

MANUAL

OF THE
HISTORY, DOCTRINE,
GOVERNMENT,
and RITUAL

OF THE
PENTECOSTAL CHURCH
of the NAZARENE

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Editor

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Address

To those of like Precious Faith, and of the same Church Order—Members of the Pentecostal Church of the Nazarene:

The word "Manual" means "hand-book"; and this little book should be in the hand of us all—at least until we become well acquainted with its principal contents.

The book has been formed and filled after the best judgment of our representative people, sitting in General Assembly. Simplicity of arrangement and clearness of expression have been sought; we believe not in vain.

The brief historical part is of sacred interest, as showing how the Head of the Church, in His wise and good providence, directed His holy people, and led them together, in harmonious confluence, making them of one body, a widening and deepening stream of holy life and influence, for the spread and conservation of Bible Holiness in all lands.

The doctrinal part is a succinct expression of the things which are surely believed by us all as taught in the Textbook of our holy faith—the infallibly-inspired Scriptures.

Here are simple and sound statements of faith upon which we all agree—formulations of doctrines which we all deem of prime importance, and for the most part vital.

Our form of government is unique. It is neither Episcopal, Presbyterian, Congregational, nor Independent, in the historic senses of these words; though we have something like the best as found in all these forms of Church order. Coming, many of us, from training in various ecclesiasticisms, we have all, out of loving deference to the rest, surrendered some things which we have personally preferred for the ordering of things in the household of faith. We have sought harmony, that in the unity of the Spirit we may abide by our government, and mind the same rule.

While we are not a ritualistic people, we recognize that there are forms and ceremonies of worship which are both instructive and inspiring; and we have here a brief and simple, yet beautiful and helpful Ritual—not as binding for use, but we trust as somewhat contributive, at least as suggestive, that all things in connection with the worship of special occasions may be done decently and in order.

And now, dear friends in this unity of faith and love and service, we commend to

you this little book, for your careful study and guidance in loyal adherence; and yourselves we commend to Him Who is Head over all things to the Church, Who is able to keep you from falling, and to preserve you blameless unto His coming, and finally to present you faultless before the presence of His glory with exceeding joy, and to give you an inheritance among all them that are sanctified.

*With love and confidence, in and for Jesus,
Whose we are and Whom we serve,*

P. F. BRESEE,
H. F. REYNOLDS,
E. F. WALKER,
W. C. WILSON,

General Superintendents.

I. Historical

Near the close of the nineteenth century, a movement for the spread and conservation of Scriptural Holiness, corresponding somewhat to that historically known as the Wesleyan revival of the previous century, developed, almost simultaneously, in various parts of the United States — everywhere with a spontaneous drawing, in the unity of the Spirit, towards closer affiliation of those of like precious faith, and finally culminating in the organization of the Pentecostal Church of the Nazarene.

The great impulse of this movement has been the emphasis placed by the Scriptures upon the fact that in the atonement Jesus Christ has made provision not only to save men from their sins, but also to perfect them in love.

In January, 1894, William Howard Hoople, a business man in New York City, founded a mission in Brooklyn, which, in the following May, was organized as an independent church, with a membership of thirty-two, and called "Utica Avenue Pentecostal Tabernacle." A church edifice was afterward erected, and Mr. Hoople was called to the pastorate. The following February the Bed-

ford Avenue Pentecostal Church was organized, in an abandoned church building, and, a little later, the Emmanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the "Association of Pentecostal Churches of America," adopting a constitution, a summary of doctrines, and by-laws. This association was duly incorporated. Associated with Rev. Wm. Howard Hoople in this work were: Rev. H. B. Hosley, Rev. John Norberry, Rev. Charles Bevier, and Rev. H. F. Reynolds.

In the meantime, several independent churches had been organized for the same purpose in New England, and a ministerial organization had been effected, known as the Central Evangelical Holiness Association. Prominently connected with this work were Rev. F. A. Hillery, Rev. C. Howard Davis, and Rev. F. L. Sprague. In November, 1896, upon invitation of the Association of Pentecostal Churches, a joint committee of these two associations and other independent churches met in the city of Brooklyn, N. Y. This meeting resulted in several of these churches uniting with the Association of Pentecostal Churches of America.

In October, 1895, a number of persons, under the leadership of Rev. P. F. Bresee, D. D., and Rev. J. P. Widney, LL. D., formed

the First Church of the Nazarene, at Los Angeles, Cal., with a hundred and thirty-five charter members. They adopted statements of belief, and agreed to such general rules as seemed proper and needful for their immediate guidance, leaving to the future the making of such provisions as the work and its conditions might necessitate. As a result of this organization, a number of churches sprang into existence, reaching as far East as Chicago.

As these two bodies came to know more of each other, it was felt that they should unite; and, after consultation by delegates from one body to the other, the following basis of union was prepared and unanimously adopted by both bodies. The first union Assembly was held in Chicago, in October, 1907.

BASIS OF UNION

It is agreed that the two churches are one in the doctrines considered essential to salvation, especially the doctrines of justification by faith and entire sanctification subsequent to justification, also by faith, and, as a result, the precious experience of entire sanctification as a normal condition of the churches. Both churches recognize that the right of church membership rests upon experience; and that persons who have

been born of the Spirit are entitled to its privileges.

We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere.

We agree that authority given to superintendents shall not interfere with the independent action of a fully-organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; the election of delegates to the various assemblies; the management of their own finances, and of all other things pertaining to their local life and work.

It is agreed that any church of the Pentecostal Association going into this organization which may feel it imperative with them to continue to hold their property in like manner as at present, shall be at liberty to so do.

It was agreed that the name of the united body should be, "The Pentecostal Church of the Nazarene."

In 1884, the first organization of the Church of Christ was effected by Rev. R. L. Harris, at Milan, Tenn., with fourteen mem-

bers. This church was deemed necessary to conserve the work of Holiness, and soon spread through western Texas and Arkansas, and prospered. Prominent among leaders was Mrs. Mary Lee Harris (now Mrs. Cagle), the wife of Rev. R. L. Harris, who took up the work after the death of her husband.

In 1888, the first Holiness Churches were organized in Texas, by Revs. Thos. and Dennis Rogers, who came from California.

In 1900, the first Independent Church of Christ was organized, by Rev. C. B. Jernigan, at Vanalstyne, Texas, and the denomination grew and prospered until, in 1903, there were twenty church organizations.

In 1904, at Rising Star, Texas, the Independent Holiness Church and the Church of Christ were united in one body, called the Holiness Church of Christ.

At the General Assembly of the Pentecostal Church of the Nazarene, at Chicago, in 1907, in response to an invitation, several persons were present from the Holiness Church of Christ. Some of these were appointed to attend; but were not authorized to take any action with reference to organic union. The Assembly invited them into counsel, and provisional arrangements were made for incorporating this Church into the general body, upon proper action on their part; and this

was finally consummated in the meeting of the General Assembly, at Pilot Point, Texas, October 8, 1908.

In the year 1898, Rev. J. O. McClurkan and a few of God's children called a meeting of the Holiness people of Tennessee and adjacent states to be held in Nashville. At this convention an association was formed known as the Pentecostal Alliance, which name was afterward changed to the Pentecostal Mission. From the beginning these people were evangelistic in spirit, having a burning desire to disseminate the doctrine and experience of sanctification; hence there came together in different sections of the Southland groups of Holiness people, known as bands of the Pentecostal Mission. They were decidedly missionary in spirit, and soon were sending their representatives to "the regions beyond." Throughout their career they have been characterized by this missionary zeal.

At different times the question of the union of the Pentecostal Mission with the Pentecostal Church of the Nazarene had been discussed, and on February 13, 1915, this union was effected at Nashville, Tenn., thus uniting both the home and the foreign work of the Pentecostal Mission and the Pentecostal Church of the Nazarene.

II. Doctrinal

As Christians associated together for fellowship and service in the Pentecostal Church of the Nazarene — that there may be no harmful and divisive difference of belief, to the injury of any, or the disturbance of the harmony and peace of the Church, but that we may all be of "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 eternally existent, infinite God, Sovereign of the universe.

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

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

CHRIST

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.

THE HOLY SPIRIT

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, sanctifying believers, and guiding into all the truth as it is in Jesus.

THE HOLY SCRIPTURES

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.

THE SECOND COMING OF CHRIST

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 Pentecostal Church of the Nazarene.)

ORIGINAL SIN — DEPRAVITY

Original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which every one is very far gone from original righteousness, 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," etc. It continues to exist with the new life of the regenerate, until eradicated and destroyed by the baptism with the Holy Spirit.

It is not possible that any should turn and prepare himself by his 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

Repentance is a sincere and thorough change of the mind in regard to sin, involv-

ing 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 their guilt 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.

JUSTIFICATION

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 committed, 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.

REGENERATION

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.

SANCTIFICATION

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 devotion to God and the holy obedience of love made perfect. It is provided through the blood of Jesus, and is wrought immediately by the gracious agency of the Holy Spirit, upon the full and final consecration of the believer, and a definite act of appropriating faith; and to this work and state of grace the Holy Spirit bears witness.

(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," "Christian Holiness," etc. 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.)

DESTINY

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 cer-

tain that persistence in sin and the rejection of Christ and salvation will involve everlasting punishment and misery for the finally impenitent sinner.

BAPTISM

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 to it that the candidate for baptism shall be baptized in the mode desired by the applicant.)

THE LORD'S SUPPER

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.

THE GENERAL CHURCH

The Church of God is composed of 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 Pentecostal Church of the Nazarene

We seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, and their upbuilding in

Holiness, together with the preaching of the Gospel to every creature. We also seek the simplicity and Pentecostal power manifest in the primitive New Testament Church.

AGREED STATEMENT OF BELIEF

Recognizing that the right and privilege of persons to church membership 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.

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, subsequently 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.

Church Membership and General Rules

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 Pentecostal 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 —

First. By avoiding evil of every kind—such as:

(1) The taking of 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, or voting for, the licensing of places for the sale of the same. The use of tobacco in any of its forms, or the trafficking therein.

(4) Quarrelling, 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. We urge our people 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 Tim. 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 Cor. 6: 14, 17).

Second. 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.

Third. 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.

Special Advices

Support of the Ministry —

"Even so the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14).

Of the obligation of the Church to provide for the support of its 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 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.

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

Divine Healing —

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.

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 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 cannot 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.

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

Marriage —

The institution of Marriage, being ordained of God, is the basis of the family, the cornerstone of our Christian civilization, and an essential component of the Church of Christ. Our blessed religion, morality, and free 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.

Divorce —

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 remarriage.

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

Church Officers —

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

The Minister

The perpetuity and the efficiency of the Pentecostal Church of the Nazarene, as an evangelizing agency, largely, if not wholly, depends upon the spiritual qualifications, the character, and the manner of life of its Ministry.

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 longsuffering, by kindness, by the Holy Spirit, by love un-

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

When the Church discovers the Divine call, the proper steps should be taken for its recognition and indorsement, and all suitable help should be given to open the way into the Ministry.

III. Governmental

All life must have law; all organization must have government. He who is Head over all things unto the Church Himself gave form and order unto His body of followers and representatives. We seek as a Church to conform to principles of government in accord with the Holy Scriptures and Divine providences, that all things may be done scripturally, decently, and in order.

The Local Church

1. The membership of the local Church shall consist of all who have been organized as a Church by those authorized so to do, and all who have been publicly received by the Pastor, after having declared their experience of salvation and their belief in our doctrines, and their willingness to submit to our government.

2. Any local Church may, through its Board, establish a probationary system of membership; but probationers must not be counted as full members.

3. Probationers shall have all the privileges of church membership, with the exception of voting and holding church office.

4. Probationers may be received into full membership or dropped at any time, at the discretion of the Pastor and Church Membership Committee.

Church Membership Committee —

The Church Board shall provide a Committee on Church Membership of from three to five persons. Duties: (1) To seek out those who seem desirable as members, and recommend them to the Pastor. (2) To act in the capacity of an advisory committee. The Pastor shall consult with said Committee, relative to those desiring to unite with the Church.

Church Letters —

The Pastor may, when requested by a member, grant a certificate of church standing, and a letter of dismissal to any evangelical church that may be named; such letter to be good for three months only.

Members of local churches, on removing their places of residence, are required to report to their Pastor at least once in six months. Upon failure so to do, their names may be removed from the church-roll by the action of the Church Board; and the Pastor shall write opposite their names: "Removed without letter."

Church Meetings —

1. Meetings of the full members of the local Church, for conference or the transaction of business, may be called at any time by the Pastor or the Church Board, due public notice of the same always being given a reasonable time prior.

2. Within a month prior to the District Assembly there shall be held for each local Church an *annual meeting* of the full members.

3. At this annual meeting the Pastor, the District Superintendent, or the General Superintendent having jurisdiction, or some one representing such, shall preside.

4. At this meeting reports shall be given by the Pastor, the Sunday School Superintendents, the Presidents of the Young People's Societies, the Deaconesses, the Exhorters, the Stewards, the Trustees, and the Secretary and the Treasurer of the Church Board.

5. At this meeting there shall be an election, by ballot, of the Pastor (provided one has been duly nominated to the Church by the Church Board), the Stewards, and the Trustees of the Church, to serve for the ensuing year.

6. Any business in harmony with the spirit and order of the Church, and not oth-

erwise provided for, may be transacted at any Church meeting.

The Pastor —

A Pastor is a person who, under the call of God and His people, has the oversight of a local Church. His duties are:

(1) To preach the Word.

(2) To administer (or, if not an Elder, arrange for the administration of) the Sacraments.

(3) To care for the people by pastoral visitation — particularly of the sick and needy.

(4) To comfort those who mourn.

(5) To reprove, rebuke, and exhort, with all longsuffering and doctrine.

(6) To seek, by all means, the conversion of sinners, the sanctification of the converted, and the upbuilding of God's people on their most holy faith.

(7) To have the care of all departments of local Church work.

(8) The Pastor is, *ex-officio*, President of the Church, Chairman of the Church Board, and head of the Sunday School, the Young People's Societies, and all other subsidiary organizations in connection with the Church.

(9) When a member of a local Church removes to another locality, the Pastor shall notify the Pastor of the Church nearest to that locality, giving the name and address (if known) of the member who has moved.

(10) The Pastor shall take an offering in the Church, within a year prior to the General Assembly, for the expenses and entertainment of the General Assembly, such offering to be immediately forwarded to the General Treasurer.

(11) The Pastor shall administer (or, if not an Elder, arrange for the administration of) the Sacrament of the Lord's Supper at least once a quarter.

(12) The Pastor shall, within each church year, read to the congregation the doctrines of the Church and that part of the government relating to the local Church and the District Assembly.

(13) The Pastor shall always show respect for the united advice of the District Superintendent and Advisory Board.

(14) For the exercise of his office the Pastor is amenable to the District Assembly, to which he shall report annually.

Calling of a Pastor —

1. An Elder or a Licensed Minister may be called to the pastorate of a local Church by a two-thirds' favorable vote of the full members present and voting at a regular or special meeting of the Church; *provided*, that such Elder or Licensed Minister shall have been nominated to the Church by a

two-thirds' vote of all the members of the Church Board.

2. The call of a Pastor may be only until the close of the next District Assembly; but may be renewed by the same order and vote of the Church Board and the Church.

3. When a Pastor is called, the Church should specify the pecuniary support he may expect, and should make provision for his traveling and moving expenses.

The Deaconess —

1. The duties of a Deaconess are manifold — such as: ministering to the sick and the poor; praying with the dying, and pointing them to the Savior; comforting the sorrowing; seeking the lost and wandering, and endeavoring by all means to lead them to Christ and salvation; etc.

2. No one shall be licensed as a Deaconess who does not feel the call of God, and in her life give evidence of the fruit of the Spirit. She shall be at least twenty-one years of age, and shall not be licensed until after she has served at least six months under the instructions of an older Deaconess or the Pastor, and has passed a satisfactory examination in Bible doctrine and the government of the Church and domestic qualifications, and has declared her purpose to take the course of study prescribed for Deaconesses, which ex-

amination shall be taken before the District Board of Examination.

3. When a probationary Deaconess shall have passed in the prescribed course of study, she may, upon the recommendation of the Church Board of the Church of which she is a member, be elected by the District Assembly as a full Deaconess, and, when so elected, shall be consecrated by the District Assembly with appropriate religious services.

4. All such consecrated Deaconesses, and all such Deaconesses as have been in active and efficient service for five years prior to the General Assembly of 1915, and also all who have passed in half the prescribed course of study, shall be, *ex-officio*, members of the District Assembly.

5. The Deaconess' garb shall consist of an all-black suit, all-white suit, or a white shirtwaist and black skirt, with the regulation bonnet adopted by the General Assembly of 1907.

6. In case the license of a Deaconess is not renewed, she may no longer serve as Deaconess or wear the garb.

7. In the interim of the District Assembly, the license of a Deaconess may be revoked, by the District Advisory Board of the Church, after conference with the Church Board of which such Deaconess is a member.

The Exhorter —

1. When any member of the Church feels called of God to do special work in the way of exhorting and conducting special meetings in the interest of salvation, and the call is evidenced by grace, gifts, and usefulness, he may, after proper examination as to his personal experience of salvation, his knowledge of the doctrines of the Bible and the order of the Church, and after recommendation by the Pastor, be licensed by the Church Board as Exhorter.

2. Such license may not be for more than one year; but may be renewed by the same process.

Stewards —

1. The Stewards — not less than three, nor more than thirteen — who shall be elected by the annual local Church meeting, shall give special attention to raising money for the support of the Pastor, that he may be free from worldly care and anxiety, and may give himself wholly to the work of the ministry.

2. The Stewards shall provide the elements for the Lord's Supper, and may assist the Pastor in the distribution of the same, when requested so to do.

3. The Stewards may also co-operate with the Deaconesses in caring for the needy and distressed.

Trustees —

1. The Trustees of the local Church shall be not less than three nor more than nine persons, who shall be members of the Pentecostal Church of the Nazarene.

2. They shall hold church property for the use of the local church membership and the properly-constituted church authorities.

3. In all cases where the civil law requires a specific mode of election of Church Trustees, that mode shall be strictly followed.

4. Where no particular mode of election is required by civil law, the Trustees shall be elected by ballot, at the annual meeting of the Church, or at a meeting of the Church called for that purpose, due announcement of such meeting having been made from the pulpit.

5. Before real estate is purchased for the use of the Church, the Trustees shall see that the Church, in all places where the statutes will permit, be incorporated; and that the articles of incorporation shall provide that the Church shall be subject to the provisions of the government of the Pentecostal 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 government. Such articles shall further provide that such corporation shall have power to acquire, hold, sell, and convey property, both real and personal. When this is done, all property acquired shall be deeded directly to the Church in its corporate name.

6. In no case may the Church Trustees mortgage or encumber the real estate, to meet the current expenses of the Church; and they may in no case transfer real estate of the Church, without the consenting vote of the Church, after due announcement of the proposition, and the written approval of the District Superintendent.

7. For faithfulness to their trust the Church Trustees shall be amenable to the local Church, to which they shall make annual report.

The Church Board —

1. Every local Church shall have a Church Board, composed of the Pastor, the Sunday School Superintendents, the Presidents of the Young People's Societies, the Stewards and Trustees of the Church, and as many Elders, Licensed Ministers, Deaconesses, and Exhorters as may be elected thereunto by the Church Board.

2. The duties of the Church Board shall

be, in harmony with the Pastor, to care for the interests of the Church and its work, not otherwise provided for.

3. It shall nominate to the Church, after conferring with the District Superintendent, any Elder or Licensed Minister whom it may deem the proper person to become Pastor.

4. It shall, after conference with the District Superintendent, arrange for pastoral supply, until such time as a Pastor shall be regularly called by the Church.

5. It shall provide for the support of the Pastor, the pastoral supply, or any other paid worker of the Church.

6. It shall see that proper attention is given to the support of the District Superintendent and General Superintendents, in accord with the authorized plans.

7. It may license any one who has been recommended by the Pastor as Exhorter.

8. It may nominate to the District Assembly any one who has been recommended by the Pastor to be licensed as a Minister.

9. It may, upon recommendation of the Pastor, nominate to the District Assembly any one whom it shall deem eligible to be licensed as Deaconess.

10. It shall have, in harmony with the Pastor, and through the Sunday School Board, general supervision of the Sunday School, and may approve or disapprove any

who have been elected by the Sunday School Board as officers and teachers.

11. It shall carefully keep account of all monies received and disbursed by the Church, making report of the same at its regular meetings, and to the Church at its annual meeting.

12. It shall hold regular meetings in the first week of each month, and shall meet specially when called by the Pastor, its Secretary, or the District Superintendent.

12. It shall appoint annually a Sunday School Committee of three members of the Church, who shall be members of the Sunday School Board.

The Sunday School —

1. It shall be the duty of the Pastor to organize and supervise, as far as practicable and proper, one or more Sunday Schools in the Church under his pastoral care.

2. The object of the Sunday School shall be: instruction in the principles of our holy faith, personal salvation, and the promotion of scriptural holiness among all our people and others, through the prayerful and careful study of the Word of God.

3. The Sunday School shall be under the general supervision of the Sunday School Board, working in harmony with the Pastor and the Church Board.

4. The Sunday School shall be under the special and direct supervision and leadership of a Superintendent, working in harmony with the Pastor.

5. The Sunday School officers and teachers must be in the experience of salvation, and must teach in harmony with the doctrines of the Bible as interpreted by the Church.

6. A Constitution and By-Laws, adopted by the Sunday School, must conform to the foregoing rules and regulations.

7. The Sunday School year shall begin with the first day of January.

Sunday School Board—

1. The Sunday School Board shall be composed of the Pastor (who shall be, *ex-officio*, Chairman), the Superintendent, the Assistant Superintendent, the officers, the teachers, and the Sunday School Committee appointed by the Church Board.

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

3. In case of imprudent conduct or neglect of duty by any officer or teacher, his or her place may be declared vacant by a two-thirds' vote of those present at a regular meeting of the Sunday School Board.

Young People's Societies—

1. Societies of young people may be organized, by consent of and under the advice of the Pastor, for the spiritual benefit of the young people, and for co-operation in seeking the salvation of souls, and for the advancement of the work of the Church.

2. The Societies shall be in full subordination to the Church as a body, and may inaugurate no movement contrary to the judgment of the Church, or without the consent of the Pastor.

3. Times and places of meeting shall be chosen under the advice of the Pastor and the Church Board.

The Missionary Society—

In each local Church there shall be one or more Missionary Societies, organized under direction of the Pastor, whose duty it shall be, by all means, to awaken and sustain interest in and support of the sacred cause of Missions—both home and foreign.

Organization of Churches—

Local Churches may be organized by the District Superintendent or by the General Superintendent having jurisdiction, or by an Elder authorized by either of them.

Disorganization of Churches—

1. When it seems clear to a District or General Superintendent that a local Church organization should no longer continue as such, it may be disorganized by the action and formal pronouncement of either Superintendent.

2. In case an individual Church becomes disorganized, any church property which shall exist may in no way be diverted to other purposes, but shall pass to the control of the District Assembly, for the use of the Church at large, as the District Assembly shall direct; and Trustees holding property for the disorganized Church shall sell or dispose of the same only on the order and under the direction of the appointed agent of the District Assembly, and turn the funds over to such agent.

3. No Board of Trustees may divert property from the use of the Pentecostal Church of the Nazarene.

Withdrawal of Churches—

No individual Church may withdraw as a body from the Pentecostal Church of the Nazarene, or in any way sever its relation thereunto, except by provision of the General Assembly, and upon agreed conditions and plans.

The District Assembly

1. The bounds and name of a Church District shall be such as shall be indicated by the General Assembly or by the Districts involved, with the final approval of the General Superintendents having jurisdiction.

2. The District Assembly shall be composed of all the received Elders, and Licensed Ministers, Sunday School Superintendents, and eligible Deaconesses in the District, and two delegates from each local Church of fifty or less full members, and one additional delegate for every additional fifty full members or major fraction of fifty full members.

3. The District Assembly shall be held annually, at the time appointed by the General Superintendent having jurisdiction, and at the place designated by the preceding Assembly or arranged for by the District Superintendent.

4. The business of the District Assembly shall be:

(1) To hear reports from and consider the character of all the Elders and Licensed Ministers and Deaconesses.

(2) To license, after careful examination, those who have been recommended by Church Boards, and whom it may judge to be called to the Ministry, and to the office of Deaconess.

(3) To elect as Elders those whom it has

favorably passed upon as having fulfilled all the requirements for orders.

(4) To recognize the orders of those coming from other denominations, and whom it may judge qualified and desirable for place among us.

(5) To receive into its membership Elders and Licensed Ministers recommended from other District Assemblies, and whom it may judge as desirable for place in the District.

(6) To dismiss and recommend, when so requested, Elders and Licensed Ministers to other District Assemblies.

(7) To elect, by a two-thirds' favorable vote, an Elder to the office of District Superintendent, to serve for one year.

(8) To commission Elders and Licensed Ministers to serve as Evangelists for one year.

(9) To elect, by ballot, delegates to the General Assembly, at the annual session immediately preceding. (But no delegate to the General Assembly may be declared elected until after he has solemnly promised to faithfully attend all the sessions of the General Assembly, from beginning to close, unless prevented by some serious providence, such as sickness or death in his immediate family.)

(10) To present, through the District Secretary, its full official journal for the preceding quadrennium to the General Assembly, for review and revision.

(11) To elect all Boards and Committees, as directed by the General Assembly.

(12) To elect a Court of Appeals, consisting of from three to five Elders, including the District Superintendent, to serve until the final adjournment of the next District Assembly.

(13) To elect a permanent Committee on Real Estate and Titles.

(14) To elect a permanent Committee on Ministerial Relief.

(15) To consider and care for the entire work of the Church within its bounds.

(16) To transact any other business pertaining to the work, in harmony with the spirit and order of the Church.

District Superintendent—

1. The District Superintendent shall organize, recognize and supervise local Churches within the bounds of his District, subject to the approval of the General Superintendent having jurisdiction.

2. The District Superintendent shall visit, as far as possible, the local Churches in his District, at least once a year, and shall meet with the Church Board, at which time he shall preside, and shall consult with reference to spiritual, financial, and pastoral matters, giving such helpful advice and assistance as he may deem proper.

3. The District Superintendent may, with the consent of the Church Board, appoint a Pastor to fill a vacancy until the next District Assembly, and such appointed Pastor shall be subject to removal by the District Superintendent, when his services are not satisfactory to the Board and the Church.

4. When a local Church within his District is without a Pastor or pastoral supply, the District Superintendent may perform for it all the functions of a Pastor.

5. All the missions of the Church within the bounds of his District shall be under the special supervision of the District Superintendent.

6. If for any reason the General Superintendent having jurisdiction fails to be present or to appoint a representative to be present at the District Assembly, the District Superintendent shall call the Assembly to order, and shall preside until other provision may have been made by the Assembly.

7. All official acts of the District Superintendent shall be subject to review and revision by the District Assembly.

District Secretary—

1. The District Assembly shall elect one of its members as District Secretary, to serve until the final adjournment of the next District Assembly.

2. If, in the interim, for any cause, the District Secretary shall cease to serve, the District Superintendent shall appoint some one to succeed him, subject to the approval of the General Superintendent having jurisdiction.

3. The duties of the District Secretary shall be: to correctly record and faithfully preserve all Minutes of the District Assembly, all statistics of the District, and shall be the custodian of all documents of the District Assembly, promptly turning over the same to his successor; and shall do whatever else may pertain to his office.

4. The District Secretary may have as many assistants as the District Assembly shall elect.

District Advisory Board—

1. The District Assembly shall elect, annually, by ballot, two Elders and two laymen, who shall constitute the District Advisory Board, whose duty it shall be to give information to and consult with the District Superintendent respecting the Ministers and Churches of the District; and particularly to inform and advise with the General Superintendent regarding the pastoral arrangement for the coming year.

2. In the interim of the District Assembly, this Board may, for cause, after advising with the Church Board of the Church of

which a Deaconess is a member, revoke the license of such Deaconess.

3. The District Superintendent shall be, *ex-officio*, a member of the District Advisory Board.

4. A vacancy in this Board may be filled by the remaining members thereof, subject to the approval of the General Superintendent having jurisdiction.

The District Board of Examination—

1. The District Assembly shall elect a District Board of Examination, of five or more Elders, who shall serve for a term of four years. Vacancies occurring in the Board, in the interim of the District Assembly, may be filled, if necessary, by the District Superintendent.

2. Organization:

(1) As soon as elected, the first member chosen shall call a meeting of the entire Board for organization, as follows: The Board shall elect from among its members a permanent Chairman and Secretary, both of whom may be exempt from the direct work of examination, and shall faithfully do the work as herein provided.

(2) The Chairman shall assign to the other members of the Board the studies of the year on which each member shall examine. Such assignments shall be for the entire

term of the Board, unless otherwise mutually arranged.

(3) The Chairman shall attend all meetings of the Board of Examination, unless providentially prevented, and shall oversee the work of the Committee of each year. In case of necessary absence of the Chairman, the Secretary shall do his work, *pro-tem*.

(4) The Secretary shall provide, at the expense of the Assembly, a suitable Record Book of Examinations, which shall be the property of the Assembly.

(5) He shall enter therein the name and address of each candidate for examination, and the name of the Church recommending him, the date of licensing, the course of study pursued, and the record of examinations. The Secretary shall provide and fill out suitable blanks, and present to each candidate a duplicate of his record as preserved in the general records of the Assembly.

3. Mode of Examinations:

(1) All examinations shall be held at the seat of the District Assembly on the day preceding the opening session, unless otherwise provided by the Board of Examination.

(2) Any member of any class who shall fail to appear for examination as directed shall not be advanced in his studies by the Assembly, unless his absence is satisfactorily explained, in writing, to the Chairman, and

he shall have arranged with his examiner for his examination in the studies of his year, and shall pledge to complete his entire work before the final examinations.

(3) All examinations shall be conducted in writing.

(4) The examiner shall furnish the candidate with a list of not less than ten questions for each study and book.

(5) All papers shall be marked on a scale of 100.

(6) An average of 75 per cent. shall be required on all studies as a condition of passing to the studies of the next year; *provided*, however, if any candidate shall fail to receive a grade of 70 per cent. on any study or book, he shall be conditioned on that study or book, and shall be required to pass an examination on that study or book before he may be permitted to take the examination for advance work.

(7) On the completion of the examinations, the Board of Examination shall report to the Assembly the record and the recommendation for election to the studies of the next year, of such candidates as shall have passed satisfactory examinations.

(8) Candidates pursuing the Assembly Course of Study, who may be attending any of the recognized schools of the Pentecostal Church of the Nazarene, and pursuing the

same or similar studies as are in the course of study, may present a "School Record" in lieu of examination, and, if satisfactory to the Board of Examination, may be recommended for advancement in that study without further examination.

District Missionary Board—

1. Each District Assembly shall elect a District Board of Missions, of as many members as the Assembly may choose.

2. The duty of this Board shall be: to seek by all means—by the diffusion of intelligence, by the holding of local meetings and District conventions, by the employment of speakers who have the vision and the spirit, and by whatsoever agency that may be contributive—to stir the people to holy zeal, and devotion, and liberality to the sacred cause of missions—both home and foreign.

3. This Board, under direction of the District Assembly, and in co-operation with the District Superintendent, may have charge of all home mission work within the bounds of the District.

District Board of Education—

The District Assembly shall elect annually a Board of Education of five members, to serve until final adjournment of next District Assembly, whose duty it shall be, in co-operation with the General Board of Edu-

cation, to foster and guard the cause of education as represented by our Church.

District Board of Church Extension —

The District Assembly shall elect a Board of Church Extension, consisting of five members, one of whom shall be the District Superintendent, to serve until the final adjournment of next District Assembly, whose duty it shall be to advance the cause of building houses of worship and parsonages, within the bounds of the District, in co-operation with the General Board of Church Extension.

District Rescue Board —

The District Assembly shall elect, annually, a District Rescue Board of five members, one of whom shall be the District Superintendent, to serve until final adjournment of the next District Assembly, whose duty it shall be, in co-operation with the General Board of Rescue Work, to foster and guard the cause of rescue work of our Church, and to establish, as far as practicable, homes for the redemption of fallen women.

District Committee of Ministerial Relief —

The District Assembly shall annually elect a permanent Committee of Relief, whose duty shall be: to devise ways and means for the temporal relief of aged ministers, and

the widows and orphans of ministers who have died in the work; and this committee shall have full power to dispense such relief according to its wisdom, subject to the approval of the District Assembly.

District Committee of Real Estate and Titles —

The District Assembly shall annually elect a permanent committee of three, whose duty shall be to verify and conserve the validity of titles to Church property; to assist Churches to incorporate; and to do whatever else the District Assembly may direct, regarding the matter of Church property.

The Ministry

While we recognize and insist that all believers have committed unto them a dispensation of the Gospel, which they are to minister unto all men — we also recognize and hold that the Head of the Church calls some to the more official and public work of the Ministry.

Licensed Ministers —

1. When there are those among us who feel called to the Ministry, and have been recommended for such work by the Church Board of the Church of which they are members, and shall have given evidence of grace,

gifts, and usefulness, they may, after careful examination, under the direction of the Assembly of the District within the bounds of which they hold their church membership—regarding their spiritual, intellectual, and other fitness for such work—and after promising to immediately pursue the course of study prescribed for candidates for ordination, be licensed as Ministers for one year; and they shall be immediately enrolled as members of the Assembly.

2. Such Licensed Ministers shall be vested with authority to preach the Word, and (*only when acting as Pastors*) to administer baptism.

3. This license shall terminate with the close of the next District Assembly (except when reasons satisfactory to the Assembly are presented, subject to the approval of the President of the Assembly) unless the candidates shall have passed the year's course of study required, and, by vote of the Assembly, shall have been advanced to the studies of the next year.

4. The General Superintendent having jurisdiction shall issue to each Licensed Minister a certificate of license.

5. All Licensed Ministers shall hold their ministerial membership in the District Assembly.

Elders—

We recognize but one order of the official Ministry—that of the Eldership. This is a permanent order in the Church. The Elder is to rule well in the Church, to preach the Word, to administer the Sacraments, and to solemnize Matrimony, all in the name of and in subjection to the great Head of the Church.

2. Those who are evidently called of God to this Ministry, and who have fulfilled all the requirements of the Church for the same, who have been orderly passed in the full course of study prescribed for ordination, and have been carefully considered and favorably reported upon by a committee appointed by the District Assembly, may be elected to orders by a two-thirds' vote of the District Assembly.

3. In case a Licensed Minister has been a regular Pastor for two years, he may be ordained to the Eldership; *provided*, he shall have passed the full four-years' course of study prescribed for ordination.

4. The candidate thus elected shall be ordained by the laying on of the hands of the Elders, and other religious exercises, under the direction of the President of the Assembly.

5. The General Superintendent having jurisdiction shall issue a certificate of or-

dination, signed by himself and the District Secretary.

6. All Elders shall hold their ministerial membership in the District Assembly.

Recognition of Orders —

1. Elders coming to us from other evangelical denominations may have their orders recognized by the District Assembly, after satisfactory examination as to personal experience and doctrine; *provided*, they shall have passed an examination in studies judged by the Board of Examination to be the equivalent of our own studies required for ordination.

2. The General Superintendent having jurisdiction shall issue a certificate of such recognition, signed by himself and the District Secretary.

3. The Elder received shall have his name enrolled as a ministerial member of the District Assembly.

Evangelists —

1. An Elder or a Licensed Minister may, by a two-thirds' vote of the Assembly, be commissioned to do the work of an Evangelist — such commission to continue only until the close of the next District Assembly.

2. The General Superintendent having jurisdiction shall issue a certificate of such

commission, signed by himself and the District Secretary.

The General Assembly

1. The General Assembly is the supreme doctrine-expressing and law-making authority of the Church.

2. The General Assembly shall be composed of all the General Superintendents, the General Secretary, the Superintendents of foreign missionary Districts, one representative chosen by each of the General Boards of the Church, and two Elders and two laymen from each District of five hundred or less full Church members, and one additional Elder and one additional layman for each additional five hundred full Church members or major fraction of five hundred full church members.

3. The General Assembly shall be held once in four years, at a time and place designated by the General Superintendents and a commission of four chosen by the General Superintendents.

4. The General Assembly shall be presided over by the General Superintendents, jointly and severally.

5. The General Assembly shall elect its own other officers, and organize itself for the transaction of its business according to its own wisdom and pleasure.

6. The General Assembly shall elect, by a two-thirds' vote of those present and voting, two or more (the number to be determined by itself) General Superintendents (one of whom shall be chosen by the General Board of Foreign Missions to give his time especially to the supervision of Foreign Mission work), who shall hold the office, unless there shall be some providential or other hindrance, until the final adjournment of the next General Assembly.

7. The General Assembly shall elect a General Secretary, who shall hold the office, unless there shall be some providential or other hindrance, until the final adjournment of the next General Assembly.

8. The General Assembly shall elect a General Board of Foreign Missions, consisting of six members, one from each mission division, besides the General Superintendents and the Secretary and Treasurer elected by the General Board, who shall be, *ex-officio*, members of this Board. This Board shall serve until the final adjournment of the next General Assembly.

9. The General Assembly shall elect a General Board of Publication, consisting of seven members, to serve until the final adjournment of the next General Assembly.

10. The General Assembly shall elect a General Board of Education, consisting of

seven members, to serve until the final adjournment of the next General Assembly.

11. The General Assembly shall elect a General Board of Church Extension, consisting of seven members, to serve until the final adjournment of the next General Assembly.

12. The General Assembly shall elect a General Board of Rescue Work, consisting of seven members, to serve until the final adjournment of the next General Assembly.

13. The General Assembly shall elect a Court of Appeals, consisting of five Elders, one of whom shall be a General Superintendent, to serve until the final adjournment of the next General Assembly.

14. The General Assembly shall do anything else, in harmony with the Holy Scriptures, that its wisdom may dictate for the general welfare of the Church and the holy cause of Christ.

General Superintendents —

1. The General Superintendents shall have general supervision of the Pentecostal Church of the Nazarene, subject to the law and order as adopted by the General Assembly.

2. The General Superintendents shall, on their own motion, arrange for and assign to each other the particular work over which they shall have special jurisdiction.

3. The General Superintendents shall,

jointly and severally, preside over the General Assembly.

4. One General Superintendent shall preside over each District Assembly; or, should he be providentially hindered, shall make suitable arrangements for such presidency.

5. The General Superintendents, in connection with the Eldership, shall ordain, or appoint others to ordain, those who have been duly elected to be Elders.

6. The General Superintendents, together with the Board of Education, shall constitute a Board to arrange courses of study for Licensed Ministers and Deaconesses.

7. The General Superintendents having jurisdiction may organize or recognize local churches, after consulting with the District Superintendent, wherever there may seem to be need and providential opening; and they may appoint Pastors to have charge of such Churches until such time as Pastors may be duly elected.

8. The General Superintendent presiding over a District Assembly, may, after conferring with the Advisory Board, and representatives of churches, appoint Pastors over churches that have not regularly called Pastors.

9. The General Superintendents, jointly or severally, may appoint District Superin-

tendents over Mission Districts or other Districts where vacancies may occur.

10. The General Superintendents, jointly, shall fill vacancies that may occur in the General Boards and General Court of Appeals, in the interim of the General Assembly.

11. The General Superintendent having jurisdiction shall appoint an Elder to fill any vacancy that may occur in the District Court of Appeals, in the interim of the District Assembly.

12. The General Superintendents shall have authority to do anything else in the service of the Church, not otherwise provided for, according to the dictates of their wisdom and in harmony with general Church order.

13. If, in the interim of the General Assembly, a vacancy should occur, by death or otherwise, in the Board of General Superintendents, the General Secretary shall at once notify all the District Superintendents of the Church, who shall, by a two-thirds' vote of all, select some Elder of the Church to perform the duties of General Superintendent until the close of the next General Assembly. The General Secretary shall report the result of the vote to the General Superintendents, who shall announce the

same, through the HERALD OF HOLINESS, to the Church:

14. All official acts of the General Superintendents shall be subject to review and revision by the General Assembly.

General Secretary —

1. The duties of the General Secretary shall be: to correctly record and faithfully keep all Minutes of the proceedings of the General Assembly, all general statistics of the Church, and all other documents belonging to the General Assembly — promptly delivering the same to his successor; and shall faithfully do whatever else may be necessary for the fulfilment of his office.

2. If, in the interim of the General Assembly, for any cause, the General Secretary shall cease to serve, the General Superintendents, jointly, shall elect some one to succeed him.

3. The General Secretary may have as many assistants for his work as the General Assembly shall elect, or, in the interim, the General Superintendents, jointly, may appoint.

General Board of Foreign Missions —

1. This Board shall have charge of all the Foreign missionary work of the Church, sub-

ject to the approval of the General Superintendents.

2. In the term "foreign" is comprehended all missionary work in foreign lands, and all such work among foreign-speaking peoples in our own land at places which may be deemed by the Board of Foreign Missions strategic points for the carrying forward of foreign work.

3. The General Board of Foreign Missions shall pay, out of its own funds, the full salary of the General Superintendent whom it shall choose to give his time especially to the supervision of foreign missionary work.

General Board of Publication —

It shall be the duty of this Board to have general charge of the publishing interests of the Church, subject to the approval of the General Assembly.

General Board of Education —

It shall be the duty of this Board to recognize, classify, and by all means foster such schools of the Church as they, in their godly judgment, believe to be expedient; to see that the scholarship in these schools is up to the recognized standard; and to guard against the multiplication of schools beyond our need or ability to equip and maintain.

General Board of Church Extension —

The duty of this Board shall be to devise plans by which funds may be raised and held, and, by gifts or loans of such funds, may assist our new and needy local Churches in the erection or providing of places of worship and parsonages.

General Board of Rescue Work —

The duty of this Board shall be to organize, recognize, and by all proper means foster the general work of rescuing fallen women, in connection with the work of the Church and in harmony with provisions for rescue work under the oversight of the District Superintendents. This Board shall appoint from its own members a committee of three on Orphanages.

Discipline

The object of Church Discipline is not the punishment of offenders; but the vindication of the truth of God, the purification of the Church, the warning of the uncaredful, and the reformation and salvation of the guilty.

Discipline of a Member —

Members of the Church who do violence to the General Rules, or show disregard for the Special Advices, should be dealt with, kindly and faithfully, according to the grievousness of their offense.

UNCHRISTIAN CONDUCT

In case a member of the Church is accused of unChristian conduct, the Pastor shall appoint a committee, consisting of two or more members, who shall carefully examine into the accusation, and shall confer with the accused person, and report their findings to the Pastor; either that there seem no sufficient grounds for the accusation, or that there are grounds for charges, together with the facts as to penitence or otherwise. If it seem necessary, the committee shall prepare and sign charges, and the accused shall be brought before a committee of not less than three, appointed by the Church Board for the purpose, at which trial the Pastor shall preside; and if the accused person be found guilty, and fails to appeal to the entire Church Board within five days, such finding shall expel the person from membership in the Church.

In case of appeal, the Church Board entertaining such appeal shall hear the testimony taken in the trial, and decide whether the verdict is in accord therewith.

In case it is shown that vital new evidence has been discovered, the case may be sent back for a new trial.

IMPRUDENT CONDUCT

In case of imprudent conduct, the person

so accused shall be labored with by a committee appointed by the Pastor, and time shall be given for repentance and reformation. If the course be persisted in, the person shall be dealt with in the same manner as prescribed for cases of unChristian conduct; and, if found guilty, shall be excluded from membership in the Church.

Discipline of a Minister —

In case an Elder or a Licensed Minister be accused of unChristian or imprudent conduct, written charges may be presented against him by any two Elders in his Assembly District.

The Minister so accused shall be tried before a court of five Elders, selected by the District Advisory Board of the District, unless one of the members of such Advisory Board is himself the subject of such charges, in which event the other members of such Advisory Board shall choose such court.

Written notice shall be served upon the Minister so accused at least ten days before trial. Such notice shall set forth the nature of the charges, together with the specification and the time and place of trial.

The accused shall have the right of counsel.

In case the Minister so accused shall be found guilty, after being tried according to

the rules of evidence, by the unanimous verdict of the members of the court, judgment shall be pronounced by the court in accord with the nature of the offense.

The condemned one shall have the right of appeal.

In cases of appeal the appellant shall make his own appeal in writing, and it shall be accompanied by a written statement setting forth the grounds of his appeal.

In no case shall the character of any Minister be questioned at the District Assembly of which he is a member, unless written charges as above provided are pending against him.

District Court of Appeals —

It shall be the duty of this Court to hear complaints and appeals of members of any local Church within the District, concerning any action of a Church or of a Church Board, due notice of which must have been given within twenty days of the action complained of or appealed from to the Church or the Church Board concerning whose action the complaint or appeal is made. This Court is authorized to approve, modify, or reverse said action; and its decision shall be final.

General Court of Appeals —

It shall be the duty of this Court to hear complaints and appeals of Elders or Li-

censed Ministers concerning any action of a District Assembly or District Superintendent, due notice of which complaint or appeal must have been given, within thirty days, to the Assembly or Superintendent whose action is complained of or appealed from.

This Court is authorized to approve, modify, or reverse said action; and its decision shall be final.

In case there shall not be a sufficient number in any Assembly District to render possible the creation of the trial or appellate courts herein provided for, such may be chosen in the manner herein set forth from any adjoining Assembly District.

IV. Ritual

While we would not hold our people to ritualistic forms, we recommend the following as worthy to be observed by those wishing to use such forms:

Baptism of Believers

Dearly Beloved: Believing that God has given you forgiveness of sins, and spiritual life through Christ Jesus our Lord and Savior, and that you are thus graciously prepared to receive Christian Baptism, as declarative of your saving faith and covenant of obedience, you will now give avowals of your belief and purpose.

Do you believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord? that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead, and buried? that the third day He rose from the dead? that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again to judge the quick and the dead? and

Do you believe in the Holy Ghost? the

Church of God? the communion of saints? the remission of sins? the resurrection of the dead? and the life everlasting?

Answer: All this I stedfastly believe.

Will you be baptized in this faith?

Answer: I will.

Do you renounce the devil and all his works? the vain pomp and glory of the world, with all covetous desires of the flesh and of the mind?

Answer: I renounce them all.

Will you then obediently keep God's holy will and commandments, and walk in the same all the days of your 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.

Baptism of Infants

Dearlly 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 the end of this Holy Sacrament. You shall call upon *him* to give reverent attendance upon appointed means of grace; see that *he* is taught the truth of God as con-

tained in the Holy Scriptures, and help *him*, as you may be able, in the way of life.

[The Minister may then ask the friends of the child to name the child, and baptize it, saying]:

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

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

Reception of Members

[When, at any meeting, there are persons who desire to unite with the Church, having been favorably considered by the Pastor and the Church Membership Committee, 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)]:

Dearlly Beloved: The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known.

There is such helpfulness with brotherly watchcare and counsel as can be found only in the Church.

There is the godly care of pastors, with the teachings of the Word, and the helpful inspiration of social worship. And there is co-operation in service, accomplishing that which cannot otherwise be done. It is necessary that we be of one mind and heart.



The doctrines upon which the Church rests as *essential* to Christian experience 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 Spirit; that man is born in sin; that he needs the work of the Holy Spirit in regeneration; that, after the work of regeneration, there is the further work of heart-cleansing, or entire sanctification, which is effected by the Holy Ghost. And to each of these works of grace the Holy Spirit gives witness. We believe in eternal destiny, with its rewards and punishments.

Do you heartily believe these truths?

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

Desiring to unite with the Pentecostal Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the General Rules and Special Advices of the Church; to endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; devotedly giving of your means; faithful attendance upon the means of grace; and, abstaining from all evil, seek earnestly to perfect holiness of heart and life in the fear of the Lord?

[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 fellowship, duties, and privileges. May the great Head of the Church bless and keep you, and enable you to be faithful in all good works.

The Lord's Supper

[The administration of the Lord's Supper may be introduced by an appropriate sermon or a suitable address, and the reading of 1 Cor. 11:23-29, Luke 22:14-20, or some other appropriate passage. Let the Minister give the following invitation]:

The Lord Himself ordained this Holy Sacrament. He commanded His disciples to partake of the bread and wine, emblems of His broken body and shed blood. This is His table. The feast is for His disciples. Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy. Let us remember that it is the memorial of the death and passion of our Lord; also a token of His coming again. Let us not forget that we are one, at one table with the Lord.

[The Minister, with the congregation, kneeling, may offer prayer of confession and supplication, with the following prayer of consecration]:

Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only

Son, Jesus Christ, to suffer death upon the cross for our redemption; hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son, our 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 can not 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 shed for thee, preserve thee blameless, unto everlasting life. Take and eat this, in remembrance that Christ died for thee.

[As the cup is being passed, let the Minister say]:

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

[The Lord's Prayer with extempore prayer of thanksgiving.]

Matrimony

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

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

Into which holy estate these persons pres-

ent come now to be joined. Therefore, if any can show just cause why they may not lawfully be joined together, let him now speak, or else forever hold his peace.

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

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it; for 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]:

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]:

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 shall the Minister pray thus]:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to Thy laws: through Jesus Christ our Lord.
Amen.

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

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

[And the Minister shall add his blessing]:

God, the Father, the Son, and the Holy Ghost, bless, preserve and keep you; the

Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

[Then may the Minister offer the following prayer, or may use extemporary prayer]:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in The Holy Word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them; as Thou didst send Thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon this man and this woman, that they, obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of Thy grace, sanctify and bless them, that they may please Thee, both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Burial Service

[At the home, or at the Church, let suitable services be held, consisting of appropriate hymns, prayer, and reading of the Scriptures, together with a brief sermon or address suited to the occasion].

[After the coffin is lowered in the grave, let the Minister say]:

We come hither to lay all that was mortal of our dear friend in this new-made sepulcher. *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 these mortal bodies shall 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 on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation,

but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Appendix

Boundaries of Districts

1. ALABAMA. The state of Alabama and that portion of Florida west of the western line of Georgia.
2. ARKANSAS. That portion of Arkansas north of the Arkansas river.
- As Hand X 3. ALBERTA. The province of Alberta, Canada.
- 16 X 4. BRITISH ISLES. England, Scotland, Ireland, and Wales.
5. CHICAGO CENTRAL. The states of Illinois and Wisconsin.
6. COLORADO. The states of Colorado, Utah, and Wyoming, with the exception of the portion of Colorado west of La Plata and north of county line.
- X 7. DAKOTAS-MONTANA. The states of North Dakota, South Dakota, Montana, and Minnesota.
8. DALLAS. That portion of Texas east of the 97th meridian, with the exception of that part of Denton county east of said line.
9. EAST OKLAHOMA. That portion of the state of Oklahoma east of the following line: the Santa Fe railway from Red river to Oklahoma City, the M., K., & T. railway north from Oklahoma City to the Arkansas river, and thence to the Kansas line.

31. SAN FRANCISCO. That portion of California north of the northern boundary lines of San Luis Obispo, Kern, and San Bernardino counties, with the addition of that portion of Kern county north of the Tehachipi mountains, and the state of Nevada.

See
Sketches
- Available

X 32. SOUTHERN CALIFORNIA. That portion of California south of the northern boundary lines of San Luis Obispo, Kern, and San Bernardino counties, with the exception of that part of Kern county north of the Tehachipi mountains, and Arizona.

✓ 33. TENNESSEE. The states of Tennessee, North Carolina, and South Carolina.

✓ 34. WASHINGTON-PHILADELPHIA. That portion of Pennsylvania east of the Allegheny mountains, Delaware, the District of Columbia, that portion of New Jersey south of Bound Brook, Maryland, and Virginia, with the exception of that portion west of the Allegheny mountains.

✓ 35. WEST OKLAHOMA. That portion of Oklahoma west of the East Oklahoma District.

Course of Study for Licensed Ministers

FIRST YEAR

1. BIBLE — *The Pentateuch*. Helps recommended: *Bible Study by Books*, Sell; *All About the Bible*, Collett.
2. THEOLOGY — *Binney's Theological Compend*.
3. CHURCH HISTORY — *Hurst's* one-volume edition, Parts I and II.
4. ESSENTIALS IN AMERICAN HISTORY, Hart.
5. ELEMENTARY ENGLISH, Hitchcock.
6. THE CHURCH MANUAL.

To be read — †

1. PREACHER AND PRAYER, Bounds.
2. THE PREACHER — HIS LIFE AND WORK, Jowett.
3. HINTS TO SELF-EDUCATED MINISTERS, Porter.
4. LIFE OF JOHN S. INSKIP, McDonald.
5. THE HERALD OF HOLINESS.

SECOND YEAR

1. BIBLE — *The Four Gospels and the Acts*. Helps recommended: *Bible Study by Books*, Sell; *All About the Bible*, Collett.
2. THEOLOGY — *Milcy*. Introduction and Parts I and II.*
3. CHURCH HISTORY — *Hurst's* one-volume edition, Part III.
4. THE MAKING OF THE SERMON, Pattison.

- 16 10. FLORIDA. That portion of the state of Florida, east of the western line of Georgia.
- 16 11. GEORGIA. The state of Georgia.
12. HAMLIN. That portion of Texas north of latitude 32 and west of the 97th meridian, with the addition of that portion of Denton county east of said line.
13. IDAHO-OREGON. That portion of Idaho south of the Salmon river, and that portion of Oregon included in the five eastern counties.
14. INDIANA. The state of Indiana.
15. IOWA. The state of Iowa.
- 16 16. KANSAS. The state of Kansas, with the exception of Burr Oak, and including churches of St. Joseph, Mo., and Kansas City, Mo., and strip of territory lying between them.
17. KENTUCKY. The state of Kentucky, that portion of West Virginia south of the southern line of Pennsylvania, and that portion of Virginia west of the Allegheny mountains.
18. LITTLE ROCK. That portion of the state of Arkansas south of the Arkansas river.
19. LOUISIANA. The state of Louisiana.
- 16 20. MANITOBA-SASKATCHEWAN. The provinces of Manitoba and Saskatchewan.
21. MICHIGAN. The state of Michigan.
22. MISSISSIPPI. The state of Mississippi.
23. MISSOURI. The state of Missouri with the exception of Kansas City and St.

- Joseph, Mo., and strip of territory lying between them.
24. NEBRASKA. The state of Nebraska, and Burr Oak, Kas.
25. NEW ENGLAND. The states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island; that portion of Connecticut east of a line drawn from Danbury, Conn., to New York, not including Stamford, Conn.; and provinces of Nova Scotia and New Brunswick.
26. NEW MEXICO. New Mexico, with the addition of the portion of Colorado west of La Plata north to county line.
27. NEW YORK. The state of New York, that portion of New Jersey north of Bound Brook, and that portion of Connecticut west of a line drawn from Danbury, Conn., to New York, including Stamford, Conn.
28. NORTHWEST. The state of Washington, all of Oregon except the five eastern counties, that portion of Idaho north of the Salmon river, and the province of British Columbia.
29. PITTSBURGH. The state of Ohio, that portion of Pennsylvania west of the Allegheny mountains, and that portion of West Virginia north of the southern Pennsylvania line, including Mannington.
30. SAN ANTONIO. That portion of the state of Texas south of latitude 32 and west of the 97th meridian.

5. ONE HUNDRED YEARS OF MISSIONS, Leonard.
6. PARAGRAPH WRITING, Scott and Denny.

To be read—†

1. QUIET TALKS ON PRAYER, Gordon.
2. HOW TO BE A PASTOR, Cuyler.
3. POSSIBILITIES OF GRACE, Lowry.
4. WESLEY AND HIS CENTURY, Fitchett.
5. THE HERALD OF HOLINESS.

THIRD YEAR

1. BIBLE—*Major Prophets*. Helps recommended: *Bible Study by Books*, Sell.
2. THEOLOGY—*Miley*, Parts III and IV.*
3. PASTORAL THEOLOGY—*The Work of the Ministry*, Pattison.
4. HOLINESS AND POWER, Hills.
5. CHURCH HISTORY—*Hurst's* one-volume edition, Part IV.
6. ARGUMENTATION, Baker and Huntington.

To be read—†

1. OLD TESTAMENT HISTORY, Smith.
2. LECTURES ON PREACHING, Simpson.
3. NEW TESTAMENT STANDARD OF PIETY, McDonald.
4. LIFE OF JOHN G. PATON.
5. THE HERALD OF HOLINESS.

FOURTH YEAR

1. BIBLE—*The Epistles*. Helps recommended: *Bible Study by Books*, Sell; *The Teaching of the Books*, Willet and Campbell.

2. THEOLOGY—*Miley*. Parts V and VI.*
3. EVIDENCES OF CHRISTIANITY, Hopkins.
4. CHURCH HISTORY—*Hurst's* one-volume edition, Part V.
5. PSYCHOLOGY AND PSYCHIC CULTURE, Halleck.

To be read—†

1. NEW TESTAMENT HISTORY, Smith.
2. THE GOSPEL OF THE COMFORTER, Steele.
3. CHRISTIAN PURITY, Foster.
4. WESLEY'S TEN SERMONS.
5. THE HERALD OF HOLINESS.

* Any other standard theology of equal merit may be substituted by the District Board of Education.

† On all books to be read is required of the student a signed statement that the book has been read, with a synopsis of the book, attached.

Course of Study for Deaconesses

FIRST YEAR

1. THE GOSPEL ACCORDING TO LUKE.
2. BINNEY'S THEOLOGICAL COMPEND.
3. CHURCH HISTORY—*Hurst's* one-volume edition, Parts I, II, and III.
4. CHURCH MANUAL.

To be read—

1. THE BIBLE CHRISTIAN, Short.
2. LIFE OF HESTER ANN ROGERS.
3. HERALD OF HOLINESS.

SECOND YEAR

1. I THESSALONIANS, I PETER, and I JOHN.
2. CHURCH CATECHISM, Walker.
3. CHURCH HISTORY—*Hurst's one-volume edition*, Parts IV and V.

To be read—

1. HIDDEN MANNA, Baker.
2. LIFE OF WILLIAM BRAMWELL.
3. HERALD OF HOLINESS.

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1000 Main st.

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J. B. CHAPMAN.....Peniel, Texas
H. D. BROWN.....Seattle, Wash.
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FORM SUGGESTED FOR
CONSTITUTION AND BY-LAWS
FOR SUNDAY SCHOOLS

ARTICLE I.

This school shall be called the Sunday School of the _____ Pentecostal 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, Secretaries, Treasurer, Librarian,

Teachers, and Sunday School Committee of three persons appointed by the Church Board.

ARTICLE IV.

Section 1. The Superintendent shall be elected annually, by ballot, by the Sunday School Board, subject to approval by the Church Board.

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

Sec. 3. Teachers shall be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Sunday School Board at the following meeting.

ARTICLE V.

Duties of the Superintendent are to preside at all meetings of the Board in the absence of the Pastor; to have charge of the opening and closing exercises of the Sunday School; to organize classes, appoint teachers, and fill vacancies.

ARTICLE VI.

Duties of Primary Superintendents: To have general supervision of the Primary Department, and, in conjunction with the Superintendent, to organize classes, appoint teachers, and fill vacancies.

ARTICLE VII.

Duties of the Assistant Superintendents: To co-operate with the Superintendent in every way to promote the best interests of the school, and, in the absence of the Superintendent, to have general supervision of the school.

ARTICLE VIII.

Duties of 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.

Section 1. Regular meetings of this Board shall be held the _____ of January, April, July, and October of each year, at which the following order of business shall be observed: 1. Singing and prayer; 2. Calling roll; 3. Reading of minutes; 4. Unfinished business; 5. Reports from committees; 6. Report from superintendents; 7. Report from treasurer; 8. Report from the librarian, concerning the literature taken by

the school; 9. Reports from the Sunday School Committee and teachers; 10. Miscellaneous.

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

Sec. 3. Special meetings of the Board may be called by the Superintendent at such times as he may deem necessary.

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

ARTICLE XIII.

This Constitution shall not be altered except by two-thirds of all the members present at a meeting called for that purpose, having been announced at the previous meeting, and such alterations must be in accordance with the provisions of the Manual of the Pentecostal Church of the Nazarene.

FORM SUGGESTED FOR CONSTITUTION

FOR YOUNG PEOPLE'S SOCIETIES

ARTICLE I. The society shall be called the Young People's Society of the _____ Pentecostal Church of the Nazarene.

ART. II. The object of the society shall be to build up its members in Christian experience and in holy character, and to bring about the salvation of other young people.

ART. III. The members of this society shall consist of young people who are members of the Pentecostal Church of the Nazarene.

ART. IV. The officers of this society shall constitute an Executive Board.

ART. V. Section 1. Regular meetings of this society shall be held _____ of January, April, July, and October of each year.

Sec. 2. The annual meeting for the election of officers shall be held on the _____ of each year. his election shall be subject to the approval of the Church Board.

Sec. 3. Special meetings of the society may be called by the President or Pastor at such times as may be necessary.

Sec. 4. At all meetings for business of this society _____ persons shall constitute a quorum.

ART. VI. This society shall have a membership, a missionary, and a visiting committee.

ART. VII. The officers of this society shall consist of a President, one or more Vice-Presidents, Secretary, Treasurer, Organist, and Chorister, who shall be members of the society.

ART. VIII. The duties of the President shall be: to preside over all business meetings, appoint leaders for all devotional meetings of the society, and have general oversight of the society.

ART. IX. The duties of Vice-Presidents are to co-operate with the President in every way, to carry out the work of the society, and in the absence of the President to perform his duty in office.

ART. X. The Secretary shall keep a correct record of all proceedings in business meetings.

ART. XI. The Treasurer shall take charge of and disburse all moneys of the society, keeping account of the same.

ART. XII. The Membership Committee shall be on the lookout for new members, and report to the society such names as are acceptable for membership.

ART. XIII. The Missionary Committee shall have charge of all missionary meetings, directing and planning for the same.

ART. XIV. The Visiting Committee shall visit the sick and absent members of the society.

ART. XV. This Constitution shall not be altered, except by two-thirds' vote of all members present at a meeting called for that purpose, having been announced at the previous meeting; and such alterations must be in accordance with the provisions of the Manual of the Pentecostal Church of the Nazarene.