

MANUAL

OF THE

CHURCH OF THE NAZARENE

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BY AUTHORITY OF

THE GENERAL ASSEMBLY

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ADDRESS TO THE CHURCH

Dear!y Beloved:

The General Assembly of the Church of the Nazarene desires to commend to you this Manual. In the beginning of the work all that was necessary was a brief statement, emphasizing things needful to Salvation, and a few simple advices as to faith and practice. But as the Church grew it became evident that a fuller statement should be made, and the General Assembly of 1898 issued such an enlarged statement, as a Manual of the Church of the Nazarene. In 1903 another edition, enlarged and further perfected was issued. But the Church has so grown, creating so many new conditions, the work taking on so many new forms and greater needs, that it has been found necessary to more fully state the things essential, and make further orderly provision for the carrying on of the work.

It is still thought best to not encumber the Church with unnecessary regulations, but to leave to future General Assemblies the making of such provision as in the providence of God shall be found necessary.

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



HISTORICAL STATEMENT

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

They met together for public worship in a hall in that city for the first time on the first Sabbath of October, 1895. Three services were held that day, as also on the following Sabbath. On the third Sabbath opportunity was given for all who felt called to the contemplated work to stand together before the Lord and in the presence of the congregation. Eighty-five thus signified their conviction and purpose. In the afternoon and evening the number was increased to about one hundred. These persons were convinced that they were called of God unto holiness; to teach others the doctrine, and to lead them into the experience of entire sanctification. They were convinced, both by the teachings of the Holy Scriptures and by their own experience, that entire sanctification necessarily implies a second work of Divine grace to be received by faith in Christ, and wrought by the Holy Spirit. That purity of heart, with holiness of life, is the will of God in Christ Jesus, for and concerning all His children. They were convinced that believers thus sanctified will follow Christ's example of preaching the Gospel to the poor, to which work they felt especially called. They judged that unnece-

PART I.
THE CHURCH

THE CHURCH

The General Church

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

The Churches Severally

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

The Church of the Nazarenes

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

AGREED STATEMENT OF BELIEF

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

828. In the resurrection of the dead and final judgment.

A Fuller Statement of Belief

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

God

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

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

That He, as God, is Trine in essential being, revealed as Father, Son and Holy Spirit.

Christ

The eternally-existent Son, the second Personality of the Adorable Trinity, is essentially divine. As the divine Son, He became incarnate by the Holy Spirit, being born of the Virgin Mary, thus joining to Himself inseparably the divinely begotten human Son of Man, called Jesus. So that two whole and

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

Inherited Depravity

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

Repentance

"God commandeth all men everywhere to repent." Repentance from sin and towards God is demanded of all, who, by act or attitude, have become sinners against or before Him; ability of will to repent being possessed by all who know their guiltiness as sinners.

To all who will to repent the Spirit of God gives the gracious help of penitence of heart and hope of mercy that they may believingly receive Christ as Lord and Savior unto pardon and spiritual life.

Antinomian teaching to the effect that regeneration is precedent to repentance is unscriptural, inconsistent and most injurious to those who receive it, occasioning with many delay, if not fatal neglect of the repentance

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

Destiny

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

Baptism

Baptism, by the ordination of Christ, is to be administered to repentant believers as declarative of their faith in Him as their Savior, for the remission of sins unto salvation, and the full purpose of obedience in holiness and righteousness. Baptism being the seal of the New Testament, young children may be baptized upon request of parents or guardians, who shall give assurance for them of necessary and Christian teaching.

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

Church of the Nazarene, and thus to walk in fellowship with us, that they shall earnestly desire to be saved from all sin, and that they will evidence this.

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

(1) The taking of the name of God in vain.

(2) The profaning of the Day of the Lord, either by unnecessary ordinary labor, or business, or by holiday diversions.

(3) The use of intoxicating liquors as a beverage, or trafficking therein. The giving influence, or voting for the licensing of places for the sale of the same.

(4) Quarreling, returning evil for evil—gossiping, slandering, spreading surmises, injurious to the good name of others.

(5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.

(6) The indulgence of pride in dress or behavior: the laying up for themselves of treasures on earth.

(7) Such songs, literature and entertainments as are not to the glory of God: the avoidance of the theater, the ball room, the circus and like places: also lotteries and games of chance; looseness and impropriety of conduct.

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

(1) Being courteous to all men.

(2) Contributing to the support of the

THE CHURCH

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as their Savior, and their faith in Him unto their personal salvation, they signifying their acceptance of such doctrines as are essential to salvation and promising glad observance of the rules and regulations of the Church.

PART II.
SPECIAL ADVICES

SPECIAL ADVICES.

Support of Ministers

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

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

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

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

Temperance and Prohibition

The Holy Scriptures and human experience alike condemn the use, as a beverage, of intoxicating drinks. The manufacture and sale of such liquors for such purposes is warfare against the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic is the duty of civil government. It cannot be

tutions are all closely related to it. We should cherish it in our thought as a sacred estate, and deliberation and prayer should precede any step in the matter. Christians should marry only in the Lord, and "be not unequally yoked together with unbelievers" in this most intimate and sacred relation.

Divorce

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

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

Secret Societies

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

PART III.
THE MINISTRY

THE MINISTRY

Ministerial Qualifications

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

A Minister of the Gospel must know that he has peace with God through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Ghost. He must have a deep sense of the fact that souls are perishing for whom Christ died, and that he is called of God to proclaim to them the glad tidings of salvation. As our Lord "called to Him whom He would," and chose and ordained His twelve Apostles "that they might be with Him, and that He might send them forth to preach," so He doeth still call and send forth messengers of the Gospel. The Church, illuminated by the Holy Spirit, will recognize the Spirit's call. There will be gifts and graces. There will also be thirst for knowledge, especially of the Word of God. There will be sound judgment and good understanding. There will be clear views concerning the plan of Redemption and Salvation as revealed in the Scriptures, and sinners will be edified and sinners converted through their ministry.

tating the example of the Apostle Paul, who said, "by the space of three years I ceased not to warn every one night and day, with tears," warning and exhorting the people, also building up believers in holiness.

Orders

Preachers of the Gospel who are believed to be called of God to the office of an Elder, and whose lives and ministry have been such as to convince the Church of their call, they having served at least four years as a licensed preacher, passing a satisfactory examination in the prescribed studies, may be recommended by the Church Board of which they are members to the District Assembly of which that Church is a part—or if no District Assembly has been organized for that locality, then the General Assembly—who may elect them to Elder's orders, and they may be set apart by proper religious services, held by an Elder for that purpose under the arrangement of the General Superintendent, a proper certificate being issued to them by the General Superintendent.

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

Recognition of Orders

The orders of ministers coming to the Church of the Nazarene from other churches

THE MINISTRY

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of which he is a member. All Evangelists shall be amenable to the Church Board of the Church of which they are members, and shall report to the General Superintendent once a quarter.

Deaconesses

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

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

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

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

Reports

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

PART IV.
LEGISLATIVE

LEGISLATION

The General Assembly of the Church of the Nazarenes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The District Assembly shall have power to elect to Elder's Orders; recognize the orders of ministers coming to us from other churches; hear reports from the churches and Sunday Schools within their borders; plan for the work; carefully examine annually the character of each Elder and licensed Preacher; with the advice and concurrence of the Chairman of the District Assembly, to recommend preachers, who may be called or become pastors, or supplies in our Churches, and to attend to such other business as may be found necessary.

The Secretary of the District Assembly shall

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

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

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

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

District Advisory Board

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

Church Boards

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

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

the District Assembly at that session, as herein set forth.

All other pastoral charges shall be supplied for the ensuing year in the following manner: The Chairman of the District Assembly, with the advice and approval of the District Advisory Board, shall, in consultation with the Church Board, or their representatives, at the session of the District Assembly, arrange for pastors for such charges from the eligible list.

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

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

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

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

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

called for that purpose, proper announcement having been given from the pulpit of such meeting. All Trustees to hold office until their successors are elected.

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

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

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

6. Before real estate is purchased for the use of the Church, let the Church in all States and Territories where the statutes will permit, first incorporate. Let the articles of incorporation provide that the Church shall be subject to the provisions of the Manual, Usages and Rules of the Church of the Nazarene, as from time to time authorized and declared by the General Assembly of said Church, and that the secular affairs of such corporation shall be managed and controlled by a Board of Trustees, elected and organized according to the provisions of said Manual. Let such Articles further provide that such corporation shall

the Sunday School Committee appointed by the Church Board.

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

9. In case of imprudent conduct or neglect of duty by any officer or teacher, their place may be declared vacant by a two-thirds vote at a regular meeting of the Sunday School Board. Sunday School Constitutions and By-laws, adopted by our Sunday Schools, shall conform to the foregoing rules and regulations.

Home and Foreign Missionary Society

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

Withdrawal of Churches

No individual Church shall withdraw as a body from the Church of the Nazarene, or in any way sever its relation thereto, except by provision of the General Assembly and upon agreed conditions and plans. In case an individual Church becomes disorganized or ceases its functions, any Church property which shall exist shall in no way be diverted

be persisted in, the party shall be dealt with in the same manner as prescribed for cases of immoral conduct, and, if found guilty, excluded from membership in the Church.

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

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

MARRIAGE

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

At the day and time appointed for the solemnisation of Matrimony, the persons to be married—having been qualified according to law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

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

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

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

I require and charge you both, that if

and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son, our Savior Jesus Christ's holy institution, in remembrance of His death and passion, may be made partakers of the benefits of His sacrificial death, who in the same night that He was betrayed, took bread, and when He had given thanks, He broke it and gave it to His disciples, saying, Take, eat, this is my body, which is broken for you; do this in remembrance of me.

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

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

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

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

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

As the cup is being passed, let the minister

say:

The blood of our Lord Jesus Christ which was shed for thee preserve thee blameless

Do you heartily believe these truths?

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

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

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

all covetous desires of the flesh and of the mind?

Answer: I renounce them all.
With you then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer: I will.

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

Baptism of Infants

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

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

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

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

Reception of Members

When, at any meeting, there are persons

PART V.
THE RITUAL

either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it; for be ye well assured that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.]

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

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

The Man shall answer,
I will.

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

The Woman shall answer,
I will.

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*
I, M., take thee, N., to be my wedded wife.

And the Man shall say to the Woman, resting after the Minister:

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

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

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and have declared the same by joining of hands, I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together let no man put asunder. Amen.

And the Minister shall add his blessing:

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

Then may the Minister offer the following prayer or any new temporary prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in the holy Word they shall profitably learn, they may inwardly fulfill the

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 in the grave, let the Minister say:

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

Our father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against

APPENDIX

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Form of
CONSTITUTION AND BY-LAWS
For Sunday Schools

ARTICLE I.

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

ARTICLE II.

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

ARTICLE III.

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

ARTICLE IV.

Sec. 1. The Superintendent shall be nominated by the pastor and approved by the Church Board.

Sec. 2. The other officers of the school shall be elected by the Sunday school board at its annual meeting.

APPENDIX

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port each Sunday a correct record of the attendance of officers, teachers and pupils; to collect and keep account of all money received and pay it to the treasurer, taking receipt for same.

ARTICLE X.

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

ARTICLE XI.

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

ARTICLE XII.

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

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

HOME AND FOREIGN MISSIONARY SOCIETY

Organization and recommendations of the Home and Foreign Missionary Society.

The following named persons were appointed a Home and Foreign Missionary Board of the General Assembly of the Church of the Nazarene, in regular session October 11-20, 1903, at Los Angeles, Cal.: Rev. P. F. Breese, Mrs. L. L. Ernest, C. E. McKee, Lily D. Bothwell, Mrs. M. L. Seymour, Leora Martha, Mrs. M. E. Hallowell, Mrs. M. B. Hervey, Mrs. A. T. Armour, Mrs. L. P. Koett, Mrs. A. F. McBeynolds, L. F. Gay, C. V. La Fontaine, Wm. P. Trumbower, Mrs. I. B. Mooren (Ontario), J. B. Creighton (N. Y.), E. I. Ames (Chicago), E. A. Girvin (Berkeley).

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

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

YOUNG PEOPLE'S SOCIETIES

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

Company E

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

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

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

That he was also transformed by the indwelling divine glory, and enabled to gaze steadfastly into heaven. To have the same Divine anointing and endowment, 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 His servant Stephen and thus like our blessed Lord Jesus, we subscribe ourselves His servants

.....

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

ARTICLE I. NAME.

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

ARTICLE II. OBJECT.

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

ARTICLE VI. DUTIES OF ORGANIST.

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

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

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

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

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

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

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

ARTICLE X. OFFICERS.

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

By-Laws.

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

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

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

- (a) Singing, Scripture Reading and Prayer.
- (b) Reading of minutes of previous meeting.
- (c) Reports of Officers.
- (d) Reports of Committees.
- (e) Unfinished business.
- (f) New business.
- (g) Miscellaneous business.
- (h) Reading of names of new members.
- (i) At Annual meeting, the election of officers. Or the filling of vacancies at any meeting.

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