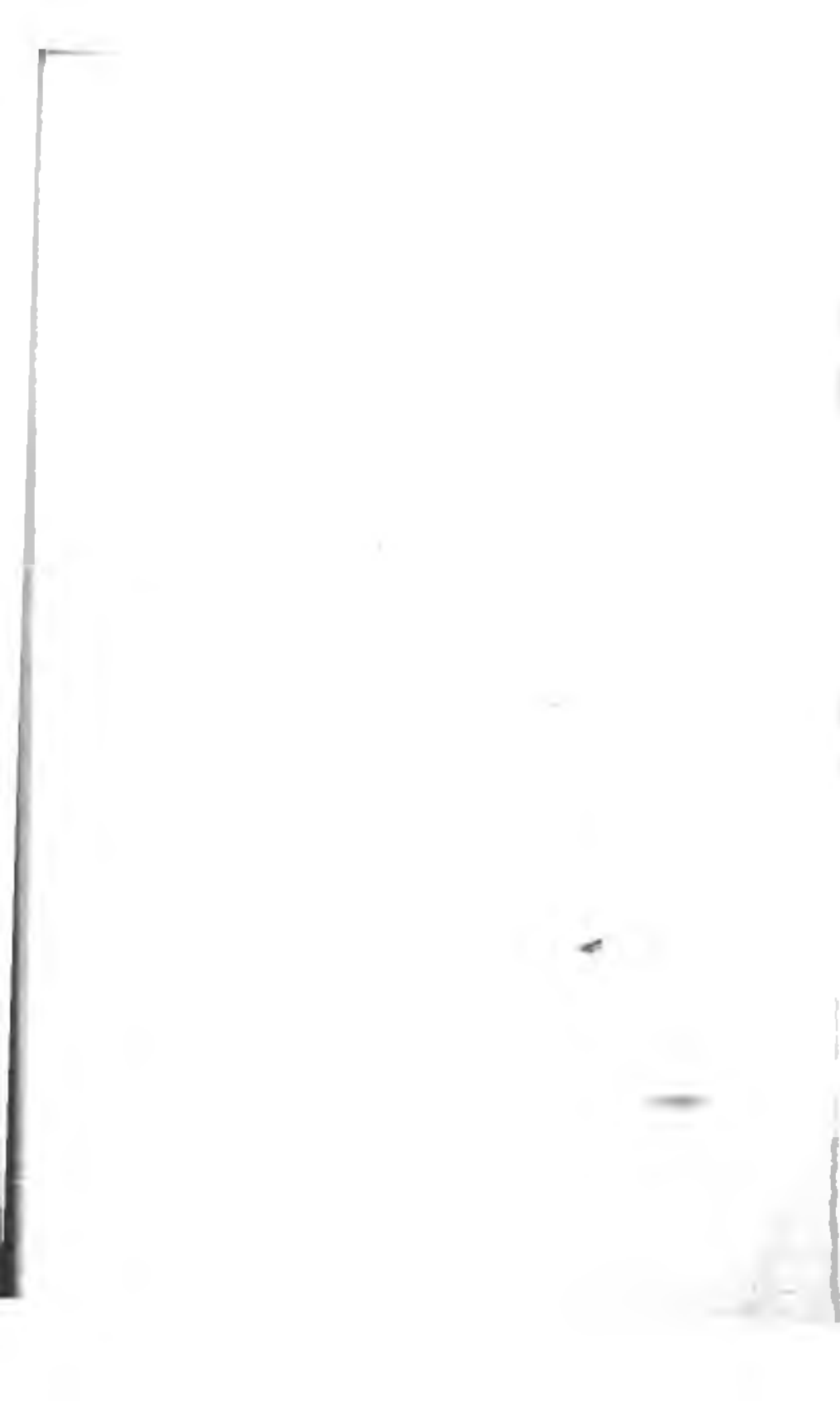


R. S. Taylor



MANUAL
OF THE
CHURCH OF THE NAZERENE

**REVISED AND PUBLISHED
BY AUTHORITY OF**

THE GENERAL ASSEMBLY

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LOS ANGELES, CALIFORNIA

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ADDRESS TO THE CHURCH

Dearlly Beloved:

The General Assembly of the 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 as the Church grew it became evident that a fuller statement should be made, and the General Assembly of 1898 issued such an enlarged statement, as a Manual of the Church of the Nazarene. In 1903 another edition, enlarged and further perfected was issued. But the Church has so grown, creating so many new conditions, the work taking on so many new forms and greater needs, 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 is still thought best to not encumber the Church with unnecessary regulations, but to leave to future General Assemblies the making of such provision as in the providence of God shall be found necessary.

But 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.

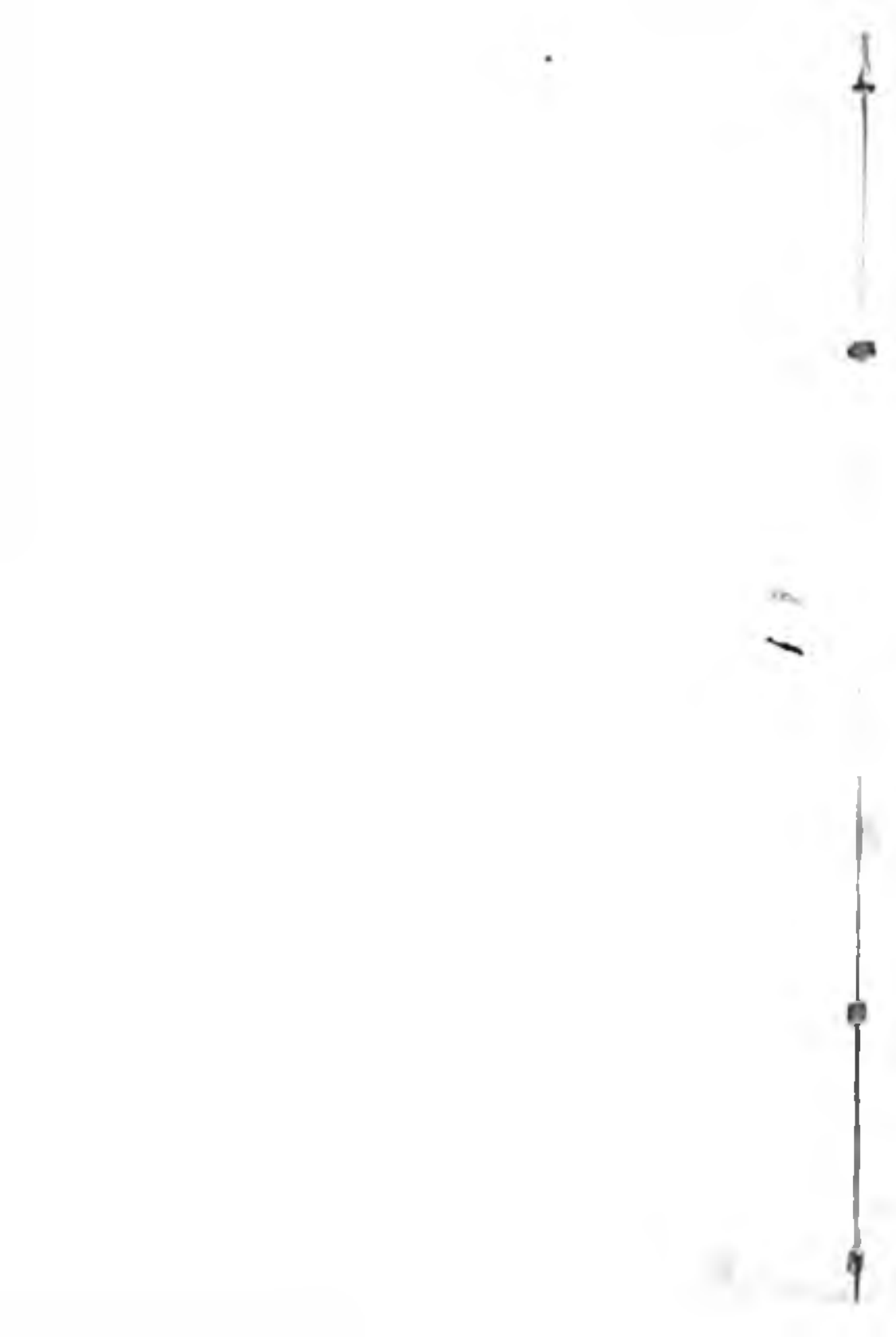
In behalf of the General Assembly,

P. F. BRESEE,
General Superintendent.

ROBERT PIERCE,
Secretary General Assembly

CHARLES V. LA FONTAINE,
Chairman Legislative Commission.





HISTORICAL STATEMENT

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, 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 unneces-

sary 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.

PART I.
THE CHURCH

THE GENERAL CHURCH
THE CHURCHES SEVERALLY
THE CHURCH OF THE NAZARENE
AGREED STATEMENT OF BELIEF
A FULLER STATEMENT
CHURCH MEMBERSHIP AND
GENERAL RULES
RECEPTION OF MEMBERS

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 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 resurrection of the dead and final judgment.

A Fuller Statement of Belief

As Christians associated together for Christian discipline in the Church of the Nazarene, that there may be with us no harmful and divisive differences 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 unoriginated, eternally existant, 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 eternally existant 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 human 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, sanctifying believers, convincing the world of sin, 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, containing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein, nor can be proved thereby, is not to be enjoined as an article of faith.

The Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testaments, everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. Wherefore, they are not to be heard, who feign that the fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, does not bind Christians nor ought the civil precepts thereof, of necessity, be received in any common-

wealth; yet notwithstanding, no Christian, whatsoever, is free from the obedience of the commandments which are called moral.

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

"God commandeth all men everywhere to repent." Repentance from sin and towards God is demanded of all, who, by act or attitude, have become sinners against or before Him; ability of will to repent being possessed by all who know their guiltiness 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 Savior 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, occasioning with many delay, if not fatal neglect of the repentance

demanding 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 Savior and Lord.

Regeneration

Regeneration is the spiritual quickening of the moral nature, and the giving of the distinctively spiritual life, by the gracious work of God, whereby the repentant believer is made capable of the obedience of faith and love.

Sanctification

Entire sanctification is that work of God, subsequent to justification, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotion to God, and the holy obedience of love made perfect. It is provided through the meritorious blood of Jesus, and wrought by the gracious agency of the Holy Spirit, by a definite act of appropriating faith, upon a full and final consecration of the believer, and to this work and state of grace the Holy Spirit bears witness.

Christian Perfection

Christian perfection is the state of grace implying full deliverance from sin through par-

don, regeneration and sanctification, and the indwelling of the Holy Spirit in His fulness, ever prompting to obedience, service and worship.

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 by grace divine will involve everlasting condemnation, punishment and misery for the wilfully wicked and unrepentant sinner.

Baptism

Baptism, by the ordination of Christ, is to be administered to repentant believers as declarative of their faith in Him as their Savior, for the remission of sins unto salvation, and the 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 and Christian teaching.

Whenever a person through conscientious scruples becomes desirous of again receiving the ordinance of baptism, it may be administered.

Baptism may be administered by sprinkling, pouring or immersion, according to the choice of 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 blessing in heavenly places.

It is distinctly for those who are prepared for reverent appreciation of its significance, and by it, they do 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, to all who earnestly seek salvation from sin and completeness in Jesus Christ. It is expected of all those who desire to unite with the

Church of the Nazarene, and thus to walk in fellowship with us, that they shall earnestly desire to be saved from all 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 Day of the Lord, either by unnecessary ordinary labor, or business, or by holiday diversions.
- (3) The use of intoxicating liquors as a beverage, 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 behavior; the laying up for themselves of treasures on earth.
- (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 rule 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 souls of men. Feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.

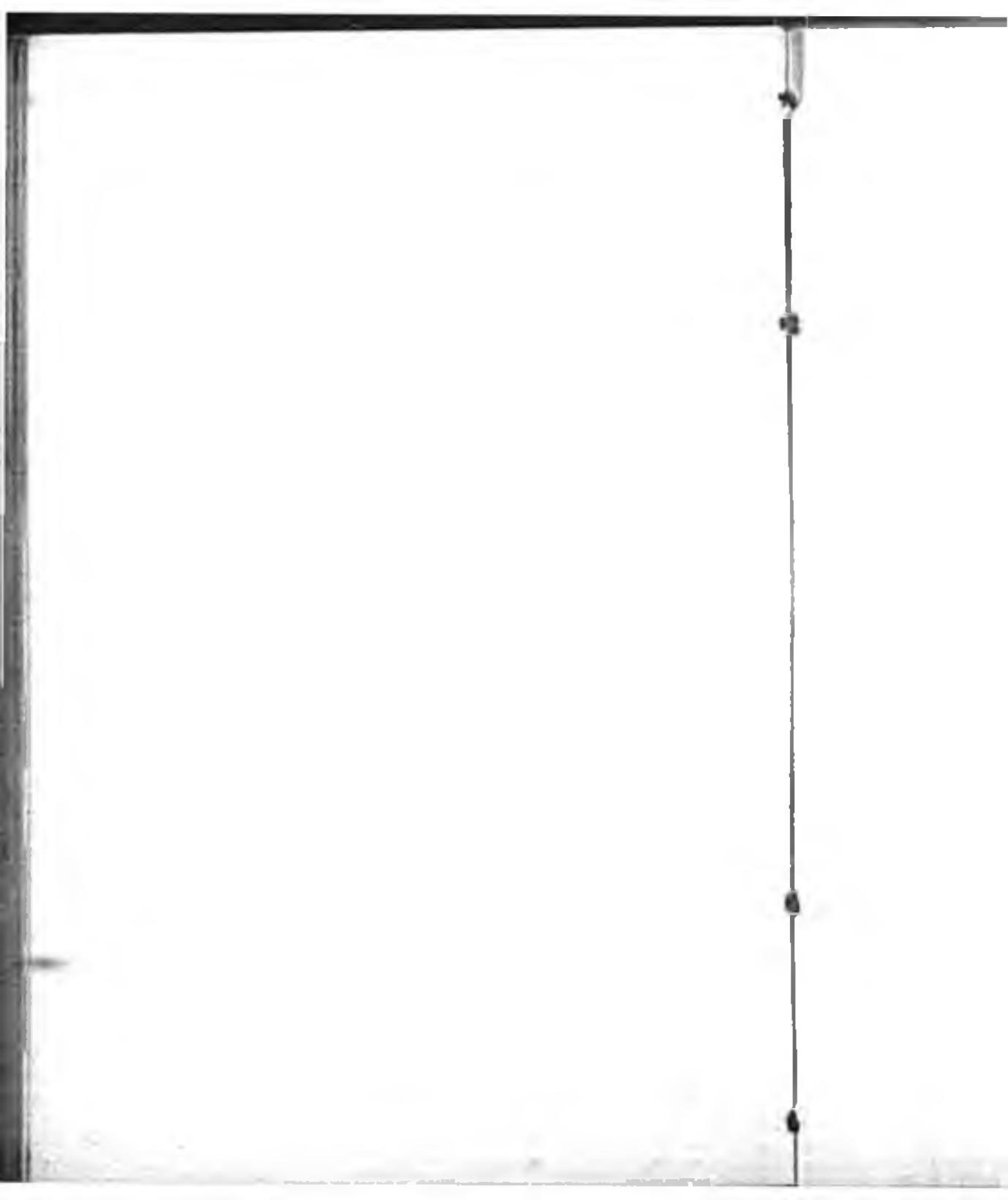
(7) Pressing upon the attention of the unsaved the claims of the Gospel, inviting them to the house of the Lord, and trying to compass their salvation.

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 commended for membership 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.



PART II.
SPECIAL ADVICES

SUPPORT OF MINISTERS
TEMPERANCE AND PROHIBITION
TOBACCO
MARRIAGE
DIVORCE
SECRET SOCIETIES
THE YOUNG PEOPLE'S SOCIETY

SPECIAL ADVICE.

Support of Ministers

"Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel." 1 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.

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 unclean habit which is offensive to many. It is an unnecessary, fleshly indulgence, a waste of money, an evil example, and a temptation to others. We insist that those whom we fellowship as Christians and members of the Church must be free from this evil practice; 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 insti-

tutions 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 from solemnizing the marriage of persons not having the Scriptural right to marry.

Secret Societies

We advise our people to abstain from membership in worldly, secret, oath-bound lodges and fraternities, inasmuch as the obligation of some and the spirit of others are contrary to the devotement and spiritual life of the salvation of Jesus Christ.

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 meetings shall be chosen under the advice of the pastor and the Church Board.

PART III.
THE MINISTRY

MINISTERIAL QUALIFICATIONS
LICENSE TO PREACH
PASTORS
ORDERS
RECOGNITION OF ORDERS
DUTIES OF ELDERS
EVANGELISTS
DEACONESSES
REPORTS

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 Ghost, 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 indorsement, 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 apartments are under his care and supervision. He is ex-officio chairman of the Church Board. He is to make regular reports to the District or General Superintendent. He is to preach the Word. He is to visit from house to house, conversing and praying with the people, imi-

tating 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 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

Evangelists may be appointed by the General Superintendent when recommended to him by the Church Board of the Church of which they are members, having passed a satisfactory examination in doctrine and discipline and approved by the General Advisory Board.

They shall pass the regular annual examination, and on recommendation of the Church Board their appointment may be renewed for one year. 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. All Evangelists shall be amenable to the Church Board of the Church of which they are members, and shall report to the General Superintendent once a quarter.

Deaconesses

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.

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.

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

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.

Reports

District Superintendents, Pastors and Evangelists shall report every quarter to the General Superintendent, the condition and progress of the work under their charge.

PART IV.
LEGISLATIVE

THE GENERAL ASSEMBLY
GENERAL SUPERINTENDENT
ASSEMBLY DISTRICTS
DISTRICT ASSEMBLIES
DISTRICT SUPERINTENDENTS
DISTRICT ADVISORY BOARD
CHURCH BOARDS
STEWARDS
TRUSTEES
SUNDAY SCHOOLS
HOME AND FOREIGN MISSIONARY
SOCIETY
WITHDRAWALS OF CHURCHES
IMMORAL CONDUCT
IMPRUDENT CONDUCT

LEGISLATION

The General Assembly of the Church of the Nazarene

1 The General Assembly shall be composed of the Pastors of the Churches, all Elders, and such licensed Preachers as are laboring as Pastors or are in charge of missions under the appointment of the General Superintendent, and two lay delegates from each Church with a membership of one hundred or less, and one delegate for every fifty additional members thereof over one hundred, which lay delegates shall be elected by the Church Board.

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.

2. The General Assembly shall elect annually an Elder of the Church of the Nazarene as General Superintendent, who shall hold office for one year, or until the adjournment of the following General Assembly.

3. The General Assembly shall meet once a year at the call of the General Superintendent. The times and place being designated by him, unless fixed by a preceding meeting of such General Assembly.

4. The General Superintendent shall be an ex-officio member of the General Assembly, and, if present, its presiding officer. In case of his absence the General Assembly shall

elect an Elder of the Church of the Nazarene to preside

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

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

7. The General Assembly shall elect annually two Elders and two laymen, who shall constitute the General Advisory Board, whose duty it shall be to advise the General Superintendent in the arrangement of Assembly Districts, and in the appointing of District Superintendents; to recommend persons for appointment as Evangelists, and, together with the General Superintendent, to prepare a course of study for licensed Preachers and Evangelists.

8. 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 Superintendent

1. The General Assembly shall elect annually an Elder of the Church of the Nazarene as General Superintendent, who shall hold office for one year, or until the adjournment of the following General Assembly.

2. The General Superintendent shall preside at the General Assembly, and at the District Yearly Assembly, and shall have general

charge of the Ministry and work of the Church of the Nazarene, subject to its rules and regulations.

3. The General Superintendent may, with the approval of the General Advisory Board, arrange Assembly Districts.

4. The General Superintendent shall have authority to ordain, or to appoint other Elders to ordain, persons elected to Elder's Orders.

5. He may, with the recommendation of the General Advisory Board, appoint Evangelists, who have been recommended according to the rules governing the same.

6. He shall also, in conjunction with the Advisory Board, arrange a course of study for licensed Preachers and Evangelists.

7. He may organize or reorganize churches, classes or missions, where there seems to be a need and a Providential opening for the work of the Church of the Nazarene, and he may appoint leaders or pastors when necessary to take charge of the work until such time as a pastor shall be duly elected.

8. He may appoint missionaries to the home or foreign field on the recommendation of the Board of the Home and Foreign Missionary Society.

9. He may, with the advice of the General Advisory Board, appoint a District Superintendent in a newly organized, or a Missionary District, or in case of a vacancy, who shall hold office until his successor is duly elected.

10. Whenever a church is without a pastor, the General Superintendent, or the District Superintendent, with the advice of the General

Superintendent, may appoint one to fill the vacancy until either he or his successor shall be approved according to the rules and regulations governing the calling and approval of the pastor.

11 If a vacancy occurs in the office of the General Superintendent by death or otherwise, in the interim of the General Assembly, the General Advisory Board shall appoint some Elder of the Church of the Nazarene to perform the duties of said office.

Assembly Districts

Assembly Districts may be organized by the General Superintendent with the advice of the General Advisory Board.

District Assemblies

A District Assembly, to be composed of the Elders, Licensed Preachers, Sunday School Superintendents and two lay delegates from each Church—within the bounds of the district—of one hundred or less membership, and one additional delegate for every fifty additional members over one hundred, shall be organized for each District by the General Superintendent.

The General Superintendent shall be ex-officio Chairman of the District Assembly. In case of his absence, the District Superintendent shall preside, and in case of the absence of both Superintendents, the Assembly shall elect an Elder of the Church of the Nazarene to preside.

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 Superintendent.

The District Assembly shall elect annually an Elder of the Church of the Nazarene as District Superintendent, who may be a pastor, and do the work of the District Superintendent, in connection with his charge, who shall be approved by the General Superintendent. No District Superintendent, thus elected, shall be fully recognized as such without this approval.

A District Superintendent may be appointed by the General Superintendent with the advice of the General Advisory Board, 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.

The District Assembly shall have power to elect to Elder's Orders; recognize the orders of ministers coming to us from other churches; hear reports from the churches and Sunday Schools within their borders; plan for the work; carefully examine annually the character of each Elder and licensed Preacher; 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, and to attend to such other business as may be found necessary.

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.

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 name of all the pastors in the district, and (2) also the names of such other licensed ministers of the 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.

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 and supervise Churches of the Nazarene within the bounds of his district, with the approval of the General Superintendent.

2. The District Superintendent shall visit, as far as possible, the Churches in his district at least once a year, and shall meet once 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, with the advice of the General Superintendent, ap-

point a pastor to fill a vacancy until a pastor shall be called and approved according to the rules and regulations governing the same.

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

When a Church is without a pastor, the District Superintendent is legally the pastor.

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

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 Chairman of the District Assembly and to otherwise consult and advise with him respecting the preachers and the churches on the District.

Church Boards

The Church Board shall be composed of the Elders, Licensed Preachers, Trustees, Stewards and Sunday School Superintendent, of which the pastor shall be ex-officio chairman.

The duties of the Church Board shall be to have charge of the general business of the congregation, or pastoral charge, and shall keep an exact account of all moneys received for the support of the pastors and the cur-

rent expenses of the Church, and to make an accurate report of every expenditure, and also to present a full financial statement once a year to the congregation.

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.

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

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

After consultation with the General Superintendent, to call a pastor for the oversight and care of the Church in harmony with our rules and regulations, and no preacher thus called shall be recognized as pastor until approved as such by the General Superintendent.

The Church year shall end with the annual session of the District Assembly.

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.

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

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.

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.

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.

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.

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

reported by the Superintendents to their respective Assemblies.

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

There shall be elected annually 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.

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 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 annually by the membership of the Church or pastoral charge, 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 Board or Boards of Trustees in any pastoral charge shall hold all our Church property, and shall be amenable to the Church Board, to which they shall make an annual report. They shall in no case transfer real estate without a consenting vote of two-thirds of all the Church Board of the Church or pastoral charge, and the written approval of the General Superintendent.

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 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.

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 Superintendent 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 monthly 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.

Home and Foreign Missionary Society

For the furtherance of missionary work, there shall be a Home and Foreign Missionary Society of the Church of the Nazarene, constituted by the election of a Board of eighteen members, by the General Assembly, whose office shall be in the city of Los Angeles, California, which shall be subject to such rules and regulations as the General Assembly shall from time to time prescribe.

Withdrawal of Churches

No individual Church shall withdraw as a body from the 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 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 of three shall prepare and sign charges, and the accused shall be brought to trial before the Church Board, at which trial the Pastor shall preside, and, if the accused party be found guilty, such finding shall expel the party from membership in the Church.

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 of an Elder being accused of immorality or un-Christian conduct, the Court shall consist of five Elders (unless other members are agreed upon by mutual consent), to be appointed by the General Superintendent, when requested to do so by the Church Board, of which the accused is a member, he appointing an additional Elder to preside at the trial.

The said Church Board shall appoint some person to prepare and sign charges and to prosecute the case. In case an Elder is found guilty, the finding shall expel him from the Church, but he shall have the right to appeal to the next District Assembly (notice of such appeal being given to the Chairman of the Court of trial within five days after said verdict), who shall order a special Court of Seven Elders, who shall review the case on the evidence presented at the Court of trial and decide upon the case. If an Elder is expelled from the Church, he shall return his credentials to the Secretary of the Assembly.

PART V.
THE RITUAL

BAPTISM OF BELIEVERS
BAPTISM OF INFANTS
RECEPTION OF MEMBERS
THE LORD'S SUPPER
MATRIMONY
BURIAL SERVICE

THE RITUAL

Baptism of Believers

Dearly 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 sin? 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.

Do 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 thy 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

Dearly Beloved: Baptism is the external seal of the new covenant of grace

In presenting this child for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. You shall call upon *him* to give reverent attendance upon the 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) :

Dearly 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 cannot 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 Ghost. 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 Savior, and do you realize that He saves you now?

Do you desire to unite with the Church of the Nazarene, and will you give yourself to the fellowship and work of God, in connection with this Church, as God shall give you ability for the glory of His name?

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 duties, and privileges, and fellowship. 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 1 Cor 11:23-39, Luke 20:14-20, 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 coming 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 confessions 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 Savior 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 two 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 he 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

M. 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,

N., 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 the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as follows:

I, M., take thee, N., to be my wedded wife,

to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and therefore I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, M., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and therefore I plight thee my faith.]

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, through Jesus Christ our Lord. *Amen.*

[If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand.

And the Man shall say to the Woman, repeating after the Minister

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

Then shall the Minister join their right hands together and say

Forasmuch as M. and N. 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 fulfill the

same Look, O Lord, mercifully on them from heaven, and bless them; as Thou didst send Thy blessings 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 those who are in their graves shall hear His voice and 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 in 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 OF CONSTITUTION AND BY-
LAWS FOR SUNDAY SCHOOLS.**

**HOME AND FOREIGN MISSIONARY
SOCIETY.**

YOUNG PEOPLE'S SOCIETIES

**COURSE OF STUDY FOR LICENSED
PREACHERS.**

**Form of
CONSTITUTION AND BY-LAWS
For Sunday Schools**

ARTICLE I

This school shall be called the Sunday school of the—— 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.

SEC. 1. The Superintendent shall be nominated by the pastor 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 superintendent 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 re-

port each Sunday a correct record of the attendance 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.

ARTICLE XII.

SEC. 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 Church of the Nazarene.

HOME AND FOREIGN MISSIONARY SOCIETY

Organization and recommendation of the Home and Foreign Missionary Society.

The following named persons were appointed a Home and Foreign Missionary Board of the General Assembly of the Church of the Nazarene, in regular session October 11-20, 1905, at Los Angeles, Cal.: Rev. P. F. Bresee, Mrs. L. L. Ernest, C. E. McKee, Lily D. Bothwell, Mrs. M. L. Seymour, Leora Maris, Mrs. M. E. Hallowell, Mrs. M. B. Hervey, Mrs. A. T. Armour, Mrs. L. P. Knott, Mrs. A. F. McReynolds, L. F. Gay, C. V. La Fontaine, Wm. P. Trumbower, Mrs. J. B. Moores (Ontario), J. B. Creighton (N. Yakima), E. I. Ames (Chicago), E. A. Girvin (Berkeley).

At a special meeting of the above named persons, the following named officers were elected for the ensuing year: President, P. F. Bresee, D. D.; Vice-President, Rev. Charles V. La Fontaine; Recording Secretary, L. F. Gay; Treasurer, Mrs. Lily D. Bothwell; Corresponding Secretary, Mrs. A. T. Armour.

We recommend that each local church organize a society as auxiliary to this Board, and that they appoint a missionary committee, of which the pastor shall be chairman, to carry out and make operative this relation, and that they be invited to recommend to the General Board such members of the

church as seem to them especially qualified for missionary work, and such fields as seem especially laid upon their hearts.

We recommend that the General Board appoint as missionaries only such members of the church as shall pass satisfactorily the examinations of the Board as to doctrine, call, gifts, personal experience and preparation.

We recommend that the above-mentioned churches hold a monthly missionary meeting, and that at these meetings offerings be taken for missions generally, such offerings to be forwarded to the general Missionary Board of the Church. And we further recommend that the funds so obtained shall be devoted by the Missionary Board to home and foreign missions, and that in the discretion of the Board not less than one-third thereof shall be devoted to either one of these two great departments of our missionary work.

We recommend that the above mentioned funds, except the local expenses, be forwarded to this Board at least once a quarter, for the carrying out of its mission work.

We recommend that the local societies be privileged to designate any part of their offerings for any special field or missionary, which has been approved by the Board, up to the measure of meeting the need of that missionary or field, as estimated by this Board.

We recommend that our people, as far as practicable, make their missionary offerings through this Board.

YOUNG PEOPLE'S SOCIETIES

In the First Church of the Nazarene there are two general Societies, one composed of young women known as Company E, and one composed of young men known as the Brotherhood of St. Stephen. They are both simple in their organization, providing for the building of each other up in spiritual life and leading others to Jesus.

Company E

Seeks the organization of the young women and girls for their conversion and sanctification, and their continued growth in the Christian life through the study of the Word and prayer. Also to help each other in such times of trial and need, as so often come, especially to those far from home and family friends.

It is expected of those who become members of these societies that they have taken Jesus Christ to be their Savior and are walking in the light of God as it shines upon their pathway. Also that they are members of the Church of the Nazarene.

The regular meeting of the local society is usually held on Sunday evening, preceding the church service. Invitation cards are used to invite young women and girls to the meetings, stores and other places where they are employed being occasionally canvassed for this special work, as well as continually inviting such as the members may meet.

There is usually a Leader and an Assistant Leader for a Company, together with a Secretary and Treasurer. An occasional business meeting is necessary, but the great thing is salvation to the uttermost, and it should be provided for and expected at every service.

The Brotherhood of St. Stephen

This organization is composed of young men and boys, who are united together for the carrying out—especially among young men—the design of the Church of the Nazarene—the spreading of Scriptural holiness. It is expected of their members that they have taken Jesus to be their Savior, and are ready and anxious to do the whole will of God; that they especially seek the salvation of young men; and that they be members of the Church of the Nazarene.

For the purpose of carrying out the end in view, the following brief statement forms a basis for organization, each local society electing its officers and adopting such by-laws as are found necessary:

GENERAL STATEMENT.

We recognize Jesus Christ as Lord. We regard His servant Stephen as a kind of young manhood well pleasing in His sight in that he was full of faith and the Holy Ghost, and was thus filled with heavenly wisdom and power, and enabled to give his testimony for Jesus Christ, even in the face of overwhelming opposition, and do blessed service for Him.

That he was also transformed by the indwelling divine glory, and enabled to gaze steadfastly into heaven. To have the same Divine anointing and enduement, and with the same intensity, fidelity, spiritual transformation and power do the Lord's service, is our earnest desire; and for the more perfect attainment of which we band ourselves together as a Brotherhood of St. Stephen, that by united prayer and steady co-operation we may thus glorify our Lord and Savior Jesus Christ; that we may be thus filled with His presence, testify to His grace, and bring others to Him and build them up in holiness, we band ourselves together. Praying God to make us like His servant Stephen and thus like our blessed Lord Jesus, we subscribe ourselves His servants

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For the information of all who may desire we give the form of constitution for "Company E"—which may also be adopted for the use of the Brotherhood of St. Stephen,—already in use in some of our churches.

ARTICLE I. NAME.

This society shall be known as "Company E" of the Church of the Nazarene of —

ARTICLE II. OBJECT.

The object of this society is to seek the conversion and sanctification of young women and girls, and their continued growth in

Christian life, through the study of the Word of God and united prayer.

Also to help each other in such times of trial and need as so often come, especially to those far away from home and family friends.

ARTICLE III. MEMBERSHIP.

Young women and girls, who are already enrolled as members, and all such as are now members of the ——— Church of the Nazarene, or who may hereafter unite with the Church, may become members by declaring their desire, and also their readiness and agreement to attend, as far as practicable, the meetings.

ARTICLE IV. OFFICERS.

The officers of this society shall be a Leader, an Assistant Leader, a Recording Secretary, a Corresponding Secretary, a Treasurer, and an Organist.

ARTICLE V. APPOINTMENTS AND ELECTIONS.

The leader shall be appointed by the Pastor of the Church. The Assistant Leader shall be appointed by the Leader with the consent and approval of the pastor.

The other officers shall be elected by acclamation at the first regular business meeting of the society, and shall take their office immediately.

All officers shall hold office for one year or until their successors are appointed or elected.

ARTICLE VI. DUTIES OF OFFICERS.

The Leader shall have charge of all the religious services of the society, and shall appoint from time to time such members as special Leaders as shall in her judgment seem wise. The Leader shall be "ex-officio" chairman of all business meetings, and of the Executive Committee.

The Assistant Leader shall assist the Leader in her duties, and in the absence of the Leader shall take her place.

The Recording Secretary shall keep a careful record of all members of the society, a record of all business meetings, and also a concise note of all religious meetings. She shall receive and count all moneys and shall turn the same over to the Treasurer, taking a receipt therefor.

The Corresponding Secretary shall keep in correspondence with the absent members and transact all correspondence with other societies, and shall prepare all notices necessary for publication or announcement.

The Treasurer shall receive from the Recording Secretary all moneys received for the society and shall give her receipt therefor, and shall keep a careful record of all accounts; and pay out only on the order of the society, and shall make proper reports to the society at its business sessions.

The Organist shall be present, if possible, at all meetings of the society, or if unable to be present, she shall provide a substitute, and shall have charge of the playing of all the music.

ARTICLE VII. EXECUTIVE COMMITTEE.

The above-named officers shall constitute an Executive Committee and shall recommend to the society the disbursing of all funds and attend to all necessary items during the interim of the business sessions.

ARTICLE VIII. COMMITTEES.

1. Visiting Committee of three members shall be appointed by the society, whose duty shall be to supervise the necessary visiting among the members and friends; to distribute cards of invitation among the young women in stores, and other places; and to welcome and invite to the services of the society all the young women and girls attendant upon the usual services of the church.

2. A Missionary Committee of three members shall be appointed by the society whose duty shall be to have charge of all mission work in which the members may be able to assist; to disseminate missionary intelligence, and to arrange, at least once in four months, a special missionary meeting for the society.

ARTICLE IV. MEETINGS.

The religious service of the society shall be held at — p. m. on Sabbath afternoon and shall not continue more than one and one-half hours, unless providentially necessary to be longer.

The Business meetings of the society shall be held on the — evening of the months of January, April, July and October. The annual meeting shall be the first —

evening in January of each year. Special business meetings may be called at the discretion of the Executive Committee.

ARTICLE X. OFFERINGS.

The Society shall, at any regular business session, decide what offerings, both regular and special, shall be received and how the same shall be expended.

BY-LAWS.

1. This constitution can be amended at any regular business meeting by a two-thirds vote of those present, a previous notice having been given at two devotional meetings of the Society.

2. At all meetings for business of this Company, ——— shall constitute a quorum.

3. The following order of business shall be carried out at all the business meetings:

(a) Singing, Scripture Reading and Prayer.

(b) Reading of minutes of previous meeting.

(c) Reports of Officers.

(d) Reports of Committees.

(e) Unfinished business.

(f) New business.

(g) Miscellaneous business.

(h) Reading of names of new members.

(i) At Annual meeting, the election of officers. Or the filling of vacancies at any meeting.

For further information as to these organizations address your District Superintendent, or the General Superintendent, P. F. Bresee, 1126 Santee St., Los Angeles, Cal.

**COURSE OF STUDY FOR LICENSED
PREACHERS****FIRST YEAR.**

The Pentateuch.
Theological Compend—Binney.
Manual of the Church of the Nazarene.
*Wesley's Five Sermons.

SECOND YEAR.

The Major Prophets.
Handbook of Christian Theology—Field.
Life of Christ.
*Lectures on Preaching—Simpson.

THIRD YEAR.

The Four Gospels.
The Acts of the Apostles.
Life of St. Paul—Stalker.
*New Testament Standard of Piety—McDonald.

FOURTH YEAR.

Pauline Epistles.
Half Hours with St. Paul—Steele.
Purity and Maturity—Wood.
*Hidden Manna—Baker.

*To be Read.

