

*just such
search of the Age*

THE

MANUAL

OF THE

CHURCH OF THE NAZARENE

PROMULGATED BY THE

ASSEMBLY OF 1898

HELD IN

LOS ANGELES, CAL.

HISTORICAL MATERIAL
Nazarene Headquarters

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PREFACE.

*To the Members of the Church of
the Nazarene.*

DEARLY BELOVED:

The Assembly of the Church desires to commend to you this manual. In the beginning of the work, when it was found desirable to organize the Church of the Nazarene, all that was essential was a brief creed emphasizing the things necessary to salvation, and a few simple rules, sufficient to protect faith and experience. But as the Church grew, and congregations multiplied, there arose the necessity of further legislation. Thus came the call for the Assembly, which met in the city of Los Angeles, Cal., Oct. 14th, 1898, and continued in session, adjourning from time to time, until this manual was completed. It has not been thought wise to encumber the Church with unnecessary machinery, but to leave to the future such legislation as the growth and development of the work may demand. We deem primitive simplicity in church government most desirable, and that we have sought. We have endeavored to give expression to the principles upon some of the great moral questions which we are brought in contact with, and to the administrative questions as to the administering of the ordinances of the Church.

PREFACE.

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 will be carefully studied by each one. Praying that the Church may be clear in doctrine, strong in purpose, and rich in divine anointings,

We remain

Your Affectionate Fellow-Workers.

(Signed) In behalf of the Assembly,

P. F. BRESEE,

Gen'l. Sec'y.

ARCHIVE

CONTENTS.

PART I.

THE CHURCH

Chapter.	Page.
I. ARTICLES OF FAITH.....	13
II. GENERAL RULES.....	14
III. CHRISTIAN PERFECTION.....	18
IV. SPECIAL ADVISERS.....	19
Temperance.....	19
Tobacco.....	20
Christian Giving.....	20
Marriage.....	21
Divorce.....	22
Baptism.....	22
Mode.....	22
Re-baptism.....	22
Foreign Missions.....	23
Christian Testimony.....	24
V. SPECIAL RULES.....	25
Legislation.....	25
Stewards and Their Duties.....	25
Deaconesses.....	26
Recommendation for Licenses.....	26

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

CONTENTS.

Chapter.	
Reports of Pastors.....	
General Superintendent.....	
Withdrawal of Churches.....	27
Report of Churches Organized by the General Superintendent.....	27
VI. CHURCH MEMBERSHIP.....	28
Duties of Members.....	28

PART II.

THE MINISTRY.

I. MINISTERIAL QUALIFICATIONS.....	33
II. PASTORS.....	34

PART III.

THE RITUAL.

I. RECEPTION OF MEMBERS.....	37
II. FORMS FOR ADMINISTRATION OF BAPTISM.....	39
Baptism of Infants.....	39
Baptism of Adults.....	40
III. THE LORD'S SUPPER.....	41
IV. FORMS FOR SOLEMNIZATION OF MATRIMONY.....	44
V. BURIAL SERVICE.....	46

INTRODUCTION.

In the summer and fall of 1895, 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 go forth under new forms to the work which they felt God had called them. 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 those who felt called of God to this work, to come out and stand together. At the morning service, eighty-five persons responded and stood around the Altar. In the afternoon and evening, the number was increased to about one hundred. These persons were generally convinced that God had called them unto holiness, and to preach and teach this doctrine, and to lead others into the experience. They were convinced by the teachings of the Word of God and their own experiences that this is a second definite work of grace, and is received by faith in Jesus Christ. That this is the peculiar treasure of New Testament doctrines. That the very heart of the religion of Jesus Christ is the baptism with the Holy Ghost and fire. That the Salvation of men is to be through believers thus baptized. That when He (the Holy Ghost) is come he will convince the world of sin, and of righteousness, and of judgment.—Jno. xvi: 8. That without this center of fire the work of the Church is very largely in vain. They were also convinced that the Gospel should be especially preached to the poor.

That God called them to go into the poorer parts of the cities, and into neglected places, and by the power of the Holy Ghost create centers of fire. They believed that fine churches were in many ways a great hinderance to the cause of God, engendering pride, and involving costs that drive poor people away, and absorb time and energy and means, which should go directly to securing the salvation of souls, and the relief of the needy and suffering. They felt that God called them in unmistakable ways, to go out and preach this Gospel to the poor, to proclaim the fullness of the blessings of the Gospel of Christ.

On the 30th day of October, 1895, they met together, and believing that the Lord Jesus Christ had ordained no particular form of government for the Church; so that whatever polity, rules, regulations, rites and ceremonies are adopted and approved by common consent and authority, not being repugnant to the Word of God, may be acknowledged as sufficient to constitute a true Church of God; they formally organized the CHURCH OF THE NAZARENE by the adoption of Articles of Faith and General Rules.

They also took steps for the incorporation of the Church, which was completed a few days later.

It was thought that the Articles of Faith should be brief and simple, and only embrace those things which are essential to Salvation. That absolute unity of belief in reference to many things is not essential, and in reference to which there should be liberty. But as concerning things essential to Salvation, there must be unity, and that those uniting with us should unhesitatingly believe.

Part I.

THE CHURCH.

- I. ARTICLES OF FAITH.
- II. THE GENERAL RULES.
- III. ARTICLE ON CHRISTIAN PERFECTION.
- IV. SPECIAL ADVICES.
- V. SPECIAL RULES.
- VI. CHURCH MEMBERSHIP.

Statement.

Feeling clearly called of God to the carrying on of his work in the conversion of sinners, the sanctification of believers and the building up in holiness of those who may be committed to our care, we associate ourselves together as a Church of God under the name of the

CHURCH OF THE NAZARENE.

We seek the simplicity and the pentecostal power of the primitive New Testament Church. The field of labor to which we feel especially called is in the neglected quarters of the cities and wherever else may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, evangelistic services, house to house visitation, caring for the poor, comforting the dying. To this end we strive personally to walk with God and to incite others so to do.

CHAPTER I.**Articles of Faith.**

.We believe:

1st. In one God, the Father, Son and Holy Ghost.

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

3rd. That man is born with a fallen nature, and is thus by nature inclined to evil, and that continually.

4th. In the sure loss of the finally impenitent.

5th. That the atonement through Christ is universal, and whosoever hears the word of the Lord and repents and believes on the Lord Jesus Christ is saved from the condemnation and dominion of sin. That a soul is entirely sanctified subsequent to justification through faith in the Lord Jesus Christ.

6th. That the Spirit of God bears witness in the human heart to justification by faith and to the further work of the entire sanctification of believers.

7th. In the resurrection of the dead and the life everlasting.

CHAPTER II.

General Rules.

1. We recognize all converted persons as members of the true Church of Christ.

We hold to a ministry of one order, the pres-

byter or elder. Persons who may feel called of God to this office may, after due examination by the church as to the validity of the call and as to fitness and qualifications, be set apart by the Church to the duties and work of this office by vote of the official board and through public prayer in the congregation, and shall be accredited by suitable credentials from the official board, which credentials must also be approved and signed by the general superintendent.

The special duties of the Elders shall, in addition to the preaching of the Gospel and the conducting of public worship, be the administration of the sacraments of baptism and the Lord's Supper, and the solemnization of matrimony.

2. Persons who feel called of God may, after proper examination as to the validity of the call and fitness for the work, be licensed by the official board to preach the Gospel and to conduct public service for the term of one year, this action, however, to be subject to the approval of the general superintendent.

3. There shall be seven trustees elected by the membership of each congregation annually, who may receive and hold and transfer property for that congregation, but who shall not transfer real estate without a consenting vote

of two thirds of the membership of that congregation.

4. There shall not be less than five nor more than thirteen stewards elected annually by the membership of each congregation, who shall have especial charge of the current expenses of the congregation.

5. The Sunday School Superintendent shall be nominated by the pastor and approved by the official board.

6. The pastor, elders, licensed preachers, trustees, stewards and Sunday school superintendent of a congregation shall constitute an official board for general business of that congregation.

7. We recognize the equal right of both men and women to all offices of the Church, including the ministry.

8. The official board, with the approval of the general superintendent, may recognize the orders of ministers coming from other churches.

The pastor of a congregation shall be ex-officio president of the official board of that congregation.

Applicants for membership may be received into the church by the pastor upon signifying their acceptance of the articles of belief and promising to observe the rules and regulations of the Church.

Any member who may be charged with immor-

al conduct, or conduct unbecoming a Christian, shall be visited and questioned by a committee of three members of the official board, of which committee the pastor shall be one, and, if in their judgment the offense is not one justifying expulsion he (or she) shall be reprovod and admonished. But if he (or she) prove obdurate or if the offense, in their judgment, justify such course, he (or she) shall be brought to trial before a committee of five church members appointed by the official board and presided over by the pastor; and at their discretion and judgment, his (or her) name may be dropped from the list of membership in the Church. In case such charge shall be made against an elder a similar course is to be followed, but the committee shall be presided over by another elder who shall be designated by the official board of the congregation with which he may be connected.

The foregoing articles of faith and general rules shall be binding upon all congregations which may be organized under the name of the Church of the Nazarene. They may only be changed or amended by a three-fourths vote of all the elders and a subsequent three-fourths vote of all the members of the Church of the Nazarene, and after notice of such proposed change or amendment shall have been publicly given in each congregation of the Church of the Nazarene at a Sunday service at least three

months before such proposed change or amendment shall be voted upon.

At a meeting of many persons desiring to enter into and organize this Church, held in the city of Los Angeles, Cal., October 30th, 1895, the foregoing was unanimously adopted, officers were elected, and the legal steps taken to incorporate The Church of the Nazarene, which has been fully completed according to the laws of the state.

Nov. 20th, 1895.

CHAPTER III.

Christian Perfection.

We believe in the doctrine of Christian Perfection, or Entire Sanctification. That it is a second definite work of grace in the heart, whereby we are thoroughly cleansed from all sin. That only those who are justified and walking in the favor of God can receive this grace. That it is not absolute perfection, that belongs to God alone. It does not make a man infalable. It is perfect love—the pure love of God filling a clean heart. It is capable of increase. It prepares for more rapid growth in grace. It may be lost, and we need to continually watch and pray. It is received by faith. It is accomplished by the baptism with the

Holy Ghost and fire, which is the baptism of Jesus Christ, foretold by John the Baptist. It is loving the Lord our God with all the heart, soul, mind and strength, and our neighbor as ourselves.—Matt. 22: 37-39. It was this which the Apostles and Disciples received in the upper room at Jerusalem on the day of Pentecost, for which Jesus commanded them to wait. It is the inheritance of the Church, and with it comes preparation and anointing and power for the work to which God has called us. Our preachers are to definitely preach it, and urge it upon all believers. It is the privilege and duty of all believers to seek and obtain it. It is this to which we are called: "That we might be made partakers of His Holiness." Heb. xii. 10.

CHAPTER IV.

Special Advices.

I. *Temperance.*

The Holy Scriptures and human experience alike condemn the use, as a beverage, of alcoholic 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 in-

dividual, 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 this 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.

II. Tobacco.

We regard the use of tobacco as injurious to both body and mind; an unclean and filthy habit, which is an offense to many, not only an unnecessary indulgence of the flesh, but a habit which becomes a master. We regard its expense, uncleanness, its pampering and indulgence of appetite as unbecoming in a Christian, and a thing to be put away. Christian men should not use it nor countenance its use, either by buying or selling it.

III. Christian Giving.

Christian giving is both a duty and privilege. The support of such, as under the Church's direction, give themselves entirely to the ministry of the word; the maintenance of the va-

rious institutions and work of the Christian Church--the making provision for the sick and poor, continuously demand Christian liberality. Our Lord has taught that it is more blessed to give than to receive. We are always to regard it as a sacred privilege to give, as the Lord enables us to do for the prosperity of the Church, and the alleviation of the distressed. That there may be no lines of distinction between the rich and the poor we deem it unadvisable, as a rule, to make assessments or to solicit subscriptions, but, after prayer to God, who is Himself the real giver, and after presenting the need, opportunity should be given to make such offerings as a willing mind prompts, and ability will allow. So much the more not measuring ourselves by others, should each conscientiously do as unto the Lord. In reference to the general need of the Church, let us follow the injunction of the Apostle: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

IV. *Marriage.*

Marriage is an institution of Divine appointment upon which rests the Christian home and Church. Our blessed religion, morality, and free institutions are all closely related to it. We should cherish it in our thought as a sacred thing. Deliberation and prayer should precede any step in this matter. Christians should marry only in the Lord, and avoid being "un-

equally yoked together with unbelievers" in this most intimate and sacred relation.

V. Divorce.

We regard the prevalence of divorce as a great evil, and ministers of the Gospel of our Lord should not solemnize marriage where there is a divorced husband or wife living. Yet this rule does not apply to the innocent party to a divorce caused by the adultery of husband or wife; nor does it apply to divorced parties seeking to be reunited in marriage.

VI. Baptism.

Water baptism is the formal application of water to the person in the name of the Father, the Son and the Holy Ghost, and is a symbol of the purifying work of the Holy Spirit. Adult believers are proper candidates, also young children, one or both of whose parents or guardians becoming sponsors for their faith and covenant.

Mode.

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

Re-baptism.

Where on account of uncertainty, or lack of proper instruction, or scruples having arisen as to mode, a person has become conscientiously desirous for the ordinance, it may be admin-

istered to them without regard to previous baptism.

VII. *Foreign Missions.*

We are in hearty sympathy with the cause of missions, and realize that our commission from Christ requires, to go out into all the world and preach the Gospel to every creature. In so far as the Lord permits us, we will go out as Christ's ambassadors among the multitudes who sit in the regions of darkness and death, or, not being able to go ourselves, will help to send others. For all who bring the Gospel in its fullness to the heathen, and for those who, following in the steps of Jesus, are alleviating the bodily woes of the benighted millions of our fellow men, we invoke the rich and continued blessings of God. We are also in full accord with those societies whose object it is to translate the Word of God into heathen tongues, and distribute it among those who are famishing for lack of the bread of life. We realize that missionaries need the earnest and constant prayers of Christian people everywhere, and that to create and sustain the interest in missions without such prayers, is an impossibility. It is necessary to keep the subject prominently before the people, and to inform them of the progress, condition and needs of the work.

VIII. *Christian Testimony*

No part of the work of the Church of God is to be more emphasized or is more vitally important than Christian testimony. We are God's witnesses and we are to overcome by the word of our testimony, in connection with the blood of the Lamb. While we believe unto righteousness with our hearts, with our mouths confession is made unto salvation. By our words we are justified and by our words we are condemned. God prizes highly the sacrifices of our lips. Our vocal praises arise as a sweet incense before Him. Words are not cheap. They are not to be lightly spoken of.

It is not wise to contrast the testimony of a Christian with his life. His words are among the most important of his acts. With our lips we speak the truth as it is in Christ. With our lips we glorify God, and tell what great things He has done for our souls. With our lips we praise Him in the midst of the great congregation. With our lips we speak often one to another when we meet in Jesus' name. Christian testimony is one of the most important evidences of the work of God among us.

CHAPTER V.

Special Rules.

I. *Legislation.*

Such legislation of the Church of the Nazarene as does not conflict with the General Rules of the Church, may be enacted by an assembly composed of the pastors of the Churches, all elders and licensed preachers who are laboring under the appointment of the general superintendent, and two delegates from each Church of one hundred or less members and one delegate for every fifty additional members thereof. Said assembly shall meet once a year at the call of the general superintendent. The time and place shall be designated by him, unless fixed by a preceding meeting of such assembly. The general superintendent shall be an ex-officio member of the assembly, and if present, its presiding officer. In case of his absence the assembly shall elect one of its members to preside. The assembly shall cause careful minutes to be kept of its proceedings and properly arrange for their preservation.

II. *Stewards and their Duties.*

The stewards shall have especial charge of the current expenses of the congregation, subject to the general direction of the official board. They may also assist the ministers in

the distribution of the elements at the Sacrament of the Lord's Supper.

III. *Deaconesses.*

The official 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, with power however in the official board to revoke said license at any time.

No vow shall be required of a deaconess, and when she so desires, she may resign her office to the official board.

The work of a deaconess shall be under the direction of the Church. The duties of said office are to care for 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.

IV. *Recommendation for License.*

Persons recommended for license to preach shall be carefully examined, as to their experience and call, and their accord with the doctrines and usages of the Church of the Nazarene.

V. *Reports.*

At least once in every quarter the pastor of each Church shall furnish to the general superintendent a report, showing the progress and condition of the work in such charge.

VI. *General Superintendent.*

The general superintendent shall have power to organize, or recognize classes where there seems to be need of a Church of the Nazarene, and to appoint pastors to take charge of the work (such pastors being regularly licensed preachers in the Church of the Nazarene) until such time as a Church may be established; and the pastors of said Church shall be members of any delegated assembly called under section I., Chapter V., Special Rules.

VII. *Withdrawal of Churches.*

No church or congregation shall withdraw from the Church of the Nazarene, nor in any way sever its relation therefrom.

VIII. *Report of Churches Organized by the General Superintendent.*

All churches recognized by the general superintendent as being properly organized, shall be reported by him to the secretary of the assembly who shall place that Church on the roll of Churches of the Church of the Nazarene. Each Church shall have power through its official board, to elect a pastor, subject to the approval of the general superintendent.

CHAPTER VI.

Church Membership.

To be identified with the visible Church is a blessed privilege and most sacred duty, especially 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 desire.

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 labour or business, or by holiday diversions.
- (3). The use of intoxicating liquors as a beverage, or the trafficking in the same, or 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 fruits of darkness.
- (6). The indulgence of pride in dress or living, the laying up of treasures on earth.

Secondly: By doing that which is enjoined in the Word of God.

- (1). By being courteous to all men.
 - (2). By contributing to the support of the Church and its work, according to the ability which God giveth.
 - (3). By observing carefully the teachings of the Word of God, which is both our rule of faith and practice.
 - (4). Songs, literature, and amusements that are not to the glory of God. The avoidance of such places as the theater, the ball room, the circus and like places, lotteries and games of chance, looseness and impropriety of conduct.
 - (5). By loving God with all the heart, mind and strength, 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). By seeking to do good to the bodies and souls of men. Feeding the hungry, clothing the destitute, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.
 - (7). By 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.
 - (8). By being helpful to those who are of the household of faith, in love forbearing one-another.
- 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 provided in the general rules for those charged with conduct unbecoming a Christian. They may have no more place among us.

Part II.

THE MINISTRY.

I. QUALIFICATIONS.

II. PASTORS.

CHAPTER I.

Ministerial Qualifications.

The ministers of Christ are to be in all things a pattern to the flock. By 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 armour of righteousness on the right hand and on the left." A minister of the Gospel must know he has peace with God through Jesus Christ our Lord. That the Love of God is shed abroad in his heart by the Holy Spirit, that he is a child of God. 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 go and proclaim to them the glad tidings of Salvation. As our Lord "called unto 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. He has conferred upon the Church the privilege of being workers with Him, and has given assurance of His divine approval in His indorsement of the work. The Church illuminated by the Holy Spirit will recognize the Spirit's call. There will be gifts and graces. There will be thirst for knowledge, especially of the word of God. There will be sound judgement and

good understanding. There will be clear views concerning the plan of Redemption and Salvation as revealed in the Scriptures. Saints will be edified and sinners will be converted through this agency. When the Church recognizes the divine call, let the proper steps be taken for its recognition and indorsement, and all suitable help be given to open up the way for such persons according to our rules.

CHAPTER II.

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 official board. He is to make regular reports to the general 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 says, "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.

Part III.

THE RITUAL.

- I. RECEPTION OF MEMBERS.
- II. BAPTISM.
- III. THE LORD'S SUPPER.
- IV. MATRIMONY.
- V. BURIAL OF THE DEAD.

CHAPTER I.

Reception of Members.

When, at any meeting, there are persons who desire to unite with the Church, the ministers 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):

Dear Friends. The privileges and blessings which we seek in association together in the Church of Jesus Christ are very precious and sacred. It is a holy brotherhood where heart is joined to heart, and we stand shoulder to shoulder to do the work of Christ in the earth. There is in it such sacred fellowship, as can only be had when men and women are banded together under the hallowed influence of the **CROSS** of Christ. There is such helpfulness with brotherly watch care and council, as only those who love one another fervently can give. There is the Godly care of pastors, with the teachings of the Word, and the helpful inspiration of social worship. And there is the blessed work in co-operation which can not be done otherwise. It is necessary that we be of one mind and heart. The *essential* doctrines of the Church are few and 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—"ye must be born again"—that after the work of regeneration, there is the further work of heart cleansing, or entire sanctification, which is accomplished by the baptism of Christ with the Holy Ghost and fire. And to each of these works of grace, the Holy Ghost witnesses in the heart. We believe in eternal destiny both in rewards and punishment.

Do you heartily believe these things?

Do you take Jesus Christ as your Savior, and do you trust in Him that He saves you now?

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

These questions being satisfactorily answered, and there being no objection, the persons may be received. The minister, taking them by the hand, shall say: I receive you into the Church of the Nazarene, to its sacred duties and privileges and fellowship. May the great Head of the Church bless and keep you, and further you in every good work.

CHAPTER II.

Forms for the Administration of Baptism.

Baptism of Infants.

Dearly Beloved.— In presenting this *child* for baptism, which is an external seal of the New Covenant as circumcision was of the Old; and, taking its place, to the adult believer, becomes a symbol of the baptism with the Holy Ghost. In this voluntary act on your part, in publicly consecrating *him* to the Lord, you become sponser for *his* faith. That you may the more clearly understand your duty, and the relationship that children bear to the New Covenant, hear the words of our Lord by St. Luke, Chap. xviii: 15-17: "And they brought unto Him also infants, that He would touch them, but when His disciples saw it they rebuked them. But Jesus called them unto Him, and said, suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein." Do you therefore engage as much as in you lies, to carefully instruct *him* in the things which pertain to *his* eternal welfare. To teach *him* the Holy Scriptures, the design of this sacrament, and such other things as a Christian ought to know for his soul's Salvation.

Answer: I do.

[Then the minister may offer prayer.]

The parents or guardians shall then name the child.

When baptizing the child the minister shall say:

A— B— I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The congregation may join in the Lord's Prayer.

Baptism of Adults.

Dearly Beloved. You have come hither, seeking baptism at our hands, which baptism is the external seal of the New Covenant. The internal seal, which is the baptism with the Holy Ghost and fire, which God has promised to all believers, which promise He will most surely fulfill in answer to obedient faith. "If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

[Read Matt. xxviii. 16-20; Acts xix, 1-6, 7.]

Then shall the minister ask the following questions.

Question: Do you believe in God the Father, and in Jesus Christ His only begotten Son our Lord, and do you believe in the Holy Ghost, the Comforter?

Answer: I do.

Question: Have you saving faith in the

Lord Jesus Christ?

Answer. I trust I have.

Question. Have you received the Holy Ghost since you believed— if not, do you now present yourself a living sacrifice to be cleansed from all sin?

Answer. I do.

[The minister may offer prayer.]

Then shall the minister ask the name of the applicant, and say

A— B— . I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen*

[Extempore prayer may be offered.]

CHAPTER III

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. xi: 23-29, Luke xx: 14-20, or some other appropriate passage.

Let the minister give the following invitation, the people standing:

The Lord Himself ordained this holy Sacrament. He commanded His disciples all, to partake of the bread and wine, emblems of His broken body and shed blood. This is His table.

The feast is for His children. Let all those with true penitence, forsake their sins, to walk in the light of God; those who trust in Him for 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 it represents our common brotherhood. 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 His most blessed body and blood; 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 given 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 of the stewards, administer the Communion to the people, as they kneel.

(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 thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee; and feed on Him in thy heart by faith, with thanksgiving.

As the cup is being delivered let the minister say:

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

(Repeat the Lord's Prayer or extempore prayer of thanksgiving.)

CHAPTER IV.

Form for the Solemnization of Matrimony.

Marriage is an honorable estate, instituted by God in the time of man's innocency, beautified and adorned by the presence of Christ, and his first miracle in Cana of Galilee, and is commended by St. Paul as being honorable among all men. It is not to be entered into unadvisedly, but discreetly, and in the fear of God. Into which holy ordinance it is the desire of these parties now to enter.

The minister shall say unto the man:

Wilt thou take this woman to be thy wedded wife; wilt thou love, honor, and cherish her, and forsaking all others, keep thyself unto her only, so long as ye both shall live?

The man shall answer:

I will.

Then shall the minister say unto the woman:

Wilt thou take this man to be thy wedded husband; wilt thou love, honor, and cherish him, and forsaking all others, cleave unto him only, so long as ye both shall live?

The woman shall answer:

I will.

If a ring is to be used it shall be handed to the minister, and receiving it, he shall say, addressing the man:

This golden band is a beautiful emblem of perpetual and undying love, and when placed

by you on her hand, becomes the token of your united affection.

The minister, returning it to the man, shall say:

You will place it upon the third finger of her left hand.

Then the minister shall say:

Please join your right hands.

Placing his hands upon theirs, he shall say:

I pronounce you husband and wife, in the name of the Father, Son, and Holy Ghost.

Then shall the minister pray:

O God, our Heavenly Father, command thy blessing to rest upon this man and this woman joined thus in holy wedlock. May they not attempt to navigate life's rough seas without taking Jesus as the pilot of their vessel. May they be so true to Thee and to each other, and to all the claims of society, that this union this day entered into, may not be a temporal one merely, but an eternal one in heaven. O Lord, bless them in their own hearts, in their home, in society, and in their basket and store. In all things may they honor and glorify Thy name. May the blessing of the Lord ever rest and abide upon them. Amen.

CHAPTER V.

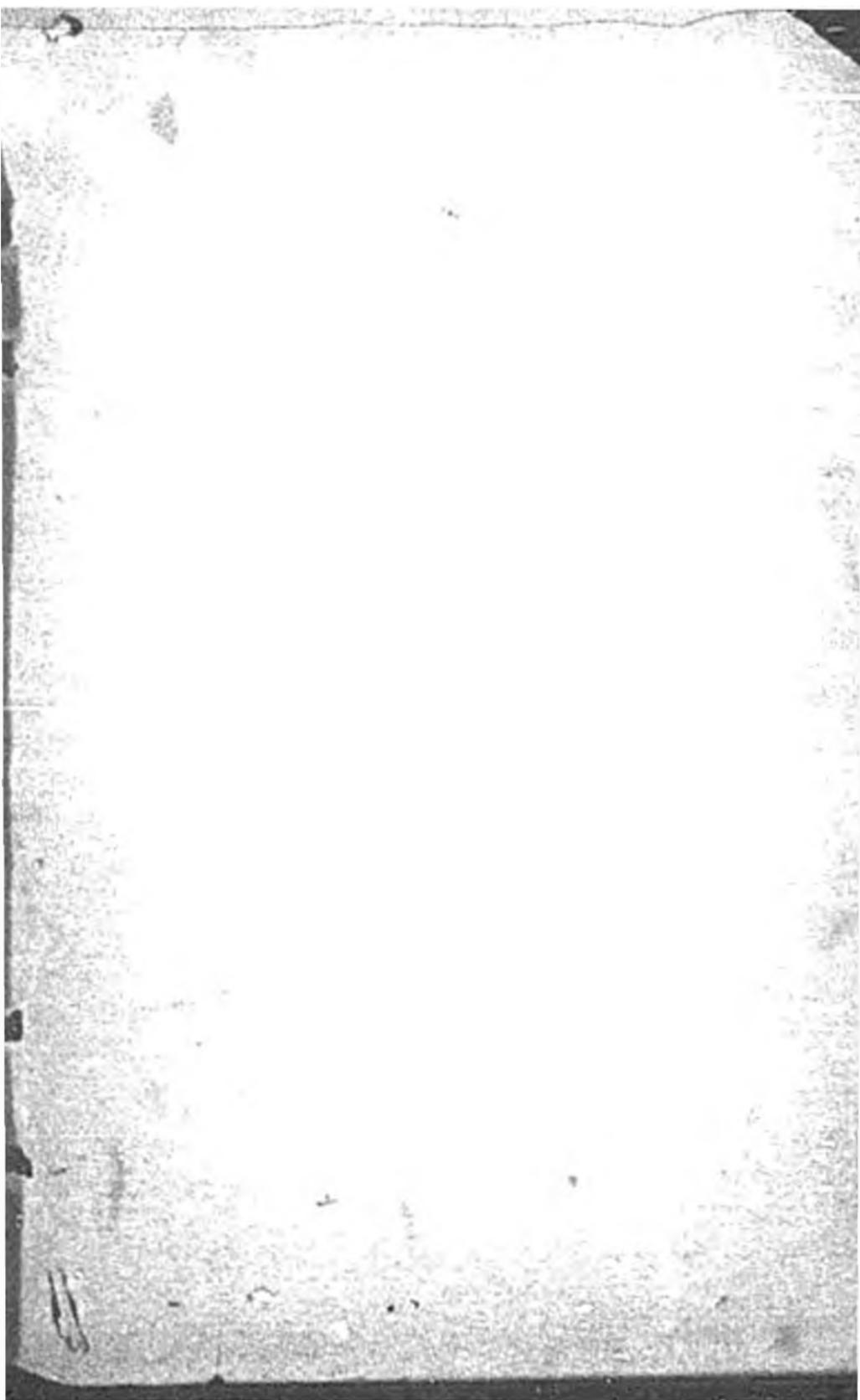
Burial Services.

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 into 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 is what has brought us together, and brought us hither this day. This is but the house in which *he* lived. While *he* abode in it *he* kept it alive. But *he* has gone, and the house is silent and dark, and dead. As it was taken from the earth, so it will go back and mingle with its kindred element. And 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. Through the shadow and sorrow caused by *his* absence, we recognize that immortality, which Jesus Christ has brought to light in His Gospel. We recognize also that through Jesus Christ we have hope of eternal life in heaven. Also that those who are in their graves shall hear His voice and come forth.

(Let the minister offer extempore prayer and pronounce the benediction.)



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