

THE  
MANUAL  
OF THE  
CHURCH OF THE  
NAZARENE

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PROMULGATED BY THE  
ASSEMBLY OF 1898  
HELD IN  
LOS ANGELES, CAL.

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COMMITTEE OF PUBLICATION

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## INTRODUCTION.

In the summer and fall of 1895, a series of very special Providences, together with the call of the Spirit of God, led a number of persons in the city of Los Angeles, California, and vicinity, to go forth under new forms to the work which they felt God had called them. They met together for public worship in a hall in that city for the first time on the first Sabbath of October, 1895. Three services were held that day, as also on the following Sabbath. On the third Sabbath, opportunity was given for all those who felt called of God to this work, to come out and stand together. At the morning service, eighty-five persons responded and stood around the Altar. In the afternoon and evening, the number was increased to about one hundred. These persons were generally convinced that God had called them unto holiness, and to preach and teach this doctrine, and to lead others into the experience. They were convinced by the teachings of the Word of God and their own experiences that this is a second definite work of grace, and is received by faith in Jesus Christ. That this is the peculiar treasure of New Testament doctrine. That the very heart of the religion of Jesus Christ is the baptism with the Holy Ghost and fire. That the salvation of men is to be through believers thus baptized. That when He (the Holy Ghost) is come he will convince the world of sin, and of righteousness, and of judgment.—Jno. xvi: 8. That without this center of fire the work of the Church is very largely in vain. They were also convinced that the Gospel should be especially preached to the poor.

**Part I.**

**THE CHURCH.**

**Statement.**

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

**CHURCH OF THE NAZARENE.**

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

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**CHAPTER I.****Articles of Faith.**

We believe:

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

**GENERAL RULES.**

1

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

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

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

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

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

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



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

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#### CHAPTER IV.

##### Special Advices.

###### I. *Temperance.*

The Holy Scriptures and human experience alike condemn the use, as a beverage, of alcoholic drinks. The manufacture and sale of such liquors for such purposes is warfare against the human race. Total abstinence from all intoxicants is the Christian rule for the in-

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

#### IV. *Marriage.*

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

istered to them without regard to previous baptism.

#### VII. *Foreign Missions.*

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

## CHAPTER V.

## Special Rules.

I. *Legislation.*

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

II. *Stewards and their Duties.*

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

*VI. General Superintendent.*

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

*VII. Withdrawal of Churches.*

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

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

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

- (1). By being courteous to all men.
  - (2). By contributing to the support of the Church and its work, according to the ability which God giveth.
  - (3). By observing carefully the teachings of the Word of God, which is both our rule of faith and practice.
  - (4). Songs, literature, and amusements that are not to the glory of God. The avoidance of such places as the theater, the ball room, the circus and like places, lotteries and games of chance, looseness and impropriety of conduct.
  - (5). By loving God with all the heart, mind and strength, a faithful attendance upon all the ordinances of God, and the means of grace; such as the public worship of God, the ministry of the Word, the Sacraments, searching the Scriptures and meditating thereon, family and private devotions.
  - (6). By seeking to do good to the bodies and souls of men. Feeding the hungry, clothing the destitute, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.
  - (7). By pressing upon the attention of the unsaved the claims of the Gospel, inviting them to the house of the Lord, and trying to compass their Salvation.
  - (8). By being helpful to those who are of the household of faith, in love forbearing one-another.
- Thirdly: It is expected of those who remain

**Part II.**

**THE MINISTRY.**

## CHAPTER I.

## Ministerial Qualifications.

The ministers of Christ are to be in all things a pattern to the flock. By diligence, earnestness, discretion, punctuality: "By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." A minister of the Gospel must know he has peace with God through Jesus Christ our Lord. That the Love of God is shed abroad in his heart by the Holy Spirit, that he is a child of God. He must have a deep sense of the fact that souls are perishing for whom Christ died, and that he is called of God to go and proclaim to them the glad tidings of Salvation. As our Lord "called unto Him whom He would," and chose and ordained His twelve apostles "that they might be with Him, and that He might send them forth to preach," so He doth still call, and send forth messengers of the Gospel. He has conferred upon the Church the privilege of being workers with Him, and has given assurance of His divine approval in His indorsement of the work. The Church illuminated by the Holy Spirit will recognize the Spirit's call. There will be gifts and graces. There will be thirst for knowledge, especially of the word of God. There will be sound judgement and



## CHAPTER II.

## Forms for the Administration of Baptism.

*Baptism of Infants.*

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

*Answer:* I do.

Lord Jesus Christ?

*Answer:* I trust I have.

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

*Answer:* I do.

[The minister may offer prayer.]

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

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

[Extempore prayer may be offered.]

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### CHAPTER III.

#### The Lord's Supper.

The administration of the Lord's Supper shall be introduced by an appropriate sermon or a suitable address and the reading of I. Cor. xi: 23-29, Luke xx: 14-20, or some other appropriate passage.

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

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

saying, Drink ye all, of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me. *Amen.*

*Then may the minister, himself, partaking with the assistance of any other ministers present, and of the stewards, administer the Communion to the people, as they kneel.*

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

While the bread is being distributed let the minister say:

The body of our Lord Jesus Christ which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee; and feed on Him in thy heart by faith, with thanksgiving.

As the cup is being delivered let the minister say:

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

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

**Part III.**

**THE RITUAL.**

## RECEPTION OF MEMBERS.

### CHAPTER I.

#### Reception of Members.

When, at any meeting, there are persons who desire to unite with the Church, the ministers having charge shall call the applicants forward, and explain to them briefly the privileges of membership in the Church, and question them in reference to their faith and experience as follows, (or extemporizing a form embracing the same general facts):

*Dear Friends.*—The privileges and blessing which we seek in association together in the Church of Jesus Christ are very precious and sacred. It is a holy brotherhood where heart is joined to heart, and we stand shoulder to shoulder to do the work of Christ in the earth. There is in it such sacred fellowship, as can only be had when men and women are banded together under the hallowed influence of the Cross of Christ. There is such helpfulness with brotherly watch care and council, as only those who love one another fervently can give. There is the Godly care of pastors, with the teachings of the Word, and the helpful inspiration of social worship. And there is the blessed work in co-operation which can not be done otherwise. It is necessary that we be of one mind and heart. The *essential* doctrines of the Church are few and brief. We believe in God the Father, Son, and Holy Ghost; w