

MANUAL

OF THE

Pentecostal Church of the Nazarene

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AUTHORITY OF

THE GENERAL ASSEMBLY

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ADDRESS TO THE CHURCH

Dearly Beloved:

The General Assembly of the Pentecostal Church of the Nazarene desires to commend to you this Manual. In the beginning of the work all that was necessary was a brief statement, emphasizing things needful to Salvation, and a few simple advices as to faith and practice. But the Church has so grown that it has been found necessary to more fully state the things essential, and make further orderly provision for the carrying on of the work.

It has been thought desirable to give—in addition to brief statements of doctrine and rules of practice—expression as to the position of the Church upon some of the great moral questions with which we are brought in contact, also helpful suggestions as to the administration of the sacraments and the ordinances of religion.

As the doctrines and usages of the Church, of which we are members, should be familiar to us all, we trust that this Manual may find place in the home of every member and be carefully studied by all.

Praying that the Church may be correct in doctrine, strong in faith, and rich in Divine grace, we remain your affectionate fellow-workers.

In behalf of the General Assembly,

P. F. BRESEE,

H. F. REYNOLDS,

E. P. ELLYSON,

General Superintendents.

HISTORICAL STATEMENTS

The Church of the Nazarene

A series of very special Providences, together with the call of the Spirit of God, led a number of persons in the city of Los Angeles, California, and vicinity, under the leadership of Rev. P. F. Bresee, to associate together for church, evangelistic, mission and distinctly spiritual work, to which they felt called of God.

They met together for public worship in a hall in that city for the first time on the first Sabbath of October, 1895. Three services were held that day, as also on the following Sabbath. On the third Sabbath opportunity was given for all who felt called to the contemplated work to stand together before the Lord and in the presence of the congregation. Eighty-five thus signified their conviction and purpose. In the afternoon and evening the number was increased to about one hundred. These persons were convinced that they were called of God unto holiness, to teach others the doctrine, and to lead them into the experience of entire sanctification. They were convinced, both by the teachings of the Holy Scriptures and by their

own experience, that entire sanctification necessarily implies a second work of Divine grace to be received by faith in Christ, and wrought by the Holy Spirit. That purity of heart, with holiness of life, is the will of God in Christ Jesus, for and concerning all His children. They were convinced that believers thus sanctified will follow Christ's example of preaching the Gospel to the poor, to which work they felt especially called. They judged that unnecessary elegance and adornment of houses of worship are not representative of the Spirit of Christ, but rather of the spirit of the world, from which we must be saved, or perish. That they involve expenditures of time and money that should be given to Christ-like ministries for the salvation of souls and the relief of the needy. On the 30th day of October, 1895, they met together and formally constituted the Church, which by agreement was designated as The Church of the Nazarene, adopting a few statements of belief, and agreeing to such general rules as seemed proper and needful for immediate guidance and government, leaving to future Assemblies the making of such provisions as the work and conditions might necessitate. They also took steps for the incorporation of the Church, which was effected a few days later.

The Association of Pentecostal Churches of America

This Church sprang from many fountains, which formed themselves into two streams, which coalescing formed the denomination.

Several independent holiness churches in New England formed themselves into "The Central Evangelical Association" in 1890. Prominent among the ministers entering into this Association were Revs. W. C. Rider, F. A. Hillery, C. Howard Davis, F. L. Sprague and Mrs. Hanscome, together with delegates from churches at Rock, Mass., Providence, R. I., Lynn, Mass., Keene, N. H., and Malden, Mass.

A little later, in 1893, Wm. Howard Hoople, a business man in Brooklyn, N. Y., doing evangelistic work, enjoying and preaching the experience of Perfect Love, felt called of God to establish a place where full salvation might be preached and opened a mission in a building which had been used for a saloon at 123 Schenectady avenue, Brooklyn, N. Y. A Church was here organized May 16, 1894, and Rev. Wm. Howard Hoople chosen pastor. A church building was soon after erected on Utica avenue, and dedicated in May, 1894. Two other churches were soon after organized, and in December, 1895, delegations from these

churches met and organized them into "The Association of Pentecostal Churches of America."

Prominently associated with Rev. Wm. Howard Hoople were Revs. John Norberry and F. M. Sloat.

These two Associations were so alike in spirit and aim and so comparatively close together that as early as 1896 preparatory steps by both assemblies were taken looking towards uniting the two bodies, which was accomplished by a meeting of a joint commission at Lynn, Mass., April 13, 1897.

The blessing of God was so upon this union that at the Annual Meeting in 1907 there were forty-seven Churches enrolled.

UNION OF THE CHURCHES

In the summer of 1906 the Missionary Committee of the *Association of Pentecostal Churches of America* appointed a delegation consisting of Rev. John N. Short, Rev. H. N. Brown and Rev. A. B. Riggs to attend the General Assembly of the *Church of the Nazarene* to be held in Los Angeles, California, October 3, 1906, with a view of presenting the matter of the union of the two bodies. This they did, and were received by the General

Assembly with open arms and given a most hearty welcome; and an evening was set apart to give them special welcome and to hear their message.

The Assembly appointed a special committee to confer with them, who reported to the Assembly as follows:

Your committee to whom was given the pleasurable duty of conferring with the delegates to this Assembly from the Pentecostal Association of Churches of America, on the matter of the union of that Church with the Church of the Nazarene, would most respectfully report:

That we have been in session with these delegates, sitting as one body, and have carefully and prayerfully gone over the matters that would be most essential to consider, bearing upon such a movement; we have unanimously agreed upon the following conclusions, viz:

I. The two Churches are so at one in doctrine, basis of church membership, general superintendency, basis of ownership of church property, and especially in the all embracing purpose to spread scriptural holiness over the land, that we are convinced that by union of organization this purpose can be much more rapidly and efficiently accomplished and Christ more fully glorified. We are therefore convinced that it may and should be accomplished.

II. We are agreed, that in order that there may be no misunderstanding of this report by this Assembly, that it be stated to you, that the basis of our understanding of the unity

existing in the two churches upon the above stated essential elements of our organizations, viz: doctrine, basis of church membership, general superintendency and basis of ownership of property, has been the Manual of the Church of the Nazarene. (It being understood that in cases in the Association of Pentecostal Churches of America, where property is held by individual churches, the best possible adjustments are to be made with them for the carrying on of the work.)

III. That there is much material harmony between the two churches in matters pertaining to the ministry, orders, etc., as well as Christian Advices and Ritual, that these can safely be left to the united church to legislate upon and regulate.

IV. The connectional interests, viz: Missions, Publishing Interests and Education are so similar and so nearly balanced in their advancement and work and are necessarily so under corporate boards already formed, that the united church can be adjusted to them, with probably mutual helpfulness in every way. Your committee further report to you with recommendation of adoption, the following resolutions:

Resolved:

1—This General Assembly of the Church of the Nazarene for the purpose of more effectively carrying on the work of God in the earth and hastening the triumph of the Redeemer's kingdom, most heartily favor the union of the Church of the Nazarene and the Association of Pentecostal Churches in America, into one organic Church.

Resolved:

2—That when the Association of Pentecostal Churches of America shall have taken such formal and legal action by their churches and annual meeting, as is necessary under their laws, declaring their willingness and purpose to unite with the Church of the Nazarene in organic union, the General Superintendent of the Church of the Nazarene is hereby authorized to join with the proper authorized officer, or officers of the Pentecostal Churches of America in declaring and publishing the completion of this union; and to call a united General Assembly to meet at such time and place as they shall designate, which shall be constituted of such ministers and lay delegates as now constitute the General Assembly of the Church of the Nazarene and the Annual Meeting of the Association of Pentecostal Churches of America; which Assembly shall meet and perfect the provisions, arrangements and governments of the united church which shall merge this Assembly and the church which it represents into the new organization.

A fraternal delegation was appointed to represent the Assembly at the Annual Meeting of the Association of Pentecostal Churches of America, to be held in Brooklyn, N. Y., April 9, 1907.

A Legislative Commission was also appointed to act in concert with a similar commission to be appointed by the Annual Meeting of the Association of Pentecostal Churches of

America, at the Annual Meeting of such Association in April, in case they should decide on organic union. And such commission was instructed and empowered to consider and formulate such legislation as might be required to perfect the organic union of the two bodies, and to report the results of its work to the next General Assembly of the Church.

Most of the delegates from the Church of the Nazarene attended the Annual Meeting at Brooklyn and were enthusiastically welcomed. A committee was appointed at this meeting to consider with the delegates from the Church of the Nazarene a basis of union between the two bodies, who, after careful and prayerful consideration reported as follows:

It is agreed that the two churches are one in the doctrines considered essential to salvation, especially the doctrines of justification by faith, and entire sanctification subsequent to justification also by faith, and as a result have the precious experience of entire sanctification as a normal condition of the churches. Both churches recognize that the right of church membership rests upon experience and that persons who have been born of the Spirit are entitled to its privilege.

We are agreed on the necessity of a superintendency which shall foster and care for churches already established and whose duty it shall be to organize and encourage the organizing of churches everywhere.

We agree that authority given to superintendents shall not interfere with the independent action of the fully organized church; each church enjoying the right of selecting its own pastor subject to such approval as the General Assembly shall find wise to institute; the election of delegates to the various assemblies; the managing of their own finances and all other things pertaining to their local life and work.

It is agreed that any Church of the Pentecostal Association going into this organization who may feel it imperative with them to continue to hold their property in like manner as at present shall be at liberty to do so.

It is mutually agreed that the further details for completing the union be left to the first meeting of the united body.

Rev. J. H. Norris, Moderator of the Annual Meeting, was authorized to join with the Rev. P. F. Bresee, General Superintendent of the Church of the Nazarene, in calling a General Assembly of the united body at such time and place as might be mutually agreeable.

A Legislative Commission of seven was also appointed to act with the members of the Commission from the Church of the Nazarene.

The United General Assembly, having been properly called, met in Chicago, Illinois, October 10, when the work of completing the union of the two bodies was accomplished and so declared by formal action, October 16, 1907, with enthusiastic unanimity, and this Manual

was adopted with such blessed outpourings of the Holy Spirit as evidenced the divine approval.

The Holiness Church of Christ.

In the year 1888 Rev. Dennis Rogers and Rev. Thomas Rogers preached holiness and organized a few holiness churches in Texas which, though prospering for a time were largely swallowed up by an interdenominational movement. But this not furnishing such pastoral oversight and care as seemed necessary, it was laid upon the hearts of a few preachers led by Rev. C. B. Jernigan to reorganize the Holiness Church, which had its first Annual Council in Greenville, Texas, in 1903. The movement had so few friends that one man fed at his table the entire Annual Council.

God blessed the work, and churches sprang up rapidly. About the same time that the Rogers's began work in Texas, Rev. Lee Harris began to organize the Church of Christ, better known then as the New Testament Church, in West Tennessee, which, blest of the Lord, spread into Texas.

As these two organizations grew and came into touch with each other, and seeing that they were one in spirit and purpose united

into one body, this being consummated at Rising Star, Texas, in 1904, taking the name of The Holiness Church of Christ. This organization then consisted of about 100 churches widely scattered through Arizona, New Mexico, Texas, Louisiana, Oklahoma, Arkansas, Missouri, Kentucky, Tennessee, Alabama, Georgia, Mississippi and Florida.

At the General Assembly at Chicago in 1907, in response to invitation, several persons were present from the Holiness Church of Christ. Some of these were delegates appointed to attend, but not authorized to take any action in reference to organic union. The Assembly invited them into counsel and provisional arrangements were made for the incorporation of this church into the general body, dependent upon the action of that church. Proper action having been taken by them, a General Assembly was called to meet at Pilot Point, Texas, October 8, 1908, at which the union was completed by the unanimous action of all parties with great rejoicings amid most blessed outpourings of the Holy Spirit, causing all to recognize the good pleasure of the Lord that His own purpose, that they all might be one, was being in some measure fulfilled.

PART I—THE CHURCH.

The General Church

The Church of God is composed of and includes all spiritually regenerate persons, whose names are written in heaven.

The Churches Severally

The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Spirit, become associated together for holy fellowship and ministries.

The Pentecostal Church of the Nazarene

We seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers and their upbuilding in holiness, together with the preaching of the Gospel to every creature. We also seek the simplicity and Pentecostal power manifest in the Primitive New Testament Church.

AGREED STATEMENT OF BELIEF

Recognizing that the right and privilege of persons to church membership rests upon the fact of their being regenerate, we would re-

quire only such avowals of belief as are essential to Christian experience.

Whatever is thus essential lies at the very basis of their association and fellowship in the church, which there can be no failure to believe without forfeiting Christian life itself, and thus the right of all church affiliation. That which is not essential to life in Christ Jesus may be left to the individual liberty of Christian thought.

We, therefore, deem belief in the following brief statements sufficient:

1ST. In one God—The Father, Son and Holy Spirit.

2ND. In the Divine inspiration of the Holy Scriptures, as found in the Old and New Testaments, and that they contain all truth necessary to faith and Christian living.

3RD. That man is born with a fallen nature, and, is, therefore, inclined to evil, and that continually.

4TH. That the finally impenitent are hopelessly and eternally lost.

5TH. That the atonement through Christ is universal, and that whosoever repents and believes on the Lord Jesus Christ is therefore saved from the condemnation and dominion of sin.

6TH. That believers are to be sanctified

wholly, subsequent to justification, through faith in the Lord Jesus Christ.

7TH. The Holy Spirit bears witness to justification by faith, and also to the further work of the entire sanctification of believers.

8TH. In the return of our Lord, in the resurrection of the dead, and in the final judgment.

Doctrinal Statement

As Christians associated together for fellowship and service in the Pentecostal Church of the Nazarene, that there may be with us no harmful and divisive difference of belief, to the injury of any or the disturbance of the harmony and peace of the Church; but that there may be with all "the same mind and the same judgment," so that "with one mind and one voice we may glorify God," edify His people and give Christian testimony to the world, we formulate the following enlarged statement of doctrine:

God

We believe in one eternally existent, infinite God, Sovereign of the Universe.

That He only is God, holy in nature, character and purpose, creative and administrative.

That He, as God, is Triune in essential

being, revealed as Father, Son and Holy Spirit.

Christ

The eternal existent Son, the second Personality of the Adorable Trinity, is essentially divine. As the divine Son, He became incarnate by the Holy Spirit, being born of the Virgin Mary, thus joining to Himself inseparably the divinely begotten Son of Man, called Jesus. So that two whole and perfect natures, that is to say, the God-head and manhood, are thus joined in one person, very God and very man.

The Holy Spirit

We believe in the Holy Spirit, the third Personality of the God-head, ever present and efficiently active in and with the Church of Christ, convincing the world of sin, sanctifying believers, and leading into the truth as it is in Jesus.

The Holy Scriptures

By the Holy Scriptures we understand the canonical books of the Old and New Testaments, given by Divine inspiration, revealing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein, and cannot be proved

thereby, is not to be enjoined as an article of faith.

The Second Coming of Christ

We believe that the Lord Jesus Christ will return to judge the quick and the dead; that we that are alive at His coming shall not precede them that are asleep in Christ Jesus, but that, if we are abiding in Him, we shall be caught up with the resurrected saints to meet the Lord in the air, so that we shall ever be with the Lord; and that we are to comfort one another with these words.

We do not, however, regard the numerous theories that gather around this Bible Doctrine as essential to salvation, and so we concede full liberty of belief among the members of the Pentecostal Church of the Nazarene.

Original Sin

Original Sin is that corruption of the nature of all who are engendered as the offspring of Adam, whereby everyone is very far gone from original righteousness, and is inclined to evil, and that continually. In the Scriptures it is designated as "The Carnal Mind," our "Old Man," "The flesh," "Sin that dwelleth in me," etc. It cannot be pardoned, and continues to exist with the new life of the regen-

erate until eradicated and destroyed by the baptism with the Holy Spirit.

Inherited Depravity

Since the sin and fall of Adam, all are without spiritual life, and by natural impulse and disposition are averse to God and holiness and inclined to sin. It is not possible that any should turn and prepare themselves by their own natural ability, to faith and calling upon God, or the doing of good works, acceptable and pleasing to Him, without the enabling Spirit and grace of God which are freely proffered to all men through our Lord Jesus Christ.

Repentance

Repentance is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning from sin.

"God commandeth all men everywhere to repent." Repentance from sin and toward God is demanded of all who, by act or attitude, have become sinners against Him. Ability of will to repent is possessed by all who know their guilt as sinners.

To all who will to repent, the Spirit of God gives the gracious help of penitence of

heart and hope of mercy that they may believingly receive Christ as Lord and Saviour unto pardon and spiritual life.

Antinomian teaching to the effect that regeneration is precedent to repentance, is unscriptural, inconsistent and most injurious to those who receive it, causing with many delays, if not fatal neglect, of the repentance demanded of all sinners, and without which no sinner can be saved.

Justification

Justification is that gracious and judicial act of God by which He grants full pardon and release from all the guilt and penalty of sins committed, to all who believingly receive Jesus Christ as Saviour and Lord.

Regeneration

Regeneration is the new birth of the soul, through the gracious work of God, whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of obedience, faith and love.

Sanctification

Entire sanctification is that act of God, subsequent to justification, by which regenerate believers are made free from inbred sin, and

brought into the state of entire devotement to God, and the holy obedience of love made perfect. It is provided through the meritorious blood of Jesus, and wrought upon the full and final consecration of the believer, and a definite act of appropriating faith, by the gracious agency of the Holy Spirit; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing different phases of the experience, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The fulness of the blessing," "Christian Holiness," etc.

Destiny

Concerning all who savingly believe in and obediently follow Jesus Christ our Lord, it is revealed that everlasting and glorious life with rewards of grace in heaven are assured. The fuller rewards and the greater glories being reserved until the resurrection of the saints and the day of judgment. Equally certain is it that persistence in sin and the rejection of Christ and salvation of grace divine will involve everlasting condemnation, punishment and misery for the wilfully wicked and unrepentant sinner.

Baptism

Christian Baptism is a sacrament, or ordinance, signifying one's acceptance of the benefits of the Atonement of Jesus Christ.

It is to be administered by ordained ministers of the Gospel to believers as declarative of their faith in Him as their Saviour, and full purpose of obedience in holiness and righteousness.

Baptism, being the seal of the New Testament, young children may be baptized upon request of parents or guardians who shall give assurance for them of necessary Christian teaching.

Baptism may be administered by sprinkling, pouring or immersion, according to the choice of the applicant.

In case a preacher, when requested to administer baptism in a mode which he deems unscriptural, has conscientious scruples against so administering the ordinance, he shall not be required to do so, but shall see to it that the candidate for baptism shall be baptized in the mode desired by the applicant.

The Lord's Supper

The memorial and communion supper instituted by our Lord and Savior is essentially a New Covenant ordinance. It is declarative

of His sacrificial death through the merits of which we, as believers, have life and salvation and promise of all spiritual blessings in heavenly places.

It is distinctly for those who are prepared for reverent appreciation of its significance, and by it, they show forth the Lord's death till His coming again. Being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

Of the obligation to partake of the privileges of this sacrament, as often as we may be providentially permitted, there can be no doubt.

Church Membership and General Rules

To be identified with the visible Church is a blessed privilege and most sacred duty of all who are saved from their sins, and are seeking completeness in Christ Jesus. It is required of all such who desire to unite with the Pentecostal Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a Godly walk and vital piety, that they shall earnestly desire to be cleansed from all inbred sin, and that they will evidence this:

First: By avoiding evil of every kind, such as:

- (1) The taking of the name of God in vain.
- (2) The profaning of the Lord's Day, either by unnecessary ordinary labor, or business, or patronage of Sunday newspapers, or by holiday diversions.
- (3) The use of intoxicating liquors as a ----- or trafficking therein. The giving influence, or voting for the licensing of places for the sale of the same.
- (4) Quarreling, returning evil for evil—gossiping, slandering, spreading surmises, injurious to the good name of others.
- (5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.
- (6) The indulgence of pride in dress or -----
We urge our people to dress ^{well} the Christian simplicity that becometh holiness. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Tim. 2:9, 10.) "Whose ----- let it not be that outward adorning plaiting the hair, and of wearing of gold, or of putting on of apparel." (I Pet. 3:3.)
- (7) Such songs, literature and entertainments as are not to the glory of God; the

avoidance of the theater, the ball room, the circus and like places; also lotteries and games of chance; looseness and impropriety of conduct.

Secondly: By doing that which is enjoined in the Word of God, which is both our ----- of faith and practice, such as:

- (1) Being courteous to all men.
- (2) Contributing to the support of the Church and its work, according to the ability which God giveth.
- (3) Being helpful to those who are of the household of faith, in love forbearing one another.
- (4) Loving God with all the heart, mind and strength.
- (5) A faithful attendance upon all the ordinances of God, and the means of grace, such as the public worship of God, the ministry of the Word; the Sacraments; searching the Scriptures and meditating thereon; family and private devotions.
- (6) Seeking to do good to the bodies and ----- of men; feeding the hungry, the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.
- (7) Pressing upon the attention of the unsaved the claims of the Gospel, inviting them

to the house of the Lord, and trying to compass their salvation.

Thirdly: It is expected of those who remain with us that they be in hearty fellowship, not inveighing against our doctrines and usages, but being in full sympathy and conformity therewith. If any walk otherwise, let them be admonished, and if they repent not, let them be dealt with as those charged with conduct unbecoming a Christian.

Reception of Members

Persons recommended for membership by the Church Membership Committee may be received into the Church by the pastor upon the confession of their accepting Jesus Christ as their Savior, and their faith in Him unto their personal salvation, they signifying their acceptance of such doctrines as are essential to salvation and promising glad observance of the rules and regulations of the Church and approved by the same.

PART II—SPECIAL ADVICES.

Support of Ministers

"Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel." (I Cor. 9:14.)

Of the obligation of the Church to provide for the care or necessary support of ministers, who by the call of God, and under the direction of the Church, give themselves wholly to the work of the Ministry, we are advised by the Lord, and as members of the Church, are voluntarily committed thereto.

We advise, therefore, that weekly offerings be the usual method of this holy business, and that the tithing principle be chosen as best, if not also obligatory.

For other matters of Christian obligation and for works of benevolence, such other voluntary free-will offerings as may be found necessary are advised.

Divine Healing

We believe in the Bible doctrine of physical healing, and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies are not to be refused when necessary.

Temperance and Prohibition

The Holy Scriptures and human experience alike condemn the use, as a beverage, of intoxicating drinks. The manufacture and sale of such liquors for such purposes is warfare against the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic is the duty of civil government. It cannot be licensed without sin, and voters in a Republic are responsible for the acts of the government. No voter can vote for license, or for a party favoring it, without becoming a partaker of the crime against humanity. To rent or lease property to be used for such traffic, or to sign a petition for granting license, or to be a bondsman for persons engaged in the traffic of intoxicating drinks, can but be considered a misdemeanor.

Only unfermented wine is to be used in the Sacrament of the Lord's Supper.

Tobacco

We regard the using of tobacco as greatly injurious to both mind and body. It is an offensive and unclean habit. It is an unnecessary, fleshly indulgence, a waste of money, an evil example, and a temptation to others. Those whom we fellowship as members of

the Church must be free from this evil, both as to use and sale; and we fully believe that all who put away this evil will be given all needed grace and help for the resistance of the acquired appetite, and, in answer to the prayer of faith for holiness of heart and body, deliverance from it.

Marriage

The institution of marriage, being ordained of God, is the basis of the family, the cornerstone of our Christian civilization, and an essential component of the Church of Christ. Our blessed religion, morality and free institutions are all closely related to it. We should cherish it in our thought as a sacred estate, and deliberation and prayer should precede any step in the matter. Christians should marry only in the Lord, and "be not unequally yoked together with unbelievers" in this most intimate and sacred relation.

Divorce

We hold that persons who have been divorced, where Scriptural grounds for divorce did not exist, and have subsequently remarried, are living in adultery; and though there may exist such other causes and conditions as may justify one party in seeking legal separation, yet only the Biblical cause for divorce,

namely, adultery, will supply such moral grounds as may justify the innocent party in remarrying.

The Ministers of this Church are positively forbidden to solemnize the marriage of persons not having the Scriptural right to marry.

Secret Societies

We insist that our people abstain from membership in, or fellowship with, worldly, secret, or other oath-bound lodges and fraternities, inasmuch as the spirit and tendency of these societies are contrary to the principles of our holy religion.

Election of Church Officers

We advise our Churches in selection of their Church officers to elect only such as are clearly in the experience of entire sanctification.

PART III—THE MINISTRY.

Ministerial Qualifications

The Minister of Christ is to be in all things a pattern to the flock, in diligence, earnestness, discretion, punctuality. "By pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the Power of God, by the armor of righteousness on the right hand and on the left."

A Minister of the Gospel must know that he has peace with God through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Ghost. He must have a deep sense of the fact that souls are perishing for whom Christ died, and that he is called of God to proclaim to them the glad tidings of salvation. As our Lord "called to Him whom He would," and chose and ordained His twelve Apostles "that they might be with Him, and that He might send them forth to preach," so He doth still call and send forth messengers of the Gospel. The Church, illuminated by the Holy Spirit, will recognize the Spirit's call. There will be gifts and graces. There will also be thirst for knowledge, especially of the Word of God.

There will be sound judgment and good understanding. There will be clear views concerning the plan of Redemption and Salvation as revealed in the Scriptures, and saints will be edified and sinners converted through their ministry.

When the Church discovers the Divine call, let the proper steps be taken for its recognition and endorsement, and all suitable help be given to open the way for them according to our rules.

License to Preach

While we recognize that all believers have entrusted to them a dispensation of the Gospel which they are to testify to men, thus seeking their salvation, we also recognize that the Lord calls some to the more public preaching of the Word. When there are those among us who thus feel called of God, and their call is evidenced by grace, gifts and usefulness, they may, after proper examination as to their experience, the validity of their call and fitness for the work, their clearness and comprehension of the doctrine and usage of the Church, be licensed to preach according to our Rules, by the Church Board of the Church to which they belong—they being recommended by the Pastor—for the term of one year, which license

may be renewed from time to time, they having passed the required course of study.

Pastors

The Pastor has general oversight of the Church of which he is in charge. All departments are under his care and supervision. He is ex-officio chairman of the Church Board. He is to make regular reports to the District Superintendent. He is to preach the Word. He is to visit from house to house, conversing and praying with the people, imitating the example of the Apostle Paul, who said, "By the space of three years I ceased not to warn every one, night and day, with tears," warning and exhorting the people, also building up believers in holiness.

Orders

Preachers of the Gospel who are believed to be called of God to the office of an Elder, and whose lives and ministry have been such as to convince the Church of their call, they having served at least four years as a licensed preacher, passing a satisfactory examination in the prescribed studies, may be recommended by the Church Board of which they are members to the District Assembly of which that Church is a part—or if no District Assembly has been organized for that locality, then the

General Assembly—who may elect them to Elder's orders, and they may be set apart by proper religious services, held by an Elder for that purpose under the arrangement of the General Superintendent, a proper certificate being issued to them by the General Superintendent.

A licensed preacher elected by a regularly constituted Church as its Pastor, and having entered upon the duties of such office, shall be eligible to recommendation and election to Elder's orders.

Recognition of Orders

The orders of ministers coming to the Pentecostal Church of the Nazarene from other churches may be recognized by the District Assembly on recommendation of the Church Board of the Church where they hold their membership, or if the Church is not within the bounds of an organized District Assembly, then by the General Assembly, a certificate of which shall be given them, signed by the General Superintendent.

Duties of Elders

Recognizing the permanency of the office of Elder in the Church of God, we believe that they are called to presidency and pastoral ruling in the Church, and their more particular

duties are to conduct public worship, to preach the Gospel, to administer the sacraments of baptism and the Lord's Supper, and to solemnize matrimony.

Evangelists

1. Evangelists may be elected by the District Assembly when recommended by the Church Board of the Church of which they are members, they having passed a satisfactory examination in doctrine and discipline. They shall pass the annual examination satisfactory to the Committee of the District Assembly on Evangelists, and, on recommendation of the Church Board, their appointment may be renewed by the District Assembly.

2. When Evangelists have performed four years of service, they shall be exempt from further examination. An Elder may be appointed an Evangelist without examination, on the recommendation of the Church Board of which he is a member, and of the District Superintendent. All Evangelists shall be amenable to the Church Board of the Church of which they are members.

3. The General Superintendent shall issue proper certificate of election.

Deaconesses

1. The Church Board of any Church may,

upon the recommendation of the Pastor thereof, appoint and license one or more female members to the office of Deaconess, for one year; and in like manner renew such license from time to time. The Church Board, however, may at any time revoke said license.

2. No one shall be appointed a Deaconess until she has served—doing the duties of the work ordinarily performed by Deaconesses—for at least six months and passed an examination as to doctrine and general accord with the Rules and Regulations of the Church.

3. No vow shall be required of a Deaconess, and when she so desires she may resign her office to the Church Board.

4. The work of a Deaconess shall be under the direction of the Church. The duties of said office are to minister to the sick and poor; to pray with the dying, comfort the sorrowing, seek the wandering and the lost, and endeavor to bring them to Christ.

PART IV—LEGISLATION

The General Assembly of the Pentecostal Church of the Nazarene

1. The General Assembly shall be composed of the General and District Superintendents, two ministerial and two lay delegates from each Assembly District of 500 or less and one additional ministerial and one lay delegate for each additional 250 members in districts of over 500. These delegates shall be elected by ballot at the District Assembly next preceding the General Assembly.

2. The first business session of the General Assembly shall convene not earlier than Thursday of the week designated for the meeting of the General Assembly.

3. The General Assembly shall elect two or more Elders of the Church as General Superintendents, the number to be determined by the General Assembly, who shall hold office until the adjournment of the following General Assembly.

4. The General Assembly shall meet at the call of the General Superintendents, the time and place being designated by them, unless fixed by a preceding meeting of such General Assembly.

5. The General Assembly shall elect a Secretary, who shall keep careful minutes of the proceedings and properly arrange for their preservation.

6. The General Assembly shall elect such other officers as are necessary to properly conduct any and all business which may come before it.

7. The General Assembly shall enact such rules for the guidance and government of the Church as shall from time to time be found necessary.

General Superintendents

1. One of the General Superintendents shall preside at the General Assembly and at each District yearly Assembly. The General Superintendents shall have general charge of the work of the Pentecostal Church of the Nazarene, subject to its rules and regulations.

2. The General Superintendents may arrange Assembly Districts.

3. The General Superintendents shall have authority to ordain or to appoint other Elders to ordain persons elected to Elder's orders.

4. They shall commission evangelists who have been elected according to the rules governing the same.

5. They shall constitute a board to prepare

the course of study for licensed preachers and evangelists.

6. They may organize or recognize churches or classes or missions where there seems to be a need and a providential opening for the work of the Pentecostal Church of the Nazarene, and they may appoint leaders or pastors when necessary to take charge of the work until such time as a pastor shall be duly elected.

7. They may appoint missionaries to the Home or Foreign Field, upon the recommendation of the General Missionary Board.

8. They may appoint a District Superintendent in a newly organized or a missionary district, or in case of a vacancy, who shall hold office until a successor is duly elected.

9. If a vacancy occurs in the Board of General Superintendents by death or otherwise, in the interim of the General Assembly, the Secretary of the preceding General Assembly shall at once notify the District Superintendents of the Church, who shall select some Elder of the Church to fulfil the duties of General Superintendent until the next General Assembly.

District Assemblies

1. A District Assembly, to be composed of the Elders, licensed preachers, evangelists,

deaconesses, Sunday School Superintendents and two lay delegates from each Church within the bounds of the District, of fifty or less membership (and one additional delegate for every twenty-five additional members over fifty) shall be organized for each District by the General Superintendents.

2. A District Assembly shall be held annually, at such a place as shall be designated by the District Superintendent, unless previously arranged for by the District Assembly, and at such time as shall be designated by the General Superintendents.

3. The District Assembly shall elect annually an Elder of the Church as District Superintendent, who may be a pastor, and do the work of the District Superintendent in connection with his charge, who shall be subject to the approval of the General Superintendent. In the absence of both the General and District Superintendents the District Assembly shall elect an Elder of the Assembly to preside.

4. A District Superintendent may be appointed by the General Superintendents in a newly organized or a Missionary District, or in the case of a vacancy, who shall hold office until his successor is duly elected.

5. In the absence of the General Superintend

tendent the presiding officer may perform all the duties of the General Superintendent.

6. The District Assembly shall have power to elect to Elder's Orders; recognize the orders of ministers coming to us from other churches; to elect as evangelists those who have been properly recommended; hear reports from the pastors, evangelists, deaconesses, Sunday School Superintendents and licensed preachers within their borders; plan for the work; carefully examine annually the character of each Elder, licensed preacher and evangelist; with the advice and concurrence of the Chairman of the District Assembly, to recommend preachers, who may be called or become pastors or supplies in our Churches; to appoint a board to examine licensed preachers and evangelists in the course of study; and to attend to such other business as may be found necessary.

7. The Secretary of the District Assembly shall keep suitable records of all its sessions, and shall forward the same to the General Assembly for examination and approval.

8. The Secretary of the District Assembly shall furnish to the Chairman thereof a list of such ministers as shall be eligible as pastors of the Churches within the bounds of the district. This list shall include (1) the names of all the pastors in the District, and (2) also the

names of such other licensed ministers of the Pentecostal Church of the Nazarene as shall be recommended by the Church Boards of which they are members, and elected to this list by the District Assembly.

9. Any minister on the eligible list of one District may be transferred by the General Superintendent to the eligible list of another District with the consent of the District Assembly to which he is transferred.

District Superintendents

1. The District Superintendent shall organize, recognize and supervise Pentecostal Churches of the Nazarene within the bounds of his District, subject to the approval of the General Superintendents.

2. The District Superintendent shall visit, as far as possible, the Churches in his District at least once a year, and shall meet with the Church Board, at which time he shall preside, and shall consult with them in reference to their spiritual, financial and pastoral matters, giving such helpful advice and assistance as shall be found necessary.

3. The District Superintendent may appoint a pastor to fill a vacancy until the next District Assembly, subject to the approval of the Church, and such appointed pastor shall be

subject to removal by the District Superintendent when his services are not satisfactory.

4. When not presiding as Chairman of the District Assembly, the District Superintendent shall be ex-officio member of the District Advisory Board.

5. When a Church is without a pastor, the District Superintendent shall perform all the functions of a pastor.

6. All Missions of our Church within the bounds of a District shall be under the special supervision of the District Superintendent.

7. In the absence of the General Superintendent the District Superintendent shall preside at the District Assembly.

District Advisory Board

The District Assembly shall elect annually two Elders and two laymen, who shall constitute the District Advisory Board, whose duty it shall be to give information to the District Superintendent and to otherwise consult and advise with him respecting the preachers and the Churches on the District.

Church Boards

1. The Church Board shall be composed of the Elders, trustees, stewards, Sunday School Superintendents and such licensed preachers and deaconesses as are elected thereto by the

Board. The Pastor shall be ex-officio Chairman of the Board.

2. The duties of the Church Board shall be to have charge of the general business of the congregation, or pastoral charge; to keep an exact account of all moneys received for the support of the pastors and the current expenses of the Church; to make an accurate report of every expenditure, and also to present a full financial statement once a year to the congregation.

3. To license proper persons to preach the Gospel who have been recommended by the pastor, and who have been carefully examined according to the rules governing the licensing of preachers.

4. To recommend preachers for election to orders, and for recognition of orders. To recommend candidates for election as evangelists who have been recommended by the pastor, or by five members of the Church.

5. To approve Sunday School Superintendents, and to appoint a Sunday School Committee of not more than three persons.

6. To call a pastor for the oversight and care of the Church in harmony with our rules and regulations, which call shall be referred to the Church for its approval, and no preacher thus called shall be recognized as pastor until

approved by the District Superintendent. In case the District Superintendent shall fail to approve, either the Church or the pastor so called shall have the right to appeal to the General Superintendents.

7. The Church year shall end with the annual session of the District Assembly. The pastoral relations, however, shall not end with the meeting of the District Assembly in cases where the Church Board has voted for the continuance of such pastoral relations.

8. Wherever the pastoral relations have been duly arranged for the ensuing year between a minister and the Church Board, the Secretary of the Church Board shall certify such fact to the Superintendent of the District on or before the first day of the District Assembly. On the receipt of such notice the Chairman of the District Assembly shall recognize such relation, provided that such minister is or becomes a member of the eligible list of the District Assembly at that session, as herein set forth.

9. All other pastoral charges shall be supplied for the ensuing year in the following manner: The Chairman of the District Assembly, with the advice and approval of the District Advisory Board, shall, in consultation with the Church Board, or their representa-

tives, at the session of the District Assembly, arrange for pastors for such charges from the eligible list.

10. A Church Board calling a minister as a supply during the interval of the sessions of the District Assembly, shall call such minister as a temporary or stated supply only until the session of the succeeding District Assembly.

11. In case such minister called is not placed upon the eligible list by the District Assembly, he shall not be further called by such Church as supply without the consent of the District Assembly.

12. To provide for the support and the moving expenses of the pastor thus called. To secure suitable books for the keeping of the records of all official meetings, for Church membership and financial accounts.

13. The Church Board shall arrange annually for one or more free-will offerings, at an opportune time, whenever practicable, for the support of the General Superintendent, and also to make the same arrangements for the support of the District Superintendent.

14. All moneys thus received shall be paid through the pastor to the proper persons for whom it is offered, and the same shall be re-

ported by the Superintendents to their respective Assemblies.

15. The Church Board shall appoint a Church Membership Committee of two or more persons, whose duty it shall be to recommend to the pastor persons for Church membership.

Stewards

1. There shall be elected at the annual meeting by the membership of each Church not less than three nor more than thirteen Stewards, who shall be members of the Church Board, and who may, when necessary, assist the Elders in the distribution of the elements at the sacrament of the Lord's Supper.

2. It shall be the duty of the Board of Stewards to give special attention to the support of the ministry, and by intelligent effort secure such free-will offerings as will give the pastor an adequate support and thus enable him to give himself fully to the work of saving souls.

3. The Stewards shall co-operate with the Deaconesses in seeking the needy and distressed in order to relieve and comfort them, to provide the elements for the Lord's Supper, and as shall be necessary, to exhort to greater liberality to meet the requirements of the Church.

Trustees

1. Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons, who shall be members of the Pentecostal Church of the Nazarene.

2. In all cases where the law of the State or Territory requires a specific mode of election, that mode shall be observed.

3. In all other cases the Trustees shall be elected by ballot at the annual meeting by the membership of the Church or pastoral charge, or at a meeting called for that purpose, proper announcement having been given from the pulpit of such meeting. All Trustees to hold office until their successors are elected.

In the election of Stewards and Trustees, the Church may provide a nominating committee of three or more, of which the pastor shall be a member ex-officio, which shall nominate the persons for said Boards.

4. The Trustees in any pastoral charge shall hold all Church property, and shall be amenable to the Church, to which they shall make an annual report. They shall in no case transfer real estate without the consenting vote of the Church, and the written approval of the District Superintendent, except in such cases as are covered by the agreement of union.

5. In no case shall the Trustees mortgage or encumber the real estate for the current expenses of the Church.

6. Before real estate is purchased for the use of the Church, let the Church in all States and Territories where the statutes will permit, first incorporate. Let the articles of incorporation provide that the Church shall be subject to the provisions of the Manual, Usages and Rules of the Pentecostal Church of the Nazarene, as from time to time authorized and declared by the General Assembly of said Church, and that the secular affairs of such corporation shall be managed and controlled by a Board of Trustees, elected and organized according to the provisions of said Manual. Let such Articles further provide that such corporation shall have power to acquire, hold, sell and convey property, both real and personal. When this is done, let all property acquired be deeded directly to the Church in its corporate name.

Annual Church Meeting

Prior to the annual District Assembly meeting, there shall be held in each Church or pastoral charge the Annual Church Meeting, at which reports shall be given by Pastors, Trustees, Stewards, Sunday School Superintendents

and Deaconesses, and the Secretary and Treasurer of the Church Board. The election of stewards and trustees shall take place at this meeting, with other necessary business of immediate importance.

The annual report of the Church shall be made up to the first of the month in which the District Assembly is held, and the annual report of the Church at large shall be made up from the report of the various churches to the District Assembly.

Sunday Schools

1. It shall be the duty of each pastor to organize, as far as practicable, Sunday Schools in the congregation under his care.

2. The object of the school shall be the instruction of the children in the principles of the Christian religion, and for the promotion of Scriptural holiness among all our people through the prayerful and diligent study of the Word of God.

3. The Sunday School Superintendents shall be nominated and elected annually by ballot by the Sunday School Board and approved by the Church Board.

4. The Sunday School year shall begin with the first day of January in each year.

5. The other officers shall be nominated and elected annually by the Sunday School Board

at the last regular meeting of the year, but vacancies may be filled at any regular meeting of the Sunday School Board.

6. The teachers of the school shall be nominated by the Superintendent, with the concurrence of the pastor, and elected by the Board.

7. The Sunday School Board shall be composed of the Pastor, who shall be ex-officio Chairman, the Superintendent, the Assistant Superintendents, the officers, the teachers, and the Sunday School Committee appointed by the Church Board.

8. Special meetings may be called by the Pastor, the Superintendent, or three members of the Sunday School Board.

9. In case of imprudent conduct or neglect of duty by any officer or teacher, their place may be declared vacant by a two-thirds vote at a regular meeting of the Sunday School Board.

10. Sunday School Constitutions and By-Laws, adopted by our Sunday Schools, shall conform to the foregoing rules and regulations.

The Young People's Society

Societies of young people may be organized by consent of, and under the advice of the

pastor, for the spiritual benefit of the young people, and for co-operation in seeking the salvation of souls, and for the advancement of the various work of the Church.

The Societies shall be in full subordination to the Church as a body, and inaugurate no movement contrary to the judgment of the Church or without the consent of the pastor in charge.

Times and places of meeting shall be chosen under the advice of the pastor and the Church Board.

General Missionary Board

For the furtherance of missionary work, there shall be a General Missionary Board of the Pentecostal Church of the Nazarene, constituted by the election of at least *twenty-four members* by the General Assembly. The office and headquarters of such Board shall be in the city of Chicago, Illinois. The Board shall be subject to such rules and regulations as the General Assembly shall from time to time prescribe. Such Board shall have the power to enact such legislation pertaining to District and Church Missionary Boards and their general work as may seem advisable to the Board, subject to the approval of the General Superintendents, who shall be ex-officio members of the Board.

Withdrawal of Churches

No individual Church shall withdraw as a body from the Pentecostal Church of the Nazarene, or in any way sever its relation thereto, except by provision of the General Assembly and upon agreed conditions and plans. In case an individual Church becomes disorganized or ceases its functions, any Church property which shall exist shall in no way be diverted to other purposes, but shall pass to the control of the General Assembly for the use of the Church at large, as the General Assembly shall direct; and Trustees holding property for the disorganized Church shall sell or dispose of the same on the order and under the direction of the appointed agent of the General Assembly, and turn the funds over to such agent. And no Board of Trustees shall divert property from the use of the Pentecostal Church of the Nazarene.

Immoral Conduct

In case a member of the Church is accused of immoral conduct, the Pastor shall appoint a committee, consisting of two or more members, who shall carefully examine into the accusation and shall confer with the accused party, and report their findings to the Pastor, either that there seems no sufficient ground

for the accusation, or that there are grounds for charges, together with the facts as to penitence or otherwise. If it be found necessary, the committee shall prepare and sign charges, and the accused shall be brought before a committee of not less than three appointed by the Church Board for the purpose, at which trial the Pastor shall preside; and if the accused party be found guilty, and failing to appeal to the entire Church Board within five days, such finding shall expel the party from membership in the Church.

In case of appeal, the Church Board entertaining such appeal shall hear such testimony taken in the trial and decide whether the verdict is in accord therewith.

In case it is shown that vital new evidence has been discovered, the case may be sent back for a new trial.

Imprudent Conduct

In case of conduct unbecoming a Christian, the party shall be labored with by a committee appointed by the Pastor, and time given for repentance and reformation. If the course be persisted in, the party shall be dealt with in the same manner as prescribed for cases of immoral conduct, and, if found guilty, excluded from membership in the Church.

In case the person so accused be an Elder, and if upon investigation there seems to be ground for the charges, the matter shall be referred to the Church Board, which shall request the General Superintendents to appoint a court of five Elders, unless other members are agreed upon by mutual consent.

In case a Church is so isolated that it is not practicable to call together five Elders, the accused Elder may be tried before such committee as the District Superintendent may appoint, either ministers or laymen. If the accused Elder be found guilty he shall have the right to appeal to the District Assembly, which shall provide a court to hear the appeal.

PART V—THE RITUAL.

Baptism of Believers

Dearlly Beloved: Believing that God has given you forgiveness of sins, and spiritual life through Christ Jesus our Lord and Savior, and that you are thus graciously prepared to receive Christian baptism, as declarative of your saving faith and covenant of obedience, you will now give avowals of your faith and purpose.

Do you believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son our Lord? that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead, and buried; that the third day He rose from the dead, that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again to judge the quick and the dead? and

Do you believe in the Holy Ghost? the Church of God? the communion of saints? the remission of sins? the resurrection of the dead and the life everlasting?

Answer: All this I steadfastly believe.

Will you be baptized in this faith? -

Answer: I will.

you renounce the devil and all his works? the vain pomp and glory of the world with all covetous desires of the flesh and of the mind?

Answer: I renounce them all.

Will you then obediently keep God's holy will and commandments, and walk in the same all the days of your life?

Answer: I will.

The Minister, asking the name, shall say: A. B., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Baptism of Infants

Dearlly Beloved: Baptism is the external seal of the new covenant of grace.

presenting this child for Christian Baptism, you must remember that it is your duty to see that he be taught, as soon as he shall be able to learn, the nature and the end of this Holy Sacrament. You shall call upon him to give reverent attendance upon appointed means of grace; see that he is taught the truth of God as contained in the Holy Scriptures, and help him as you may be able in the way of life.

The Minister may then ask the friends of the child to name the child, and baptize it, saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." *Amen.*

The Minister may offer prayer, the congregation uniting in the Lord's Prayer.

RECEPTION OF MEMBERS

When, at any meeting, there are persons who desire to unite with the Church, the minister having charge shall call the applicants forward and explain to them briefly the privileges of membership in the Church, and question them in reference to their faith and experience as follows (or extemporizing a form embracing the same general facts):

Dearlly Beloved: The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such sacred fellowship as cannot otherwise be known.

There is such helpfulness with brotherly watch-care and counsel as can be found only in the Church.

There is the godly care of pastors, with the teachings of the Word, and the helpful inspiration of social worship. And there is co-operation in service accomplishing that which can-

not otherwise be done. It is necessary that we be of one mind and heart. The doctrines *essential* to Christian experience upon which the Church rests are brief. We believe in God the Father, Son, and Holy Ghost; we especially emphasize the deity of Jesus Christ and the personality of the Holy Spirit. That man is born in sin; that he needs the work of the Holy Spirit in regeneration; that after the work of regeneration there is the further work of heart cleansing, or entire sanctification, which is effected by the Holy Ghost. And to each of these works of grace, the Holy Spirit gives witness. We believe in eternal destiny with its rewards and punishments.

Do you heartily believe these truths?

Do you take Jesus Christ as your Saviour, and do you realize that He saves you now?

Desiring to unite with the Pentecostal Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as is set forth in the General Rules of the Church; endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; devotedly giving of your means; faithful attendance upon the means of grace; and abstaining from all evil, seek earnestly to perfect holiness of heart and life in the fear of the Lord.

These questions being satisfactorily answered, the persons may be received. The minister, taking them by the hand, shall say: I welcome you into this Church, to its sacred fellowship, duties, and privileges. May the great Head of the Church bless and keep you, and enable you to be faithful in all good works.

THE LORD'S SUPPER

The administration of the Lord's Supper shall be introduced by an appropriate sermon or a suitable address and the reading of I Cor. 11:23-39, Luke 22:14-20, or some other appropriate passage.

Let the minister give the following invitation:

The Lord Himself ordained this Holy Sacrament. He commanded His disciples to partake of the bread and wine, emblems of His broken body and shed blood. This is His table. The feast is for His disciples. Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy. Let us remember that it is the memorial of the death and passion of our Lord, also a token of His com-

ing again. Let us not forget that we are one, at one table with our Lord.

The minister, with the congregation, kneeling, may offer prayer of confession and supplication, with the following prayer of consecration:

Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only Son, Jesus Christ, to suffer death upon the cross for our redemption; hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son, our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be made partakers of the benefits of His sacrificial death, who in the same night that He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples, saying, Take, eat, this is my body, which is broken for you; do this in remembrance of me.

Likewise, after supper He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me. *Amen.*

Then may the minister, himself partaking, with the assistance of any other ministers present, and when necessary of the Stewards, administer the Communion to the people kneeling.

(If there be those who cannot kneel, let them receive it sitting or standing.)

While the bread is being distributed, let the minister say:

The body of our Lord Jesus Christ which was given for thee preserve thee blameless, unto everlasting life. Take and eat this in remembrance that Christ died for thee.

As the cup is being passed, let the minister say:

The blood of our Lord Jesus Christ which was shed for thee preserve thee blameless unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

(The Lord's Prayer with extempore prayer of thanksgiving.)

MATRIMONY

[The parts in brackets throughout may be used or not, at discretion.]

At the day and time appointed for the solemnization of Matrimony, the persons to be married—having been qualified according to

law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony, which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and His Church; which holy estate Christ adorned and beautified with His presence and first miracle that He wrought, in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

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

[And also speaking unto the persons that are to be married, the Minister shall say:

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it; for be ye well assured that so many as are coupled together otherwise

than God's Word doth allow, are not joined together by God; neither is their Matrimony lawful.]

If no impediment is alleged, then shall the Minister say unto the man:

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

The Man shall answer,

I will.

Then shall the Minister say unto the Woman:

Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love, honor and keep him, in sickness and in health; and forsaking all others, keep thee only unto him so long as ye both shall live:

The Woman shall answer,

I will.

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send Thy blessing upon these Thy servants, this man and this

woman, whom we bless in Thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together; and live according to Thy laws, Jesus Christ our Lord. *Amen.*

Then shall the Minister join their right hands together and say:

Forasmuch as this man and this woman have consented together in holy wedlock, and have witnessed the same before God and this company, and have declared the same by joining of hands, I pronounce that they are husband and wife together, 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. *Amen.*

And the Minister shall add his blessing:

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

Then may the Minister offer the following prayer or may use extemporary prayer:

O God of Abraham, God of Isaac, God of

Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in the holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven, and bless them; as Thou didst send Thy blessing upon Abraham and Sarah to their great comfort, so vouchsafe to send Thy blessings upon this man and this woman, that they, obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of Thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end.
Amen.

BURIAL SERVICE

At the home, or at the church, let suitable services be held, consisting of appropriate hymns, prayer and reading of the Scriptures, together with a brief sermon or address suited to the occasion.

After the coffin is lowered in the grave, let the Minister say:

We come hither to lay all that was mortal of our dear friend in this new-made sepulchre. *He* is not here. *His* absence occasions our coming hither today. This is but the house in which *he* lived. While *he* abode in it, it was alive. But *he* has gone, and the house is silent and lifeless. As it was taken from the earth, so it will go back and mingle with its kindred elements. We can do no other than to bring it hither, and laying it back upon the bosom of the mother earth, say: Earth to earth, ashes to ashes, dust to dust. Despite the shadow and sorrow caused by *his* absence, we recognize the immortality of the soul; that through Christ we have hope of eternal life in heaven. Also that these mortal bodies shall come forth to the final awards of eternity.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

APPENDIX.

**Form Suggested for
CONSTITUTION AND BY-LAWS
For Sunday Schools**

ARTICLE I.

This school shall be called the Sunday School of the ——— Pentecostal Church of the Nazarene. It shall consist of the pastor, officers and teachers, the Sunday School committee, appointed by the Church Board of the Church, and the pupils.

ARTICLE II.

The object of the school shall be the promotion of Christian life and character through the devout and diligent study of the Word of God.

ARTICLE III.

This school shall be under the supervision of a Sunday School Board, consisting of the pastor, who shall be ex-officio chairman, superintendent, primary superintendent, assistant superintendents, secretaries, treasurer, librarian, teachers and Sunday School committee of three persons appointed by the Church Board.

ARTICLE IV.

SECTION 1. The Superintendent shall be elected annually by ballot by the Sunday School Board and approved by the Church Board.

SEC. 2. The other officers of the school shall

be elected by the Sunday School Board at its annual meeting.

SEC. 3. Teachers shall be nominated by the Superintendent, with the concurrence of the pastor, and elected by the Sunday School Board at the following meeting.

ARTICLE V.

Duties of the Superintendent are to preside at all meetings of the Board in the absence of the pastor; to have charge of the opening and closing exercises of the Sunday School; to organize classes, appoint teachers and fill vacancies.

ARTICLE VI.

Duties of Primary Superintendent: To have general supervision of the Primary Department and, in conjunction with the superintendent, to organize classes, appoint teachers and fill vacancies.

ARTICLE VII.

Duties of the Assistant Superintendents: To co-operate with the superintendent in every way to promote the best interests of the school, and in the absence of the superintendents to have general supervision of the school.

ARTICLE VIII.

Duties of the Corresponding and Recording Secretary: To keep a correct record of all meetings of the Board and attend to all correspondence.

ARTICLE IX.

Duties of the Secretary: To make and report each Sunday a correct record of the at-

tendance of officers, teachers and pupils; to collect and keep account of all money received and pay it to the treasurer, taking receipt for same.

ARTICLE X.

Duties of the Treasurer: To receive all funds and keep a correct account of receipts and expenditures; to pay out said funds only on order of the Board, signed by the Secretary and approved by the Superintendent; to give a report of receipts and expenditures to the Board at each regular meeting.

ARTICLE XI.

Duties of the Librarian: To have charge of all the Sunday School literature and periodicals.

SECTION 1. Regular meetings of this Board shall be held the——of January, April, July and October of each year, at which the following order of business shall be observed: 1, singing and prayer; 2, calling roll; 3, reading of minutes; 4, unfinished business; 5, reports from committees; 6, report from superintendents; 7, report from treasurer; 8, report from the librarian concerning the literature taken by the school; 9, reports from the Sunday School committee and teachers; 10, miscellaneous.

SEC. 2. The annual meeting shall be held on the——in each year.

SEC. 3. Special meetings of the Board may be called by the Superintendent at such times as he may deem necessary.

SEC. 4. At all meetings for business of this Board,——persons shall constitute a quorum.

ARTICLE XIII.

This constitution shall not be altered except by two-thirds of all the members present at a meeting called for that purpose, having been announced at the previous meeting, and such alterations must be in accordance with the provisions of the Manual of the Pentecostal Church of the Nazarene.