

Manual
OF THE
History, Doctrine, Government
and Ritual
OF THE
Church of the Nazarene
1923



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CHAPTER I

ARTICLES OF FAITH

I. *Of the Triune God*

Q 15. We believe in one eternally existent, infinite God, Sovereign of the universe. That He only is God, creative and administrative, holy in nature, attributes, and purpose. That He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

II. *Of Christ, the Son of God*

Q 16. The eternally existent Son, the Second Person of the adorable Trinity, is Divine. As the Son of God, He became incarnate by the Holy Spirit, being born of the Virgin Mary, thus uniting with Himself, inseparably, the divinely begotten Son of Man, called Jesus. So that two whole and perfect natures — that is to say, the Godhead and manhood — are thus united in one person, very God and very man.

We believe that Christ truly rose again from the dead, and took again His body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there is engaged in intercession at the right hand of the Father until He shall come again.

III. *The Holy Spirit*

Q 17. We believe in the Holy Spirit, the Third Person of the Godhead, ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

IV. *The Holy Scriptures*

Q 18. By the Holy Scriptures we understand the sixty-six books of the Old and New Testaments, given by Divine inspiration, revealing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein is not to be enjoined as an article of faith.

V. *Original Sin or Depravity*

Q 19. Original sin, or depravity, is that corruption of the nature of all offspring of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually. In the Scriptures it is designated as "the carnal mind," "our old man," "the flesh," "sin that dwelleth in me," and similar expressions. It continues to exist with the new life of the regenerate, until eradicated or destroyed by the baptism with the Holy Spirit.

VI. *Atonement*

Q 20. We believe that the atonement made by

Jesus Christ through the shedding of His own blood for the remission of sins and the cleansing of the heart from all original sin, is the only ground of salvation, and is provided for every individual.

VII. *Free Will*

Q 21. The condition of man after the fall of Adam is such that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ assisting us.

VIII. *Repentance*

Q 22. Repentance is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning from sin.

Repentance from sin and toward God is demanded of all who by act or attitude have become sinners against Him. Ability of will to repent is given all who know and deplore their guilt as sinners.

To all who will 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.

IX. *Justification*

Q 23. Justification is that gracious and judicial act of God by which He grants full pardon of all guilt and complete release from penalty of sins com-

mitted, to all who believingly receive Jesus Christ as Savior and Lord. To all such He also grants acceptance as righteous through the merits of Jesus Christ.

X. *Regeneration*

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

XI. *Entire Sanctification*

¶ 25. Entire sanctification is that act of God, subsequent to conversion, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotement to God and the holy obedience of love made perfect. It is provided for through the precious blood of Jesus and is wrought instantaneously by the baptism with the Holy Spirit, the conditions being entire consecration and appropriating faith; and to this work and state of grace the Holy Spirit bears witness.

NOTE.—This experience is also known by various terms, representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fulness of the Blessing," and "Christian Holiness." There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, but the latter is the result of growth in grace. It is one thing to have the heart all yielded to God and occupied by Him; it is quite another thing to have the entire character, in every detail, harmonize with His Spirit, and the life become "conformable to his image."

XII. *The Second Coming of Christ*

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

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

XIII. *Resurrection*

¶ 27. The Scriptures say concerning this glorious consummation of the walk and warfare of the children of God: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15: 51, 52). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the

dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

XIV. *Destiny*

¶ 28. Concerning all who savingly believe in and obediently follow Jesus Christ our Lord, everlasting and glorious life, with rewards of grace in heaven, are assured. The fuller rewards and the greater glories are reserved until the resurrection of the saints and the day of judgment. It is equally certain that persistence in sin and the rejection of Christ and salvation will involve everlasting punishment and misery for the finally impenitent sinner.

XV. *Baptism*

¶ 29. Christian Baptism is a sacrament, or ordinance, signifying acceptance of the benefits of the atonement of Jesus Christ.

It is to be administered by ministers to believers as declarative of their faith in Him as their Savior, and full purpose of obedience in Holiness and Righteousness.

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

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

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

XVI. *The Lord's Supper*

¶ 30. The Memorial and Communion Supper instituted by our Lord and Savior is essentially a New Testament ordinance. It is declarative of His sacrificial death, through the merits of which we, as believers, have life and salvation, and promise of all spiritual blessings in Christ.

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

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

CHAPTER II THE CHURCH

I. The General Church

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

II. The Churches Severally

¶ 32. 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.

III. The Church of the Nazarene

¶ 33. 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

¶ 34, § 1. Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience.

Whatever is thus essential lies at the very basis

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

§ 2. We, therefore, deem belief in the following brief statements to be sufficient:

First. In one God — the Father, Son, and Holy Spirit.

Second. In the Divine inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.

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

Fourth. That the finally impenitent are hopelessly and eternally lost.

Fifth. That the atonement through Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

Sixth. That believers are to be sanctified wholly, subsequent to conversion, through faith in the Lord Jesus Christ.

Seventh. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

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

CHAPTER III
THE GENERAL RULES

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

§ 1. By avoiding evil of every kind, such as:

- (1) Taking the name of God in vain.
- (2) The profaning of the Lord's Day, either by unnecessary labor or business, or patronage or reading of secular papers, or by holiday diversions.
- (3) The use of intoxicating liquors as a beverage, or trafficking therein. The giving influence to, or voting for, the licensing of places for the sale of same. The use of tobacco in any of its forms, or the trafficking therein.
- (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 behav-

ior. Our people are to dress with the Christian simplicity that becometh holiness. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2: 9, 10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 3, 4).

(7) Such songs, literature, and entertainments as are not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oathbound, secret orders or fraternities. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6: 14, 17).

§ 2. 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 Ministry and the Church and its work, according to the ability which God giveth.
- (3) Being helpful to those who are of the household of faith, in love forbearing one another.
- (4) Loving God with all the heart, soul, mind, and strength.
- (5) Attending faithfully all the ordinances of God, and the means of grace, such as, the public worship of God, the ministry of the Word, the Sacrament of the Lord's Supper; searching the Scriptures and meditating therein; family and private devotions.
- (6) Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.
- (7) Pressing upon the attention of the unsaved the claims of the Gospel, inviting them to the house of the Lord, and trying to compass their salvation.

§ 3. 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.

CHAPTER IV

SPECIAL ADVICES

I. Support of the Ministry

"Even so the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14).

¶ 36, § 1. Of the obligation of the Church to provide for the support of its Ministers, who by the call of God and under the directions of the Church give themselves wholly to the work of the Ministry, we are advised by the Lord, and as members of the Church we are voluntarily committed thereunto.

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.

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

II. Divine Healing

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

III. Temperance and Prohibition

¶ 38, § 1. 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 sin against God and 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 can not be licensed without sin, and voters are largely responsible for the acts of the government. No voter can vote for license, or for a party favoring it, without becoming a partaker of this crime against humanity. To rent or lease property to be used for such business, or to be a bondsman for persons engaged in the traffic of intoxicating drinks, can but be considered a misdemeanor.

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

IV. Marriage

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

V. Divorce

¶ 40, § 1. We hold that persons who have

been divorced by civil law, where Scriptural grounds for divorce did not exist, and have subsequently remarried, are living in adultery, and are unworthy of membership in the church; 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.

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

VI. Church Officers

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

CHAPTER V

THE MINISTER

¶ 42, § 1. The perpetuity and the efficiency of the Church of the Nazarene, as an evangelizing agency, largely, if not wholly, depend upon the spiritual qualifications, the character, and the manner of life of its Ministry.

§ 2. The Minister of Christ is to be in all things a pattern to the flock — in diligence, earnestness, discretion, punctuality. "By pureness, by knowl-