

Church of the Nazarene  
(1895-1907) - History

Mabel Hanson

3506 Woodland

Kansas City Mo.

R. R. Hodges.



# MANUAL

OF THE

CHURCH OF THE NAZARENE

EDITED BY

REVISION COMMITTEE

1903

NAZARENE PUBLISHING HOUSE,  
730 SAN PEDRO STREET,  
Los Angeles, Cal.

**HISTORICAL MATERIAL**  
**Nazarene Headquarters**

*Church of the Nazarene - History 1895-1907*

**THE NAZARENE PUBLISHING  
HOUSE . . .**

**Los Angeles . . . California**

**The Depository for the Pacific Coast for all kinds of Holiness literature. Books, Bibles, Tracts Etc.**

**Publish THE NAZARENE MESSENGER, official organ of the Church of the Nazarene, a weekly Holiness paper, \$1 per yr.; \$1.50 to foreign countries. First-class Job Printing of all kinds promptly done.**

## TO THE CHURCH.

### *Dearly 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 rules to protect 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. But the Church has so grown, the work putting on so many new forms and creating so many new conditions 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 machinery but to leave to future General Assemblies the making of such provision as in the providence of God shall be found necessary.

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 be in the home of every Nazarene, and be carefully studied by them.

Praying that the Church may be clear in doctrines, strong in faith and rich in Divine anointings. We remain your affectionate fellow-workers.

In behalf of the General Assembly,

P. F. BRISSE,

*General Superintendent.*

ROBERT PIERCE,

*Secretary.*

... CONTENTS ...

---

HISTORICAL STATEMENT	PAGE 1
----------------------	-----------

PART. I

THE CHURCH

THE GENERAL CHURCH	7
The Churches Severally	7
The Church of the Nazarene	7
AGREED STATEMENT OF BELIEF	8
A FULLER STATEMENT OF BELIEF	9
The Holy Scriptures	10
Original Sin	10
Repentance	10
Justification	11
Witness of the Spirit	11
Sanctification	11
Destiny	12
CHURCH MEMBERSHIP AND GENERAL RULES	12
Receiving Members	15



	PAGE
SACRAMENTS	16
Baptism	16
The Lord's Supper	16
DEACONESSES	17

## PART II.

### SPECIAL ADVICES

CHRISTIAN TESTIMONY	21
CHRISTIAN GIVING	22
TEMPERANCE AND PROHIBITION	23
TOBACCO	23
MARRIAGE	24
DIVORCE	24

## PART III.

### THE MINISTRY

MINISTERIAL QUALIFICATIONS	27
LICENSE TO PREACH	28
PASTORS	29
ORDERS	30
RECOGNITION OF ORDERS.	30
DUTIES OF ELDERS	31
EVANGELISTS	31
REPORTS	32

**PART IV.**  
**LEGISLATION**

	<b>PAGE</b>
<b>THE GENERAL ASSEMBLY</b>	35
<b>DISTRICT ASSEMBLIES</b>	36
<b>GENERAL SUPERINTENDENCY</b>	37
<b>STEWARDS</b>	38
<b>TRUSTEES</b>	39
<b>OFFICIAL BOARDS</b>	40
<b>WITHDRAWAL OF CHURCHES</b>	41
<b>HOME AND FOREIGN MISSIONARY SOCIETY</b>	42
<b>SUNDAY SCHOOLS</b>	42
<b>IMMORAL CONDUCT</b>	44
<b>IMPRUDENT CONDUCT</b>	44

**PART V.**  
**THE RITUAL**

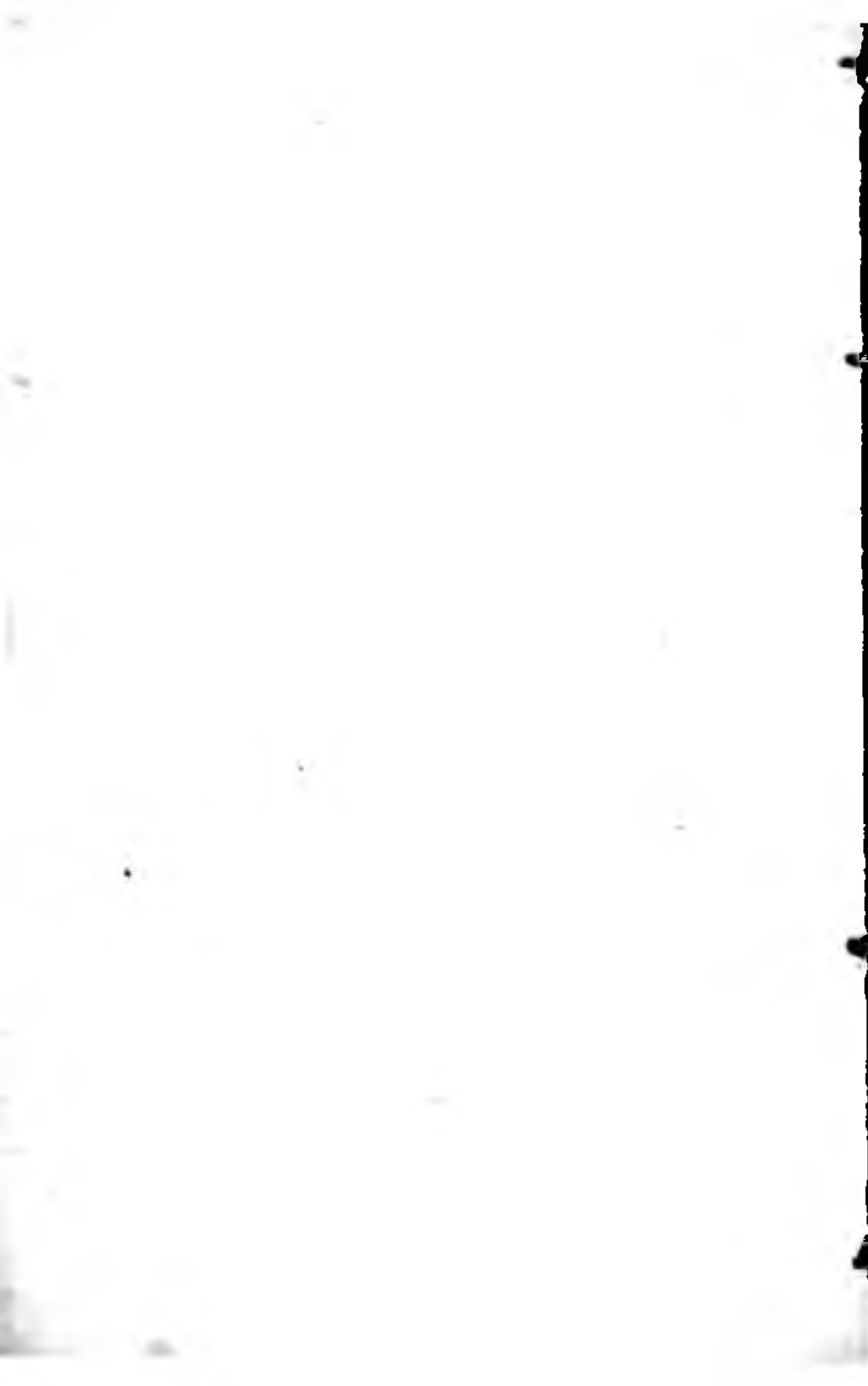
<b>BAPTISM OF INFANTS.</b>	49
<b>BAPTISM OF ADULTS.</b>	50
<b>RECEPTION OF MEMBERS</b>	51
<b>THE LORD'S SUPPER</b>	54
<b>MATRIMONY</b>	56
<b>BURIAL OF THE DEAD</b>	59

**APPENDIX**

	<b>PAGE</b>
<b>FORM OF CONSTITUTION AND BY-LAWS FOR SUNDAY SCHOOLS</b>	63

	PAGE
HOME AND FOREIGN MISSIONARY SOCIETY	67
COURSE OF STUDY FOR LICENSED PREACHERS	70
YOUNG PEOPLES' SOCIETIES	
Company E	71
Brotherhood of St. Stephen	73





## HISTORICAL STATEMENT

---

The experience, doctrine and methods of Primitive Christianity have been revived again and again at different times during the history of the Church. They again found new embodiment in this wise: 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 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 generally convinced that they were called of God to 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 full 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. That the salvation of men is to be secured through believers baptized with the Holy Spirit and their unity creating centers of holy fire. They were convinced that believers thus baptized will seek to follow Christ's example of preaching the Gospel to the poor, to which they felt specially called. They felt that unnecessary elegance and adornment of houses of worship was 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, strength and money that should be given to Christ-like ministreries for the salvation of souls and the relief of the needy. On the 30th day of October, 1895, they, by agreement, met together and formally constituted the Church of the Nazarene.

adopting a few articles of faith, and agreeing to such general rules as seemed proper and needful for immediate guidance and government, leaving to future Assemblies the work of making 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  
AGREED STATEMENT OF BELIEF  
A FULLER STATEMENT  
RECEIVING OF MEMBERS  
DEACONESSES**

## THE CHURCH.

---

### THE GENERAL CHURCH.

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

### THE CHURCHES SEVERALLY.

The Churches severally are composed of such regenerate persons as by Providential permission, and by the leadings of the Spirit, become associated together for fellowship, holy ministry and such other purposes as the Church exists for.

### 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.

We recognize that the right and privilege of men to Church membership rests upon the fact of their being regenerate; and would only require such statements of belief as are essential to, and the maintenance of, that condition and experience. Whatever is not essential to life in Jesus Christ may be left to the individual liberty of Christian thought; that which is thus essential to Christian life lies at the very basis of their associated life 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. For this purpose we deem the following brief statement of necessary belief sufficient.

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.

#### 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 but brief statement of doctrine:

#### THE HOLY SCRIPTURES.

By the Holy Scriptures we understand those books of the Old and New Testaments, usually accounted canonical, of whose authority there was never any doubt in the Church. These books, known as the Bible, contain all teaching necessary for salvation—the revealed will of God to man.

#### ORIGINAL SIN.

Human nature is corrupted through the Sin of our first parents, whereby every man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

#### REPENTANCE.

True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sins, turn from them to God, with full purpose of, and endeavors after, future obedience.

**JUSTIFICATION.**

Justification is that act of God whereby the sins of a penitent believer are forgiven for Jesus' sake, making him righteous before the law.

**WITNESS OF THE SPIRIT.**

The Holy Spirit witnesses both to the forgiveness of sins and to entire sanctification. It is, as John Wesley says, in reference to the former: "An inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ loves me, that all my sins are blotted out and I, even I am reconciled to God."

And in reference to Christian Perfection the author of Hebrews says, "Whereof the Holy Ghost is also a witness to us." Chap. 10:15.

**SANCTIFICATION.**

We believe that Sanctification is that act of God by which men are made holy. That it is begun in every regenerate heart, and is consummated by a definite work of grace by which regenerated believers are made free from depravity and made possessors

of the mystery of the Gospel—Christ revealed in the heart by the Holy Ghost. That for this, the provisions of grace are ample and the efficient agency of the Holy Spirit is ever available. Thus when devotion and consecration to God and His holy will, become complete and there is full trust in Christ for Him to do the work, Sanctification will become complete and entire.

#### DESTINY.

This life is probation. Jesus Christ has provided for men a new possibility for holiness and heaven. The souls of men tend rapidly to permanency. Lack of faith in Jesus Christ leaves men irrevocably lost. Christ's own statement of men lost, is that "Their worm dieth not and the fire is not quenched." "And these shall go away into everlasting punishment," is His pronouncement of doom to those who hear not His voice. To those who believe, He will give the mansions of His glory, and a seat upon His throne.

#### CHURCH MEMBERSHIP AND GENERAL RULES.

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 labor, 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 the like fruits of darkness.

(6). The indulgence of pride in dress or living, the laying up of treasures on earth.

(7). 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.

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). By being helpful to those who are of the household of faith, in love forbearing one another.

(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 naked, 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.

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, that they may have no more place among us.

#### RECEIVING OF MEMBERS.

Applicants for Membership may be received into the Church by the Pastor upon the confession of their accepting Jesus Christ as their Saviour, 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; there being no objection by any Member. If there should be objection the applicant would wait the

examination of such objection by the Official Board.

#### SACRAMENTS.

There are two Sacraments ordained of Christ in the Gospel; Baptism and the Supper of the Lord.

These Sacraments are not only tokens of Christian profession, but also are signs of grace, and God's good will toward us, through which He doth quicken, strengthen and confirm our faith in Him.

#### 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.

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

#### THE LORD'S SUPPER.

The Supper of our Lord is a Sacrament

of our redemption by Christ's death. It is in memory of His death and passion, and in the hope of His coming again. In the partaking of it, by faith, we are enabled by the Holy Spirit to be partakers of His flesh and blood to the strengthening of our souls.

#### DEACONESSSES.

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, the Official 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 Official 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.

PART II  
SPECIAL ADVICES



**CHRISTIAN TESTIMONY**  
**CHRISTIAN GIVING**  
**TEMPERANCE AND PROHIBITION**  
**TOBACCO**  
**MARRIAGE**  
**DIVORCE**



## SPECIAL ADVICES.

---

### 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. 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 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.

**HISTORICAL MATERIAL**  
**Nazarene Headquarters**

## 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 various 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, a statement of the need be made, and an opportunity be given for 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."

## TEMPERANCE AND PROHIBITION.

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 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 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.

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

#### DIVORCE.

We regard the prevalence of divorce as a great evil, and that while there may exist such other causes and conditions as may justify one party in seeking legal separation, yet only the Biblical cause for divorce, viz., adultery, will supply such moral grounds as may justify the innocent party in marrying.

PART III  
THE MINISTRY

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

## THE MINISTRY.

---

### 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 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 go and 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. 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 judgment 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 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.

#### LICENSE TO PREACH.

While we recognize that all believers have entrusted to them a dispensation of the Gospel which they are to proclaim and testify to men, thus seeking the salvation of those by whom they are providentially surrounded, yet we also recognize that the Lord calls some to the more public preach-



ing of the Word. When there are those 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 doctrines and usages of the Church, be licensed to preach according to our Rules by the Official Board of the Church to which they belong—they being recommended by the Pastor—for the term of one year, which license may be renewed from time to time, they having passed the required course of study.

#### PASTORS.

The Pastor has general oversight of the Church, of which he is in charge. All departments are under his care and supervision. He is ex-officio chairman of the 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.

## ORDERS.

We hold to a ministry of one order—the **Presbyter or Elder**. Preachers of the Gospel who feel called of God to this office and whose lives and ministry have been such as to convince the church of their call, they having served the necessary time and passed a satisfactory examination in the prescribed studies; may be recommended by the Official 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 to the General Assembly, who may elect them to Elder's orders and they may be set apart by proper religious services, held by a Presbyter for that purpose under the arrangement of the General Superintendent, a proper certificate being issued to him 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 Official Board of the church where they hold their membership, or if that 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.

The special duties of Elders, in addition to the conducting of public worship and the preaching of the Gospel, shall be the administration of the Sacraments—Baptism, and of the Lord's Supper, and the solemnizing of matrimony.

#### EVANGELISTS.

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

They shall pass the regular annual examination, and on recommendation of the Official 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 Official Board, of which he is a member. All Evangelists shall be amenable to the Official Board of the church of which they are members.

#### REPORTS.

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

PART IV.  
LEGISLATION

THE GENERAL ASSRMBLY  
DISTRICT ASSEMBLIES  
GENERAL SUPERINTENDENCY  
STEWARDS  
TRUSTEES  
OFFICIAL BOARDS  
WITHDRAWAL OF CHURCHES  
HOME AND FOREIGN MISSIONARY  
SOCIETIES  
IMMORAL CONDUCT  
IMPRUDENT CONDUCT

## LEGISLATION.

---

### THE GENERAL ASSEMBLY OF THE CHURCH OF THE NAZARENE.

The General Assembly shall be composed of the Pastors of the churches, all Elders and such licensed Preachers as are laboring as Pastors, or 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. The General Assembly shall meet once a year at the call of the General Superintendent. The time and place being designated by him, unless fixed by a preceding meeting of such General Assembly.

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 one of its members to preside. The General Assembly shall cause careful minutes to be kept of its proceedings and properly arrange for their preservation.

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

#### DISTRICT ASSEMBLIES.

1. When a District Assembly shall have been organized by the General Superintendent, there shall be held at least once a year, a District Assembly meeting within its bounds; at such time and place as shall be designated by the District Superintendent, unless the time and place shall have been fixed by a preceding meeting of the District Assembly.

2. The District Assembly shall be composed of the Elders, Licensed Preachers, Sunday School Superintendents and two Lay Delegates from each church—within its boundaries—of one hundred or less membership, and one additional delegate for every fifty additional members over one hundred.

3. The District Assemblies 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, and



attend to such other business as may be found necessary for its advancement.

4. The District Superintendent shall be ex-officio Chairman of the District Assembly meeting, and in case of his absence, a member of the Assembly shall be elected to preside.

5. The Secretary of the District Assembly shall keep suitable records of its sessions, and forward the same to the next General Assembly for its examination and reference.

#### GENERAL SUPERINTENDENCY.

1. Each General Assembly shall elect by ballot a General Superintendent, who shall hold office for the ensuing year.

2. He shall preside at the General Assembly, and shall have general charge of the work of the Church of the Nazarene, subject to its Rules and Regulations.

3. He may, with the approval of an Advisory Board, composed of two Elders and two laymen, elected annually by the General Assembly, arrange Assembly Districts, appoint District Superintendents — whose terms shall expire with the next General Assembly — who shall organize and supervise Churches of the Nazarene within the bounds

of their districts, under the direction of the General Superintendent.

4. He may, in conjunction with the Advisory Board, appoint Evangelists, who have been recommended according to the rules governing the same.

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

6. He may organize or recognize 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 church may be established.

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

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

#### STEWARDS.

There shall be elected annually by the membership of each congregation, not less

than five nor more than thirteen Stewards, who shall be members of the Official Board, who may assist the Elders in the distribution of the elements at the Sacrament of the Lord's Supper, and assist in the general business of the congregation.

#### TRUSTERS.

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 require a specific mode of election, that mode shall be observed.

3. In all other cases the Trustees shall be elected 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.

4. The Board or Boards of Trustees in any pastoral charge shall hold all our church property, and shall be amenable to the Official 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 Official 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 our 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.

#### OFFICIAL BOARDS.

The Pastors, Elders, Licensed Preachers, Trustees, Stewards and Sunday School Superintendent of a Congregation shall

constitute an Official Board for the general business of that congregation or pastoral charge, the Pastor being the ex-officio President. The Official Board may license proper persons to preach the Gospel, who have been recommended by the Pastor. It may recommend proper persons for recognition of orders, for appointment as Evangelists, approve Sunday School Superintendents and appoint a Sunday School Committee of not more than three persons.

#### 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. 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 revert to 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.

#### 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.

#### 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 Official Board.

\* For Constitution, By-laws, etc., see Appendix.

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 Official 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.

**IMMORAL CONDUCT.**

In case a member of the church is accused of immoral conduct, the Official Board shall appoint a Committee consisting of three of its members, who shall carefully examine into the accusation and shall confer with the accused party, and report their findings to the Official Board: 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 Official Board shall appoint some party to prepare and sign charges, and the accused shall be brought to trial before a Court of five members of the church, appointed by the Official Board, at which trial the Pastor shall preside, and, if the accused party be found guilty, such finding shall exclude the party from the church.

**IMPRUDENT CONDUCT.**

In case of conduct unbecoming a Christian, the party shall be labored with by a Committee appointed by the Official Board, and time given for repentance and reformation. If the course be persisted in, the party shall be dealt with in the same man-



ner as prescribed for immoral conduct, and, if found guilty, excluded from the church.

Any member excluded from the church shall have the right of appeal to the Official Board, where the evidence taken in the court of trial shall be read and a decision rendered. The decision may approve the verdict or reverse it, or send it back for a new trial. If the verdict be reversed, the party is cleared. If the case is sent back for a new trial, the Official Board shall appoint a new Court, who shall proceed as before.

In case the accused be an Elder, 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 so do, by the Official Board, of which the accused is a member, he appointing an additional elder to preside at the trial. In case an elder is found guilty, the finding shall exclude him from the church, but he shall have the right of appeal to the next General 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 excluded from the church, he shall return his credentials to the Secretary of the Assembly.

PART V.  
THE RITUAL

**BAPTISM**  
**RECEPTION OF MEMBERS**  
**THE LORD'S SUPPER**  
**MATRIMONY**  
**BURIAL OF THE DEAD**

## FORMS FOR THE ADMINISTRATION OF BAPTISM.

---

### BAPTISM OF INFANTS.

*Dearly Beloved:* Baptism is the external seal of the new covenant; and represents also the work of the Holy Spirit in a human soul.

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.

Hear the words of the Gospel written by St. Mark Chap. 10:13-16.

“They brought young children to Christ, that He should bless them. And His disciples rebuked them that brought them. But when Jesus saw it, He was much displeased, and said unto them, “Suffer the 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, he shall not enter therein. And He took them in His arms, put His hands upon them, and blessed them."

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.

#### BAPTISM OF ADULTS.

*Dearlly Beloved:* Forasmuch as all men are conceived and born in sin and our Savior, Christ saith, "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God: Let us all unite in prayer that this person now to be Baptized with water may be Baptized with the Holy Ghost.

Extemporary prayer may be offered.

Read Matt. 28:16-20; Acta 19:1-6.

Then the minister may ask the following questions.

*Question:* Do you believe in God the Father, and in Jesus Christ His only be-

gotten Son our Lord, and do you believe in the Holy Ghost the Comforter?

*Ans:* I do.

*Question:* Have you saving faith in the Lord Jesus Christ?

*Ans:* I trust I have.

*Question:* Do you desire to be Baptized in this faith?

*Ans:* I do.

Then shall the minister ask the name of the applicant, and applying the water say, A-- B— I Baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Amen.

The people may unite 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):

*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 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—"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 with its 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 this Church, 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.

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 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 who with true penitence forsake their sins to walk in the light of God; 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 application, 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 brake it and gave 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 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.

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

---

## MATRIMONY.

---

### FORM FOR ITS SOLEMNIZATION.

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 upon unadvisedly, but discretely, and in the fear of God. Into which holy ordinance it is the desire of these persons 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 a 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 hand upon theirs, he shall say:*

Whereas you have thus consented, before God and in the presence of these witnesses 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 sea 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 upon, 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.

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 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 today. 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 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. 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 Him 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.)



APPENDIX.

**FORM OF CONSTITUTION AND BY-  
LAWS FOR SUNDAY SCHOOLS.  
HOME AND FOREIGN MISSIONARY  
SOCIETY.  
COURSES OF STUDY FOR LICENSED  
PREACHERS.  
YOUNG PEOPLES' SOCIETIES.**

## 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, and the Sunday-school committee, appointed by the Official 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.

*Section 1.* The Superintendent shall be nominated and elected annually by ballot by the Sunday-school Board and approved by the Official Board.

*Sec. 2.* The other officers shall be elected annually by the Sunday-school Board at the last regular monthly meeting of the year.

*Sec. 3.* The Teachers of the school shall

be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

*Sec. 4.* Vacancies of Officers and Teachers may be filled at any regular meeting of the Board.

*Sec. 5.* The Sunday-school year shall begin with the first day of January in each year.

#### ARTICLE IV.

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 Official Board.

#### ARTICLE V.

*Duties of the Superintendent:* 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 Superintendent:** 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 report 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 second Tuesday 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 of 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 second Tuesday of January in each year.

*Sec. 3.* Special meetings may be called by the Pastor, the Superintendent, or three members of the Sunday-school Board.

*Sec. 4.* At all meetings for business of this Board seven persons shall constitute a quorum.

#### ARTICLE XIII.

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 of the members present and voting at a regular meeting of the Sunday-school Board.

#### ARTICLE XIV.

This constitution shall not be altered except by two-thirds of all the members present at a meeting called for that purpose, it 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 recommendations of the Home and Foreign Missionary Society.*

The following named persons having been appointed a Home and Foreign Missionary Board by the General Assembly of the

Church of the Nazarene, in regular session October 3rd, 1903, viz., C. W. Ruth, Leslie F. Gay, Miss Leora Maris, Mrs. A. T. Armour, Mrs. M. E. Hallowell. Mrs. L. P. Knott, S. S. Chafe, R. Pierce, Mrs. DeLance Wallace, Mrs. Herbert Johnson, Mrs. Lillie D. Bothwell, Miss Annie C. Price, E. A. Girvin, C. W. Thomas, P. F. Bresee, Mrs. M. L. Seymour, Mrs. J. M. Hervey, Mrs. M. E. Bresee.

The same met and organized by the election of Rev. P. F. Bresee president, Leslie F. Gay, C. W. Ruth, Mrs. DeLance Wallace, vice presidents; Mrs. Lillie D. Bothwell, secretary, and Leora Maris treasurer and corresponding secretary, and recommend that such officers be elected annually immediately after the session of the Assembly, and that the treasurer corresponding secretary and missionary editor may be one and the same person.

We recommend that each local church be recognized as auxiliary to this Board, and that they appoint, by their official board, or by a general church election, 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 local churches make provision for their church Missionary work by setting apart one-tenth of the church's regular income, and that such further offerings be made as are practicable.

We recommend that missionary meetings be held in the several churches for prayer and the dissemination of missionary intelligence once a month, or once a quarter, as may be found practicable, at which meetings offerings may be taken.

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 mis-

sionary or field, as estimated by this Board.

We recommend that this Board secure such publication in the Nazarene Messenger as shall be found practicable, and to provide for the necessary expense of the same out of the tithing fund set apart for the support of their mission work by the different churches.

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

We recommend that this Board be authorized to incorporate as the Home and Foreign Missionary Society of the Church of the Nazarene as soon as found necessary to do so.

---

## COURSE OF STUDY FOR LICENSED PREACHERS.

---

### FIRST YEAR.

The Pentateuch.

First Part of Theological Compend.—  
Binney.

Manual of the Church of the Nazarene.

### SECOND YEAR.

The Major Prophets.

Second part Theological Compend—  
Binney.

Wesley's Plain Account Christian Per-  
fection.

THIRD YEAR.

The Four Gospels.

The Acts of the Apostles.

Life of St. Paul—Stalker.

FOURTH YEAR.

Pauline Epistles.

Half Hours with St. Paul—Steele.

Purity and Maturity—Wood.

---

YOUNG PEOPLE'S SOCIETIES.

---

In the 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.

This Society seeks the organization in

every Church of the Nazarene of the young women and girls for their upbuilding in Christian life; especially through the study of the Word of God and united prayer.

It also seeks the conversion and sanctification of young women and girls, and their continued growth in the Christian life, through the same means 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 Saviour 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 and wear the badge of the Company.

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 Assiat-

ant 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.

For further information address Mrs. Lucy P. Knott, 1107 Wall street, Los Angeles, Cal.

#### THE BROTHERHOOD OF ST. STEPHEN.

This Brotherhood 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 its members, that they have taken Jesus to be their Saviour, 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 Saviour 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

Hia servant Stephen and thus like our  
blessed Lord Jesus, we subscribe ourselves  
Hia servants

.....

For further information address O. A.  
Henricks, 730 San Pedro Street, Los  
Angeles, Cal.