

ARTICLES
OF FAITH AND GOVERNMENT

OF THE

Lincoln Place Pentecostal Church

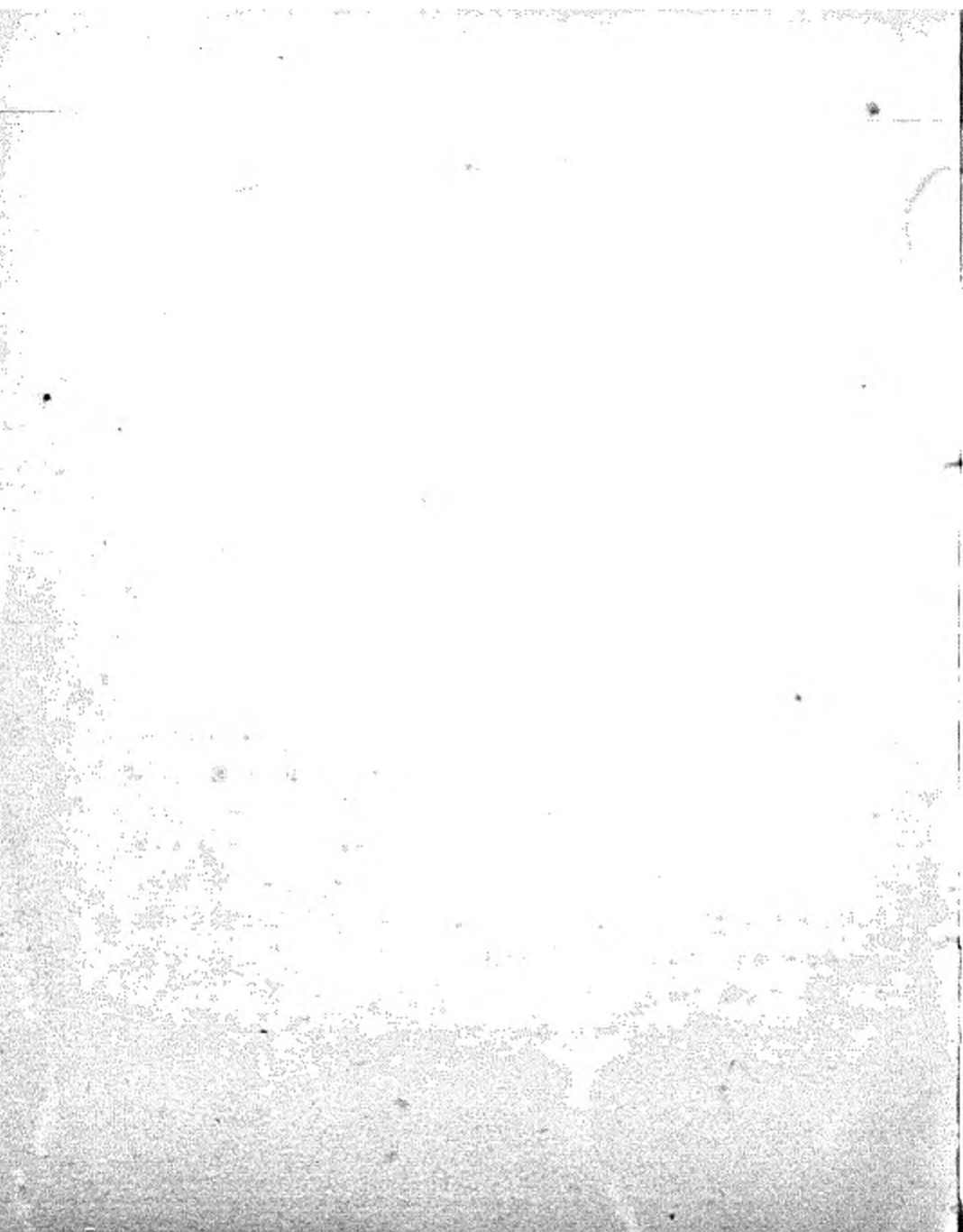
OF

LINCOLN PLACE, PA.



1904

Pentecostal Printing Company
Providence.



HISTORICAL.

The Lincoln Place Pentecostal Church was organized in the fall of 1899. Mr. E. C. Haslett, who originated the plan of lots known as Lincoln Place, made generous offers to the society that would come in and build a church. The M. E. denomination were given a splendid opportunity to locate here, but after some time had elapsed with little interest shown, Rev. J. H. Norris, pastor of the First Pentecostal Church of Pittsburgh, was given the chance with a clear field to organize a Pentecostal Church, which he did. In the fall of 1900 a very commodious place of worship was dedicated. The building is valued at three thousand dollars, and largely through the generosity of Brother E. C. Haslett is free from debt. Rev. J. H. Norris was the first pastor of the church and continued with them until the month of May, 1903. His care of a large church in Pittsburgh and other cares made him feel that Lincoln Place Church should have a pastor on the field. Accordingly he and the people united in calling the present pastor, C. P. Lanpher, who took the pastorate May 15th, 1903.

The motto of this church, like all her sister churches, is "Holiness Unto the Lord."



ARTICLES
OF
FAITH AND GOVERNMENT
OF THE
LINCOLN PLACE PENTECOSTAL
CHURCH
OF LINCOLN PLACE, PA.

I. WE BELIEVE—

In One God, Maker and Ruler of heaven and earth, revealed as the Father, the Son, and the Holy Ghost, equal in every divine perfection.

NOTE.—We attempt not to define the essence of the Divine nature or the mode of the existence of the One True and Living God. We shrink from such presumption. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven—what canst thou do? Deeper than hell—what canst thou know?" What, indeed, can we do, who "are of yesterday and know nothing"? What can we do but receive as little children such truth as is revealed to us, and, if our faith soar above our reason, wait the day that shall solve our perplexities?

II. WE BELIEVE—

In the Holy Scriptures as God's inspired Word and the only rule of faith and practice.

NOTE—The Scriptures, from Genesis to Revelation, we accept as the veritable Word of God, all given by inspiration. "Holy men spake as they were moved by the Holy Ghost." If moved by the Holy Ghost to speak, then what they said must be without any admixture of error. All things profitable and necessary are contained in the Scriptures. They are able to make us wise unto salvation. They are also a perfect treasure of heavenly instruction and comfort, and the supreme standard by which all human conduct, creeds, and opinions must be tried.

III. WE BELIEVE—

In the Fall of Man from his original condition of holiness, his condemnation as a sinner, and God's sovereign grace in love and redemption.

NOTE.—Man was created in a state of holiness under the law of his Maker. Intellectually, morally, and physically he was a perfect being. There was not a cloud on his understanding, not a stain on his spirit, not a bias in his will, not an emotion of evil in his heart. But, being left to the freedom of his will, he fell from his high and holy state, lost his innocence and his fellowship with God, and is now found indisposed to all good, inclined to all evil, subject to death and all other miseries, temporal, spiritual, and eternal, as the Scriptures in sundry places teach us and which the history of the world and our experience confirm.

IV. WE BELIEVE—

In the Way of Salvation by Jesus Christ, the Son

of God, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered and died for the sins of men, and is risen and exalted a Priest and King.

NOTE.—The Way of Salvation is wholly of grace through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made an atonement for our sins by his substitutional death on the cross. But he is now risen from the dead and is enthroned in the heavens. Uniting in his wonderful person the tenderest sympathies with Divine perfections, he is qualified to be a suitable, a compassionate, and an all-sufficient Saviour of who believe.

V. WE BELIEVE—

In the necessity of regeneration by the Holy Spirit, and of repentance toward God and faith in the Lord Jesus Christ.

NOTE.—Regeneration is a radical work of the Holy Spirit, by which the sinner dead in trespasses and sins is made alive unto God, old things have passed away and all things become new. Regeneration is always accompanied by repentance or heartfelt sorrow for sins committed against the holy, loving, and righteous God, as well as by faith in the atoning Saviour who is the Lamb of God that taketh away the sin of the world.

VI. WE BELIEVE—

In the Justification and Adoption of the believer without any works of righteousness which we have done, but solely through the righteousness of Christ, and which is received through simple faith.

NOTE.—Justification is that great Gospel blessing which Christ

secures to such as believe in Him. It includes the pardon of all sin, adoption into God's family, and the promise of eternal life. It is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by the instrumentality of which faith his perfect righteousness is freely imputed to us of God. Justification is in itself a perfect work. There are no degrees in it. The believer cannot be acquitted and half-condemned. The debt is not reduced, but entirely cancelled. Hence, in Daniel, Christ is said not only to have "made an end of sin and reconciliation for iniquity," but also to have "brought in everlasting righteousness"; and also it is described as being "upon all them that believe"—that is, as our sins were upon him (not in him) and imputed to him, so his righteousness is imputed to us. Justification is also an instantaneous work. It is not a growth or development, but an instantaneous, sovereign, and gracious work.

VII. WE BELIEVE—

That Entire Sanctification is that work of God's grace by which we are made holy, cleansed from all sin, love God with all the heart, and are baptized with the Holy Spirit; that it is an instantaneous work, received by faith subsequent to conversion and attested by the Holy Spirit; that it is not imputed, but inwrought in the soul of the believer.

NOTE.—Justification and Sanctification are so connected in the work of salvation as to be inseparable. They may and ought to be distinguished, but they cannot be separated. Justification is the work of the Son of God *for us*. Sanctification is the work of the Holy Spirit *in us*. Justification means the being counted

and treated as if we were righteous in God's sight. Sanctification means being really holy and unblamable in the sight of God. Justification removes condemnation. Sanctification stamps the likeness of God on the soul. Justification secures the pardon of all sins. Sanctification effects the eradication of all carnality from the heart. It is the realization of the Apostle's prayer for the Thessalonians that they may be sanctified *wholly*. It is the answer to the prayer of David in the bestowment of a clean heart. It is the fulfilment of the prophecy of John the Baptist: "He shall baptize you with the Holy Ghost and with fire." It is the conferring upon the believer of the Pentecostal promise and endowment. It is the possession of St. John's "perfect love, which casteth out fear."

Hence entire Sanctification is synonymous with the "Baptism with the Holy Ghost," "Perfect Love," "Holiness," "A Clean Heart," "The Full Assurance of Faith," and other Bible terms indicating the destruction of the carnal nature remaining after conversion, and the perfecting of all the Christian graces. It is also well designated by the terms "The Second Blessing," "The Second Work of Grace," "Christian Perfection," "Repose of the Soul," or "Higher Christian Life."

Sanctification is received through faith alone in the Blood which cleanseth from all sin, and, like Justification, is an instantaneous work of the Holy Ghost, but, unlike Justification, it is not imputed but imparted. It is the gift of God, received *through faith*. It is the flowing into the soul, which faith hath opened, of the Divine life of Jesus. It is the living Christ in the heart, the true anointing, the baptism of purity and power. It is Jesus saving his people *from* their sins, not *in* their sins. It is the gentle bliss and quiet rest of the soul that enters into the rest of faith, typified by Israel crossing the Jordan and entering Canaan.

This experience is preceded by an intelligent and thorough consecration, by an ardent desire for the blessing sought, and by an unwavering faith in the Blood of Christ to effect the work. It is so great a bestowment, and it is so necessary for usefulness, happiness, and heaven, that all Christians should either be in the possession of it or be searching for it as the "Pearl of Great Price." It is, therefore, understood that all our members believe in the attainment of Entire Sanctification in this life, are in the possession of it, or are sincerely seeking it as a personal experience.

VIII. WE BELIEVE—

In the Divine Institution of the Church of Christ, composed of all true believers; in the Christian Ministry; in the initiatory and memorial rites, Baptism, and the Lord's Supper.

NOTE.—None but godly men and women should be united into a church; such persons whose character is presented in the Scriptural designations, "Disciples," "Believers," "Saints," "Brethren," "The Children of God," "Faithful in Christ Jesus," to whom "the Gospel has come not in word only, but also in power and in the Holy Ghost." And to form a Christian Church, such must unite by mutual and voluntary consent. Being united to Christ by a living and loving union, the aim must be the glory of God, spiritual fellowship, and the conversion of sinners.

To such a Church Christ has given the ministry. "And he gave some apostles; some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For the rightful administration of his church, and that "all things might be done decently and in order," our Lord has given the ministry and other officers.

We believe each Church to be complete in itself ; that Christ is the Head of each as Head of all ; that the Scriptures are its sole statute book ; that in choice of its officers, in the admission and dismissal of the members, and in the administration of all its affairs, each Church is independent of the authority of other Churches. This seems to have been the case with the Churches planted by the Apostles. Each was a distinct, independent community, though as contiguous as Thessalonica and Philippi, as Corinth and Cenchrea. They are severally addressed as independent communities. There is no recognition of any sovereignty of one of these societies over others or of several over one. We believe, however, that the independence of each Church is not incompatible with the association of Churches for mutual fellowship, information, and counsel.

IX. WE BELIEVE—

That the First Day of the week is the Lord's Day or Christian Sabbath. As such, the day is to be kept sacred to religious purposes, by abstaining as far as possible from all secular labor or recreation ; by a devout observance of all the means of grace ; and by preparation for the rest and glory of heaven.

NOTE.—It is called the Lord's Day because " the Son of Man is Lord even of the Sabbath Day " ; because Christ also rose on the First Day of the week, and thus he ceased from his own works as God did from his. He paid peculiar honor likewise to this day by manifesting himself to his assembled disciples on two successive occasions and by bestowing his extraordinary gift of the Holy Ghost. It was the custom of the Apostles and primitive believers to assemble for worship for the celebration of the Sup-

per and for making their offerings on this day. And so we become followers of the Churches of Christ by our observance of the Christian Sabbath.

X. WE BELIEVE—

That the present life is man's only day of grace and the soul's entrance at death into conscious blessedness or misery.

NOTE—The Scriptures teach in no equivocal language that the present life is man's only day of grace, and that the soul, on leaving the body, continues to exist in conscious bliss or woe. While we are told that the body sleeps—sleeps in the care of Jesus—sleeps until the resurrection—the spirit goes to God who gave it, departs to be with Christ. There is, likewise, no after or future probation. The die is cast. The condition fixed and all forever and ever.

XI. WE BELIEVE—

In the resurrection of the dead at the glorious coming of the Son of Man, at which time the dead shall rise; the righteous first and afterward the wicked also; the one to life eternal and the other to shame and everlasting contempt.

NOTE.—The end of the world as it is now constituted is approaching. At the Last Day, Christ will descend from heaven with power and great glory. The dead will be raised. A solemn separation will take place between the righteous and the wicked. The state of all will be fixed either in heaven or hell, on principles of righteousness. The final outcome of the work of

salvation will be the overthrow of the powers of evil, the manifestation of the power, wisdom, justice, and love of God, and the creation of the new heaven and the new earth, wherein dwelleth righteousness.

OUR COVENANT.

(To be read, the congregation standing, at the reception of members, and before the band of fellowship is given.)

As we believe we have received, through Divine Grace, the Lord Jesus Christ, and have given ourselves wholly to him and on profession of our faith have united ourselves to his Church, we do now solemnly and joyfully, in the presence of God, angels, and men, covenant with each other, and, by the assistance of the Holy Ghost, engage—

That we will walk together with brotherly love, exercising a Christian care and watchfulness over each other, and with true affection rejoicing with those who rejoice, and with tender sympathy bearing one another's burdens and sorrows.

That we will not forsake the assembling of ourselves together at the Communion, the preaching services, the prayer meeting, and other appointed meetings, but seek and pray for the spirituality, harmony, and prosperity of this Church, and give all its claims a sacred pre-eminence over all organizations.

That we will cheerfully contribute of our means

as God has prospered us for the support of a faithful evangelical ministry among us; for the relief of the poor; and for the spreading of the Gospel over the earth.

That we will maintain private and family devotions, religiously educate the children who may be committed to our care, and, in purity of heart, newness of life, and good-will toward all men, seek to honor God, win souls to Christ and to hold fast our profession till He shall come and receive us unto himself. We do covenant to "follow peace with all men, and holiness, without which no man shall see the Lord." Seeing, "that none render evil for evil unto any man," remembering that, "though we walk in the flesh we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

We will not credit nor circulate any report to the injury of our brother or sister founded upon rumor, but visit them upon the first opportunity and ascertain the truth in the matter.

We renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, and will not follow nor be led by them; but will yield ourselves to God in constant obedience to all the divine requirements.

(The minister shall then ask: "Relying on the grace of God, do you thus covenant and promise?" It is expected that all will respond: "By the grace of God, we do.")

CONSTITUTION.

ARTICLE I—OFFICERS.

The officers of this church shall consist of a Pastor, two Deacons, a Clerk, Trustees and Treasurer, who shall, except the pastor, be chosen at the annual meeting.

SECTION 1. The pastor shall have full control of the preaching services, prayer meetings, and preside at all business meetings; also, full liberty to introduce such order of worship, or subjects only, as are in harmony with the word of God and our articles of faith, as in his judgment the needs of his congregation as a whole demands, without hindrance or dictation from any member, and shall be *ex-officio* member of all societies, bands and committees formed or appointed by authority of the church, and shall co-operate with them in their work.

SEC. 2. The deacons shall act officially with the pastor, and assist him in every way possible in carrying on the work of the church.

SEC. 3. The clerk shall keep the membership roll, a record of all business transactions, and such other matters as will be of interest in the history of the church.

SEC. 4. The treasurer shall hold, and disburse the funds of the church as directed by the advisory board.

ARTICLE II—MEETINGS.

The meetings shall consist of preaching, prayer, business, and such extra meetings as shall be judged best by the advisory board. The Lord's Supper should be observed monthly.

SECTION 1. The annual meeting shall be held the last Thursday evening in March of each year.

SEC. 2. The business meetings, other than the annual one, shall be subject to the call of the pastor or clerk, due notice being given from the pulpit.

ARTICLE III—COMMITTEES.

The committees of this church shall consist of an Advisory Board, Committee on Sick and Poor, Committee on Hospitality, and a Tract Committee, and such others as may *be necessary*.

SECTION 1. The Board of Trustees shall consist of five who shall be elected, two for three years, two for two years, and one for one year, afterwards the trustee or trustees shall be elected for three years. They shall

hold the deed of the church property, see that it is kept insured, and in proper repair and attend to all legal matters.

SEC. 2. The advisory board shall consist of the pastor, deacons, clerk, treasurer, and four others, who shall be chosen at the annual meeting by ballot. The Advisory Board shall have general charge of all business matters, have oversight of the sexton, see that the place of worship is properly kept, lighted, heated, etc. They shall have charge of the finances. They shall receive applications for membership, recommend to the church such as are approved, look after those who fail to live up to the covenant, and make recommendation to the church according to their best judgment. They shall examine candidates for baptism, making necessary arrangements for the same.

SEC. 3. COMMITTEE ON SICK AND POOR—This committee shall provide watchers for the sick, as far as possible, when desired, and shall minister to the sick and poor according to the New Testament teachings. The chairman shall be treasurer of the funds.

SEC. 4. COMMITTEE ON HOSPITALITY—This committee shall seek out strangers visiting the church, extend to them a cordial welcome, introducing them to the pastor and other members of the church and

congregation; also inviting others from without to attend the services. They shall also see that visiting brethren at any extra meeting or protracted session are provided with the necessary accommodations.

SEC. 5. TRACT COMMITTEE—This committee shall purchase, with the approval of the pastor, tracts, leaflets, cards, etc., for free distribution, and shall seek in this way to spread the gospel. They shall also see that all the church services are well advertised.

SEC. 6. The number of the committee on Sick and Poor, Hospitality and Tracts shall be decided at the time of election at the annual meeting.

ARTICLE IV—MEMBERSHIP.

All persons desiring to become full members of this church shall appear before the advisory board and answer the following questions and any others that the board may deem proper:

Do you know your sins are all forgiven?

Have you the witness of the Spirit to the fact?

Are you now in the experience of entire sanctification?

What do you understand by the term entire sanctification?

Have you the witness of the Spirit to this experience?

Do you believe all the doctrines set forth in the Articles of Faith of this Church?

Have you read our By-Laws?

Will you cheerfully be governed by the rules of this Church, hold sacred the ordinances of God, and to the best of your ability seek to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Will you contribute of your means, according to your ability, to the support of the church?

Do you now covenant to attend the worship of God and the ordinances of the Gospel with this church?

Will you keep the covenant of this church?

Do you hold any views contrary to our articles of faith?

If the examination be satisfactory, the board may recommend to the church at any regular business meeting properly called. They must receive a two-thirds rising vote of the members present. If accepted, the pastor shall extend to them the right hand of fellowship.

SEC. 2. Any applicant for membership without a letter, or who has recently been converted, may on recommendation of the Board, be received on probation. If their six months' probation shall be considered satisfactory, they may be received according to Sec. 1.

SEC. 3. Any person in good and regular standing

desiring to leave this church, for the purpose of uniting with some other evangelical church, may be given a letter of dismissal and recommendation to such church, upon vote of the advisory board.

SEC. 4. If any of the members of this church shall be guilty of misconduct of life, such persons shall be kindly labored with as the Scripture directs, and if, after such labor, they persist in such a course, the Advisory Board shall consider their case, and may recommend that their names be dropped, which shall be done by a two-thirds vote of the church:

RULES AND BY-LAWS.

1. No one shall be called as pastor of this church unless clearly in the experience of entire sanctification and willing to become a member.

2. No person shall be eligible to any office in this church, who is not a believer in and a professor of the experience of entire sanctification, except in case of necessity.

3. Seven members shall constitute a quorum for the transaction of business at any regular meeting. A quorum being present, all questions shall be decided by a majority vote, except the changing of the Constitution, Confession of Faith, Covenant, and By-Laws, which shall require a two-thirds rising vote with one month's notice from the pulpit.

4. The church edifice shall be opened statedly on each Lord's Day and at such times during the week as may seem profitable to the Church or Pastor, when it shall be the duty of every member to be present, unless providentially prevented.

5. Every member shall contribute his or her proper quota towards the support of public worship. This

rule is to be understood as opposed, on Scriptural and spiritual grounds, to all entertainments, sociables, suppers, etc., for raising money for the support or enlargement of the Church of Christ. The raising of revenue for Christ's cause can and must depend on the free and loving offerings of sanctified believers.

6. The pastor shall submit a list of officers and committees to be elected at the annual meeting.

7. This church shall maintain a Sunday-school for the dissemination of Bible truths, especially those set forth in our Articles of Faith. A superintendent, assistant superintendent, and treasurer shall be chosen by ballot by the church at the annual meeting.

8. A vacancy in any office of the church or school may be filled at any business meeting of the church, by giving due notice from the pulpit.

10. Violating some moral precept found in the Scriptures, some covenant vow, the profession of opinions opposed to, or subversive of, the Confession of Faith, or any part of it, neglecting family prayer, unnecessary absence from any of the church services, devoting any part of the Sabbath to unnecessary work or worldly pleasures, refusing to contribute toward the support of the church, the sale or use of intoxicating liquors, or tobacco, attending any institution, association or place which would encourage the vicious

and operate against the good name of the church, refusing to conform to the Scriptures (see I Tim. 2: 8, 9, 10; I Peter 3: 1-5.) in the matter of dress, are grounds for admonition and discipline, and if not renounced, are sufficient cause for dismissal from the church.

11. Probationers shall enjoy all the rights and privileges of members.

12. No person or persons shall be allowed to introduce into the meetings any controversy, or personal retaliatory thrusts or any controversial doctrines which shall be considered by the church as not conducive to the best interest of the cause of Christ. The pastor shall be supported by the church in properly carrying out this rule.

SUNDAY-SCHOOL CONSTITUTION AND BY-LAWS.

ARTICLE I. NAME—This school shall be known as the Lincoln Place Pentecostal Church Sunday School of Lincoln Place, Pa.

ART. II. OBJECT.—The object of this school shall be the devout study of the word of God, the conversion of the unsaved, the entire sanctification of believers.

ART. III. SESSIONS—This school shall assemble on each Sabbath, and hold its session in the place provided for the purpose.

ART. IV. MANAGEMENT—This school shall be under the management of a Sunday-school Board, consisting of the pastor, the officers and teachers of the school.

ART. V. OFFICERS—The officers shall consist of the pastor, a superintendent, assistant superintendent, secretary, assistant secretary, treasurer, librarian and assistant librarian.

ART. VI. ELECTION—1. The superintendent, assistant, and treasurer shall be elected by the church.

2. Subordinate officers and teachers shall be nominated by the superintendent and elected by the Sunday School Board.

3. The term of officers shall expire at the end of the church year, or when their successors are elected.

ART. VII. DUTIES OF OFFICERS—1. Superintendent. The duty of the superintendent shall be to preside at the weekly sessions, and have general oversight of the school, and shall be chairman of the Board.

2. Assistant Supt. The duty of the assistant superintendent shall be to assist in the management of the school, and preside at the weekly session in the absence of the superintendent.

3. Secretary. The duties of the secretary shall be to keep a correct record of attendance, and the collection of each session. He shall be the secretary of the Board, keeping a record of its meetings.

4. Assistant Sec. The assistant secretary shall in the absence of, or the inability of the secretary, perform the duties of the office.

5. Treasurer. The treasurer shall hold, and with the advice of the Board, disburse the funds of the School, and shall report at the regular meeting of the Board, and to the annual meeting of the church.

6. Librarian. The librarian shall have charge of the library, keeping an account of the books distributed each week, and to whom, and report at the annual meeting of the church the condition of the library, number of books distributed during the year, number added, and number lost.

7. Assistant Librarian. The assistant librarian shall when needed, or in the absence or inability of the librarian, perform the duties of the office.

ART. VIII. SUNDAY-SCHOOL BOARD—The Board shall advise with the superintendent when he desires, examine and approve all books to be placed in the library. They shall see that the records of the school are properly kept. They shall interest themselves in the young converts of the church, and in strangers; cordially invite all to attend the services of the church and school and see they are made welcome. They shall labor to keep the interest of the church in the school warm and devout, and shall seek to have the members of the school attend the church services.

ART. IX. BUSINESS MEETINGS—The business meetings of the Board shall be held when called by the superintendent. Five members shall constitute a quorum.

ART. X. VACANCIES—Vacancies not otherwise

provided for, may be filled by the board on recommendation of the superintendent.

ART. XI. AMENDMENT—This Constitution may be amended by a majority vote of the church (such alterations having been approved by the Board) with one week's notice.

BY-LAWS.

1. No person shall be elected an officer or teacher who is not a believer in and a professor of the experience of entire sanctification, and a believer in all of the doctrines of the church as expressed in our articles of faith, except in case of necessity.

2. All permanent teachers shall be members of the church, except where other provision is necessary.

3. No person shall be allowed to teach any doctrine contrary to our Articles of Faith.

4. A missionary collection shall be taken once a month.

5. The teachers shall do all in their power to assist the superintendent in conducting the school in an orderly manner.