the rites of matrimony in legal marriage.

Licensed Evangelists

This is to Certify that ___(Name)___ has been duly set forth and Licensed EVANGELIST by The (Original) Church of God, headquarters, Chattanooga, TN, subject to the General Presbytery Board and is hereby authorized to preach and defend the Gospel of Jesus Christ; to baptize (if a man); to establish (set in order) churches.

Exhorter

This is to Certify that ___(Name)___ has been duly set forth and Licensed EXHORTER by The (Original) Church of God, headquarters, Chattanooga, TN, subject to the General Presbytery Board and is hereby authorized to preach and defend the Gospel of Jesus Christ; to baptize (if a man).

Appendix

For Further Information Write

General Secretary
The (Original) Church of God
P.O. Box 412
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