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ADDRESS

*To the Members of the Pentecostal Church
of the Nazarene:*

We, your General Superintendents, esteem it both a privilege and a duty to earnestly recommend to you this book containing the statement of doctrine and form of government of the church.

We urge that this Manual be in the hands of every member. It contains the articles of religion which we are glad to say are thoroughly evangelical and, in general accord with the fundamentals of belief held by the great body of believers in the whole reformed church in the world, with special emphasis laid upon the great central and most vitally important doctrines of the New Testament.

Advices also are given upon moral questions and ways of living to assist us in walking in the way of holiness.

Here also are such rules of holy fellowship as is hoped will further us all in maintaining that high standard of living which shall help us to continue a peculiar people.

It is our desire that all our people be grounded in the truth, and that they know

both the doctrine and government of the church, fully believing the one and keeping the other—thus perfecting holiness in the fear of the Lord.

We remain your humble and affectionate brethren in the Lord, laborers together with you, that we all may be made perfect in Him.

P. F. BRESEE,
H. F. REYNOLDS,
E. F. WALKER.

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 Bedford 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, 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 Be Vier, 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, have 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 privilege.

We are agreed on the necessity of 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 do so.

It was agreed that the name for 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 members. This church was necessary to con-

serve 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.

PART I.
THE CHURCH
THE GENERAL CHURCH

The Church of God is comprised 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 of Christian thought.

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

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

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

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

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

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

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

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

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

DOCTRINAL STATEMENT

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 admin-

istrative, 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 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 that 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; and that we are to comfort one another with these words.

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, involving a sense of personal guilt and a voluntary turning from sin.

"God commandeth all men everywhere to repent." 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 Saviour 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 appro-

priating 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 certain 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 ordained 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 seal of the New Testament, young children may be baptized upon request of parents or guardians, who shall give assurance for them of necessary Christian teaching.

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

In case a preacher, 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 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 essen-

tially 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 heavenly places.

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 comes 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.

 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 Sunday newspapers, 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) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good name of others.

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

(6) The indulgence of pride in dress or behavior. 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" (I Tim. 2:9, 10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing 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.

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

(1) Be courteous to all men.

(2) Contributing to the support of 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) Faithfully attending 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 thereon; 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. If any walk otherwise, let them be admonished; and if they repent not, let them be dealt with as those charged with conduct unbecoming a Christian.

RECEPTION OF MEMBERS

Persons recommended by the church membership committee may be received

into our communion by the pastor, upon the declaration of their belief in the essential doctrines of the Holy Scriptures, their faith in Jesus Christ as their personal Savior, and their pledge of faithful compliance with the rules and regulations of the church.

PART II
SPECIAL ADVICES.

SUPPORT OF MINISTERS

"Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel" (1 Cor. 9:14).

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

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

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

DIVINE HEALING

We believe in the Bible doctrine of physical 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 warfare against the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic is the duty of civil government. It can not be licensed without sin, and voters in a Republic are responsible for the acts of the government. No voter can vote for license, or for a party favoring it, without becoming a partaker of 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, mor-

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

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

ELECTION OF CHURCH OFFICERS

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

PART III THE MINISTRY

MINISTERIAL QUALIFICATIONS

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 unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

A Minister of the Gospel must know that he has peace with God through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Ghost. He must have a deep sense of the fact that souls 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, let the proper steps be taken for its recognition and indorsement, and all suitable help be given to open the way for them, according to our rules.

LICENSE TO PREACH

While we recognize that all believers have intrusted to them a dispensation of the Gospel which they are to testify to men, thus seeking their salvation, we also recognize that the Lord calls some to the more public preaching of the Word. When there are those among us who thus feel called of God, and their call is evidenced by grace, gifts and usefulness, they may, after proper examination as to their experience, the valid-

ity of their call and fitness for the work, and their clear comprehension of the doctrine and usage of the Church, be licensed to preach according to our Rules, by the Church Board of the Church to which they belong — they being recommended by the Pastor — for the term of one year, which license may be renewed from time to time, they having passed the required course of study. Aged licensed preachers may have their licenses renewed without examination in required course.

PASTORS

A pastor is a person who, under the call of God and His people, has the oversight of a particular church. His duties are:

- (1) To preach the Word.
- (2) To administer (or, if not an Elder, to arrange for the administration of) the sacraments.
- (3) To care for Christ's flock by pastoral visitation, particularly of the sick and needy.
- (4) To reprove, rebuke, and exhort, with all longsuffering and doctrine.
- (5) By all means to seek the conversion of sinners, the sanctification of the converted, and the upbuilding of God's people in their most holy faith.
- (6) All departments are under his care

and supervision. He is *ex-officio* Chairman of the Church Board, and head of the Sabbath School and Young People's Societies.

The pastor shall have respect for the united advice of the District Superintendent and Advisory Board. For the exercise of his office he is amenable to the District Assembly of which he is a member, to which body he shall report annually.

ORDERS

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

A licensed preacher elected by a regularly constituted church as its pastor, and having performed the duties of such office for at least two years, and having passed the full course of study prescribed for licensed preachers, shall be eligible for recommendation and election to Elder's orders.

RECOGNITION OF ORDERS

The orders of ministers coming to the Pentecostal Church of the Nazarene from other churches may be recognized by the District Assembly, on recommendation of the Church Board of the Church where they hold their membership; or, if the Church is not within the bounds of an organized District Assembly, then by the General Assembly, a certificate of which shall be given them, signed by the General Superintendent; *provided*, such ministers shall have passed an examination in study equal to what is prescribed in our course for ordination.

DUTIES OF ELDERS

Recognizing the permanency of the office of Elder in the Church of God, we believe that they are called to presidency and pastoral ruling in the Church, and their more particular duties are: To conduct public worship, to preach the Gospel; to adminis-

ter the sacraments of baptism and the Lord's Supper, and to solemnize matrimony.

EVANGELISTS

Those who have been licensed to preach for two years may be commissioned as Evangelists.

1. Evangelists may be elected by the District Assembly when recommended by the Church Board of the Church of which they are members, they having passed a satisfactory examination in doctrine, discipline, and the required course of study. They shall pass the annual examination satisfactory to the District Assembly's Committee on Evangelists; and, on recommendation, appointment may be renewed by the District Assembly.

2. When Evangelists have performed four years of service, they shall be exempt from further examination. An Elder may be appointed an Evangelist without examination, upon the recommendation of the Church Board of which he is a member, and of the District Superintendent.

3. The General Superintendent shall issue proper certificate of election.

4. All Evangelists shall be amenable to the Church Board of the Church of which they are members.

EXHORTERS

When there are those among us who feel called of God to do special work for the Lord in the way of exhorting and conducting special meetings, and their call is evidenced by grace, gifts, and usefulness, they may, after proper examination as to their experience, fitness for the work, and their clear comprehension of the doctrine and usages of our Church, be licensed as Exhorters.

DEACONESSES

1. The Church Board of any Church may, upon the recommendation of the pastor, appoint and license one or more members to the office of Deaconess, for one year; and in like manner renew such license from time to time; and, if not renewed, such persons shall not serve as Deaconess or wear the garb. The Church Board may, at any time, revoke said license.

2. No one shall be appointed 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 years of age, and shall not be licensed until she has served at least six months under the instruction of an older Deaconess or the pastor, passed an examination as to

doctrine, systematic knowledge of the Word, domestic qualifications, and general accord with the Rules and Regulations of the Church; taking a course of study provided by our General Superintendents, examinations on which shall be arranged for by the Church Board.

Amended from 3. The Deaconess garb shall consist of black and white, with the bonnet adopted as the regulation bonnet in the First General Assembly held in Chicago in 1907.

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

PART IV.

LEGISLATION

THE GENERAL ASSEMBLY

1. The General Assembly shall be composed of the General and District Superintendents, the Secretary of the preceding General Assembly, Superintendents of unorganized Districts, two ministerial and two lay delegates from each organized missionary and Assembly District of 500 or less, and one additional ministerial and one lay delegate for each additional 250 members in districts over 500. These delegates shall be elected by ballot at the District Assembly next preceding the General Assembly. The District Superintendent shall be counted as the first ministerial delegate. Only such delegates to the General Assembly shall be elected, as, before their election, will guarantee to remain during the entire time of the Assembly, unless prevented by death, serious illness of themselves or their immediate family, or unless formally excused by the General Assembly.

2. The first business session of the General Assembly shall convene not earlier

than Thursday of the week designated for the meeting of the General Assembly.

3. The General Assembly shall elect two or more Elders of the Church as General Superintendents, the number to be determined by the General Assembly, who shall hold office until the adjournment of the following General Assembly.

4. The General Assembly shall meet at the call of the General Superintendents, the time and place being designated by them, unless fixed by a preceding meeting of such General Assembly.

5. The General Assembly shall elect a Secretary, who shall keep careful minutes of the proceedings and properly arrange for their preservation.

6. The General Assembly shall elect such other officers as are necessary to properly conduct any and all business which may come before it.

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

GENERAL SUPERINTENDENTS

1. The General Superintendents shall have general charge of the work of the Pentecostal Church of the Nazarene, subject to its rules and regulations.

2. One of the General Superintendents shall preside at the General Assembly and at each District Assembly.

3. The General Superintendents may arrange Assembly Districts.

4. The General Superintendents shall have authority to ordain or to appoint other Elders to ordain persons elected to Elder's orders.

5. They shall commission Evangelists who have been elected according to the rules governing the same.

6. They shall constitute a board to prepare the course of study for Licensed Preachers and Evangelists.

7. They may organize or recognize churches or classes or missions where there seem to be need and providential opening for the work of the Pentecostal Church of the Nazarene; and they may appoint leaders or pastors, when necessary, to take charge of the work until such time as a pastor shall be duly elected.

8. They may appoint missionaries to the home or foreign field, upon the recommendation of the Missionary Boards.

9. They may appoint a District Superintendent in a newly organized or a missionary district, or in case of a vacancy, who shall hold office until a successor is duly elected.

10. If a vacancy occurs in the Board of General Superintendents by death or otherwise, in the interim of the General Assembly, the Secretary of the preceding General Assembly shall at once notify the District Superintendents of the Church, who shall select some Elder of the Church to perform the duties of General Superintendent until the next General Assembly.

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

DISTRICT ASSEMBLIES

1. A District Assembly, to be composed of the Elders, licensed preachers, evangelists, deaconesses, Sunday school superintendents, and two lay delegates from each Church within the bounds of the District of fifty or less membership (and one additional delegate for every twenty-five additional members or major fraction thereof over fifty), shall be organized for each District by the General Superintendents.

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

3. The District Assembly shall elect annually an Elder of the Church as District Superintendent, who may be a pastor and do the work of the District Superintendent in connection with his charge. In the absence of both the General and District Superintendents, the District Assembly shall elect an Elder of the Assembly to preside, who may perform all the duties of the General Superintendent.

4. A District Superintendent may be appointed by the General Superintendent in a newly-organized or a missionary District, or in the case of a vacancy, who shall hold office until his successor is duly elected.

5. In the absence of the General Superintendent, the presiding officer may perform all the duties of the General Superintendent.

6. The District Assembly shall have power to elect to Elder's orders; recognize the orders of ministers coming to us from other churches; elect as evangelists those who have been properly recommended; hear reports from the pastors, evangelists, deaconesses, Sunday school superintendents, and licensed preachers within their borders; plan for the work; carefully examine annually the character of each Elder, licensed preacher, and evangelist; with the advice and concurrence of the Chairman of the District Assembly, recommend preachers,

who may be called or become pastors or supplies in our Church; elect a board to examine licensed preachers and evangelists in the course of study, and attend to such other business as may be found necessary.

7. When practicable, the District Assembly may arrange for the establishment of rescue missions and homes for erring women, to be carried on under the supervision of the District Superintendent and Advisory Board.

8. The Secretary of the District Assembly shall keep suitable records of all its sessions, and shall forward the same to the General Assembly for examination and approval.

9. The Secretary of the District Assembly shall furnish to the Chairman thereof a list of such ministers as shall be eligible as pastors of the Churches within the bounds of the District. This list shall include (1) the names of all the pastors in the District, and (2) also the names of such other licensed ministers of the Pentecostal Church of the Nazarene as shall be recommended by the Church Boards of which they are members, and elected to this list by the District Assembly.

10. Any minister on the eligible list of one District may, with his consent, be trans-

ferred by the General Superintendent to the eligible list of another District, with the consent of the District Assemblies to and from which he is transferred.

DISTRICT SUPERINTENDENTS

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

2. The District Superintendent shall visit, as far as possible, the 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 them in reference to their spiritual, financial, and pastoral matters, giving such helpful advice and assistance as shall be found necessary.

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

4. When not presiding as Chairman of the District Assembly, the District Superintendent shall be *ex-officio* a member of the District Advisory Board.

5. When a Church is without a pastor, the District Superintendent shall perform for it all the functions of a pastor.

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

7. In the absence of the General Superintendent, the District Superintendent shall preside at the District Assembly.

8. All official acts of the District Superintendents shall be subject to review and revision by their respective Assemblies.

DISTRICT ADVISORY BOARD

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

A vacancy in the District Advisory Board, occurring in the interim of the regular meetings of the District Assembly, may be filled by the District Superintendent and the remaining members of the Advisory Board.

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:

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.

The Chairman shall assign to the other members of the Board the studies of the year on which each member shall examine. Such assignment shall be for the entire term of the Board, unless otherwise mutually arranged.

The Chairman shall attend all meetings of the Board of Examination, unless providentially prevented, and 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*.

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

He shall enter therein the name and address of each candidate for examination, and the name of the Church recommending him, 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 record 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 Examiners.

(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 complete his entire work before the final examinations.

(3) All examinations shall be conducted in writing.

(4) The examiner shall furnish the can-

didate 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 will 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) On the recommendation of the Board of Examination the Assembly may advance the candidate to the studies of the next year.

(9) On the satisfactory completion of the entire course of studies prescribed in the *MANUAL*, and on the proper recommendation of the Church Board of which he is a member, and the recommendation of the District Superintendent, each candidate may be elected to Elder's orders.

(10) 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 advance in that study without examination.

CHURCH BOARDS

1. The Church Board shall be composed of the Elders, Trustees, Stewards, Sunday School Superintendents, President of Young People's Society, and such Licensed Preachers and Deaconesses as are elected thereto by the Board. The Pastor shall be *ex-officio* Chairman of the Board.

2. The duties of the Church Board shall be: To have charge of the general business of the congregation, or pastoral charge; to keep an exact account of all moneys received for the support of the pastors and for the current expenses of the Church; to make an accurate report of every expenditure, and also to present a full financial statement once a year to the congregation.

3. To license proper persons to preach the Gospel who have been recommended by the Pastor, and who have been carefully

examined according to the rules governing the licensing of preachers.

4. To recommend preachers for election to orders, and for recognition of orders; to recommend to the District Assembly candidates for election as Evangelists who have been recommended to the Board by the Pastor, or by five members of the Church.

5. To approve Sunday School Superintendents, and to appoint a Sunday School Committee of not more than three persons.

(6) To call a pastor for the oversight and care of the Church in harmony with our rules and regulations, which call shall be referred to the Church for its approval; and no preacher thus called shall be recognized as Pastor until approved by the District Superintendent. In case the District Superintendent shall fail to approve, either the Church or the Pastor so called shall have the right to appeal to the General Superintendents.

7. The Church year shall end with the annual session of the District Assembly. The pastoral relations, however, shall not end with the meeting of the District Assembly, unless the Church Board or Pastor, on or before the first day of the District Assembly, notifies the District Superintendent

of a desire for a discontinuance of such pastoral relation.

8. Wherever the pastoral relations for the ensuing year have been duly arranged between a minister and the Church Board, the Secretary of the Church Board shall certify such fact to the Superintendent of the District on or before the first day of the District Assembly. On the receipt of such notice, the Chairman of the District Assembly shall recognize such relation; *provided*, that such minister is or becomes a member of the eligible list of the District Assembly at that session, as herein set forth.

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

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

11. In case such minister called is not

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

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

13. The Church Board shall arrange for the support of the General and District Superintendents, in accord with the recommendation of the General Assembly.

14. All moneys thus received shall be paid through the pastor to the proper persons for whom it is offered, and the same shall be reported by the superintendents to their respective Assemblies.

15. The Church Board shall appoint a Church Membership Committee of two or more persons, whose duty it shall be to recommend to the Pastor persons for Church membership.

16. In order to safeguard the membership of the Church, any local Church so desiring may establish a probationary period for membership.

STEWARDS

1. There shall be elected at the annual

meeting by the membership of each Church not less than three nor more than thirteen Stewards, who shall be members of the Church Board, and who may, when necessary, assist the Elders in the distribution of the elements of the sacrament of the Lord's Supper.

2. It shall be the duty of the Board of Stewards to give special attention to the support of the ministry, and by intelligent effort secure such free-will offerings as shall give the Pastor an adequate support, and thus enable him to give himself fully to the work of saving souls.

3. The Stewards shall co-operate with the Deaconesses in seeking the needy and distressed, in order to relieve and comfort them, provide the elements for the Lord's Supper, and, as may be necessary, exhort to greater liberality to meet the requirements of the Church.

TRUSTEES

1. Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons who shall be members of the Pentecostal Church of the Nazarene.

2. In all cases where the law of the State or Territory requires a specific mode of election, that mode shall be observed.

3. In all other cases the Trustees shall be elected by ballot, at the annual meeting, by the membership of the Church or pastoral charge, or at a meeting called for that purpose, proper announcement of such meeting having been given from the pulpit. All Trustees hold office until their successors are elected.

In the election of Stewards and Trustees, a Church shall provide a nominating committee of three or more, when ten members so request, of which the Pastor shall be a member *ex-officio*, which shall nominate the persons for said Boards.

4. The Trustees in any pastoral charge shall hold all Church property, and shall be amenable to the Church, to which they shall make an annual report. They shall in no case transfer real estate without the consenting vote of the Church, and the written approval of the District Superintendent, except in such cases as are covered by the agreement of union.

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

6. Before real estate is purchased for the use of the Church, let the Church in all States and Territories where the statutes will permit, first incorporate. Let the ar-

articles of incorporation provide that the Church shall be subject to the provisions of the MANUAL, usages and Rules 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 Manual. Let such articles further provide that such corporation shall have power to acquire, hold, sell, and convey property, both real and personal. When this is done, let all property acquired be deeded directly to the Church in its corporate name.

ANNUAL CHURCH MEETING

Prior to the annual District Assembly meeting, there shall be held in each Church or pastoral charge the Annual Church Meeting, at which reports shall be given by Pastors, Trustees, Stewards, Sunday School Superintendents, and Deaconesses, and the Secretary and Treasurer of the Church Board. The election of Stewards and Trustees shall take place at this meeting, with other necessary business of immediate importance.

The annual report of the Church shall be made up to the first of the month in which

the District Assembly is held, and the annual report of the Church at large shall be made up from the reports of the various churches to the District Assembly.

SUNDAY SCHOOLS

1. It shall be the duty of each Pastor to organize, as far as practicable, Sunday schools in the congregation under his care.
2. The object of the school shall be the instruction of the children in the principles of the Christian religion, and the promotion of Scriptural holiness among all our people, through the prayerful and diligent study of the Word of God.
3. The Sunday school superintendents shall be nominated and elected annually, by ballot, by the Sunday School Board, and approved by the Church Board.
4. The Sunday school year shall begin with the first day of January.
5. The other officers shall be nominated and elected annually by the Sunday School Board at the last regular meeting of the year, but vacancies may be filled at any regular meeting of the Sunday School Board.
6. The teachers of the school shall be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

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

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

9. In case of imprudent conduct or neglect of duty by any officer or teacher, their places may be declared vacant by a two-thirds vote at a regular meeting of the Sunday School Board.

10. Sunday School Constitutions and By-Laws, adopted by our Sunday schools, shall conform to the foregoing rules and regulations.

THE YOUNG PEOPLE'S SOCIETY

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 various work of the Church.

The societies shall be in full subordination to the Church as a body, and may in-

augurate no movement contrary to the judgment of the Church, or without the consent of the Pastor in charge.

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

MISSIONS

The home missionary work of the Pentecostal Church of the Nazarene shall be under the supervision of the several Districts, each District through its Superintendent and District Missionary Board caring for the work within its bounds.

The foreign missionary work of the Pentecostal Church of the Nazarene shall be under the supervision of a Board composed of the General Superintendents, the General Missionary Secretary and Treasurer, and twelve members nominated by the delegation of six foreign missionary divisions, one ministerial and one lay member from each division, and elected by the General Assembly. The office and headquarters of this Board shall be in the Publishing House of the Pentecostal Church of the Nazarene, Kansas City, Mo. The Board shall be subject to such rules and regulations as the General Assembly shall from time to time prescribe. Such Board shall have the power

to enact such legislation pertaining to District and Church Missionary Boards and their general work as may seem advisable to the Board, subject to the approval of the General Superintendents.

WITHDRAWAL OF CHURCHES

No individual Church shall withdraw as a body from the Pentecostal Church of the Nazarene, or in any way sever its relation thereto except by provision of the General Assembly, and upon agreed conditions and plans. In case an individual Church becomes disorganized, or ceases its functions, any church property which shall exist shall in no way be diverted 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 on the order and under the direction of the appointed agent of the District Assembly, and turn the funds over to such agent. And no Board of Trustees shall divert property from the use of the Pentecostal Church of the Nazarene.

IMMORAL CONDUCT

In case a member of the Church is accused of immoral 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 party, and report their findings to the Pastor; either that there seems no sufficient grounds for the accusation or that there are grounds for charges, together with the facts as to penitence or otherwise. If it be found necessary, the 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 party be found guilty, and fails to appeal to the entire Church Board within five days, such finding shall expel the party from membership in the Church.

In case of appeal, the Church Board entertaining such appeal shall hear such 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 conduct unbecoming a Christian, the party shall be labored with by a committee appointed by the Pastor, and

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

In case an Elder, a commissioned Evangelist, or a Pastor of a Church who is not an Elder, be accused of improper or immoral 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 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, he shall have the right of appeal to a court of appeals, which shall consist of the District

Superintendent of the District in which the convicted minister resided, and four Elders of our Church, to be chosen by the General Superintendents in each case. The jurisdiction of this court shall be exclusively appellate, and shall be confined to questions of law. This appellate court may affirm, modify, or reverse the judgment of the trial court, or may order a new trial. In all cases its decision shall be in writing, and shall be accompanied by a written opinion setting forth the reasons therefor.

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.

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

ADOPTED RECOMMENDATIONS OF STANDING
COMMITTEES

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BOARD OF PUBLICATION

We recommend the election by this General Assembly of a Board of Publication consisting of seven members, representative of the entire connection, whose duty shall be to raise a fund for the establishing of a Central Publishing House, which shall be a repository for our Church and Sunday-school literature, for Bibles, books, tracts, and holiness publications, and such supplies as our Church shall need and desire to use; said Board to have power to establish a publishing house, and to regulate the affairs of the same.

This Board shall also have authority to establish a church paper in connection therewith, whenever the occasion demands and circumstances will permit, which shall be the official organ of the Church.

MISSIONS

1. That the first prayer season in our mid-week meetings be devoted to the work of God everywhere. This will not only include our individual church, our individual

denomination, our workers on the field, all of which are dear to our hearts, but it will include the whole lost world, and as we pray God will intensify our vision of the great needs. Where there is but little vision, keep on praying; it will come.

2. We recommend that as far as possible each individual church assume some financial part of the work which the General Missionary Board is carrying. The support of a worker or a part of a certain work would greatly promote the spirit of missions in a Church. The occasional direct reports to that Church would be an inspiration to giving, thus making it possible for the denomination to enlarge the present work and plant new stations.

3. That instead of the present General Missionary Board, there be elected a General Foreign Missionary Board of the Pentecostal Church of the Nazarene, and that the home missionary work of our Church be taken care of by each district separately, through their Superintendents and District Missionary Boards.

4. That the Foreign Missionary Board be composed of the three General Superintendents, the General Missionary Secretary, and twelve members nominated by the delegations of six foreign missionary divisions,

one ministerial and one lay delegate from each division, and elected by the General Assembly; also that the General Missionary Secretary be elected by the General Assembly.

5. That said missionary divisions be composed as follows:

(1) NEW ENGLAND, NEW YORK, WASHINGTON-PHILADELPHIA.

(2) PITTSBURGH, MISSOURI, KANSAS, CHICAGO CENTRAL, KENTUCKY, IOWA.

(3) SOUTHEASTERN, ALABAMA, SOUTHEAST TENNESSEE, CLARKSVILLE, TENNESSEE.

(4) SOUTHERN COLORADO, ROCKY MOUNTAIN, NORTHWEST, DAKOTAS-MONTANA.

(5) OKLAHOMA, ABILENE, DALLAS, ARKANSAS.

(6) SOUTHERN CALIFORNIA, SAN FRANCISCO.

6. That the centralization policy of our Board be strongly urged in our foreign work; for we believe that if we are to accomplish a far-reaching and permanent work among the heathen we must first establish strong centers to teach piety, to educate and to train in medicine, also for practical industrial schools where boys and girls, men and women, may be thoroughly equipped for the future work of the minis-

try, and on other lines of avocation; that we may be able to man our Church and mission hospitals and schools with workers who have been qualified under the influence of institutions of our own Pentecostal Church of the Nazarene; and thus be able to produce a strong spiritual work all over the countries where God shall send us.

7. That we encourage as far as practicable those who believe they are called to the foreign work to make the best preparation possible, that they may be fully equipped, physically, mentally, and spiritually, for our work.

8. We recommend that the Foreign Missionary Board be urged to send a missionary Evangelist, with power from the said Board, to co-operate with the missionaries in enlarging and strengthening the work in the foreign field, by assisting in solving the problems and difficulties, believing that such Evangelist will pay the Church spiritually and financially.

9. That we continue to use the envelope system.

10. We recommend that in the term Foreign Missions be comprehended all missionary enterprises outside of the United States; and that the term Home Mission work be understood to mean all English

and foreign-speaking work within the bounds of the United States.

EDUCATION

1. That this Assembly create a Board of Education, to consist of seven members. It shall be the duty of this Board to recognize, classify, and foster such schools as they, in their godly judgment, believe to be wise. They shall guard against the multiplication of schools beyond our need or ability to equip and maintain, and shall see that the standard of scholarship is up to grade.

2. The different institutions shall be classified as follows: (1) Universities, (2) Colleges, (3) Special Bible or Christian Workers' Training Schools, (4) Academies, (5) Grade Schools.

3. Schools to be recognized must have the sanction of this Board.

4. The Board shall publish annually in the Church papers a list of our accredited schools, their grade and their location, and shall give a full report of their work to each General Assembly.

5. The Board shall require an annual report of each school recognized as a school of the Church, and shall give a summary of said reports through the Church papers.

6. That each District Assembly create a District Board of Education to consist of three members to act under the direction of and to co-operate with the General Board.

7. That when there are those among us who feel called of God to do special work for the Lord in the way of exhorting and conducting meetings, and their call is evidenced by grace, gifts, and usefulness, they may, after proper examination as to their experience, fitness for the work, their clearness and comprehension of the doctrine and usages of our Church, be licensed as exhorters.

8. That we strengthen our present theological course of study, and in addition thereto provide a literary course suitable for the better equipment of those looking forward to ordination.

9. That a suitable course be provided for Deaconesses.

10. That the General Superintendents and the Board of Education shall be the committee to arrange the courses of studies.

11. That a Church Historian be elected by the Assembly.

12. We recommend that the nomination for election of Trustees for Texas Holiness University be placed in the hands of the Board of Education.

1. That this General Assembly create a

CHURCH EXTENSION

Board to be known as the General Board of Church Extension of the Pentecostal Church of the Nazarene.

2. That our territory be divided into five General Districts.

3. The General Board of Church Extension shall consist of two members, a minister and a layman, from each General District, nominated by the representatives from the General Districts to which the members belong, and elected by the General Assembly; that one General Superintendent be a member of the General Board of Church Extension, appointed thereto by the Board of General Superintendents, and that this Board be made a corporate body, and shall devise plans by which funds shall be raised and held, and, by gift or loans, shall assist our new and needy societies in the erection of church buildings or providing permanent places of worship.

4. That each District be requested to create a District Board of Church Extension of at least five members, one of whom shall be the District Superintendent; which District Board shall have entire charge of the work of Church Extension within the bounds of the District under the direction of the General Board created by the General Assembly.

5. We recommend that the Secretary of the General Board of Church Extension be elected by the General Assembly.

SABBATH SCHOOLS

1. That the Church emphasize the importance of organizing and maintaining Sunday schools, thus placing the children under godly teachers.

2. That we urge all the churches to use our own Sunday school literature.

3. That all superintendents must be in the experience of entire sanctification.

4. That all of our Sunday school teachers, as far as possible, be members of our Church, and in the experience of entire sanctification.

5. That we have a teachers' training class in each church, and where practicable, under the supervision of the pastor.

6. That we plan, pray for, and expect definite results in the conversion and entire sanctification of the Sunday school scholars.

7. That we make special provision for educating Sunday school children along missionary lines.

8. That the missionary envelope be used in the Sunday schools.

9. That our pastors, Sunday school su-

perintendents and teachers make a business of visiting the homes of the people for the purpose of securing children for the Sunday schools.

10. That, as far as practicable, a Sunday school convention be held on each District at least once a year.

11. We also recommend that the General Assembly choose a commission to prepare a catechism for the children of our Sunday schools, and that the catechism be inserted in our Sunday school literature in serial form. Furthermore, we recommend that such Scriptures as the Twenty-third Psalm, the Ten Commandments, and the Beatitudes be included in this catechism.

BOUNDARIES

We recommend that the dividing line between the San Francisco and Southern California Districts be the northern boundary line of San Luis Obispo, Kern, and San Bernardino Counties.

We recommend that Utah be withdrawn from the Rocky Mountain District and added to the Southern Colorado District.

We recommend that the General Superintendents attending next assemblies of the Rocky Mountain and Southern Colorado Districts, and the Superintendents of those Districts, be made a commission to adjust

the matter of the interlacing of the works of those Districts.

We recommend that New Mexico be withdrawn from the Abilene District to constitute a separate District, known as the New Mexico District; said District to remain under the supervision of the Superintendent of the Abilene District until a Superintendent be appointed for this new District.

We recommend that the portion of Denton County now in the Dallas District be withdrawn from that District and be added to the Abilene District.

We recommend that Kansas City, Mo., and St. Joseph, Mo., be withdrawn from the Missouri District and added to the Kansas District.

We recommend that North Carolina and South Carolina be added to the Southeast Tennessee District.

We recommend that West Florida be withdrawn from the Alabama District and added to the Southeast District.

That the formation of other new Districts be left with the General Superintendents.

MINISTERIAL SUPPORT

It is of the utmost importance that our Pastors be unhindered in their work because of lack of support. We call attention to the fact that our Pastors should feel their

obligation to raise the amount apportioned for the support of our General and District Superintendents. We submit the following recommendation:

Pastors.—That Pastors be paid a stated and sufficient support weekly, or monthly, the same to be raised systematically, and that the Pastor's salary be considered the first financial obligation of the Church Board.

2. That our people be taught and urged by our Pastors to adopt God's financial plan, *viz.*, tithing their income.

District Superintendents.—We recommend that each District Assembly fix and provide for the raising of the support of the District Superintendent by apportioning the amount to the Churches in the District.

General Superintendents.—Each Church or Congregation shall be directed to raise and pay for the General Superintendents, through the proper channels, an amount equal to *at least* 4 per cent of the total amount raised, during the year, for its Pastor. Where a Church has no paid Pastor, the District Advisory Board shall fix the apportionment to be paid by such Church for the General Superintendents.

Superannuated Preachers.—That each District Assembly make some provision for raising a fund for Superannuated Preachers, Missionaries, and their widows and orphans.

PART V.

THE RITUAL

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 faith 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 steadfastly 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. *Amen.*

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, 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 sacred fellowship as can not otherwise be known.

There is such helpfulness with brotherly watch-care 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 can not otherwise be done. It is necessary that we be of one mind and heart. The doctrines *essential* to Christian experience upon which the Church rests are brief. We believe in God the Father, Son, and Holy Ghost; we especially emphasize the Deity of Jesus Christ and the personality of the Holy 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 is set forth in the General Rules 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 ab-

staining 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 shall 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 given for thee, preserve thee blameless, unto everlasting life. Take and eat this, in remembrance that Christ died for thee.

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

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

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

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 the fear of God.

Into which holy estate these persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else for ever 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 mor-

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

COURSE OF STUDY FOR PREACHERS LOOKING FORWARD TO ORDINATION

FIRST YEAR

1. BIBLE—*The Pentateuch*. Helps recommended: *Bible Study*, Sell; *Bible History*, Blaikie.
2. THEOLOGY—*Binney's Compend*.
3. CHURCH HISTORY—*Hurst's one-volume edition*, Parts I and II.
4. ESSENTIALS IN AMERICAN HISTORY, Hart.
5. THE CHURCH MANUAL.

To be read—

1. PREACHER AND PRAYER, Bounds.
2. HINTS TO SELF-EDUCATED MINISTERS, Porter.
3. HOLINESS AND POWER, Hills.
4. LIFE OF JOHN S. INSKIP, McDonald.
5. CHURCH PAPER.

SECOND YEAR

1. BIBLE—*The Four Gospels and the Acts*. Helps recommended: *Bible Study*, Sell; *Bible History*, Blaikie.
2. THEOLOGY—*Miley*, Introduction and Parts I and II.
3. CHURCH HISTORY—*Hurst's one-volume edition*, Part III.
4. MAKING A SERMON, Pattison.

5. PRACTICAL ENGLISH, Scott.

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. CHURCH PAPER.

THIRD YEAR

1. BIBLE—*Major Prophets*. Helps recommended: *Bible Study*, Sell; *Bible History*, Blaikie.
2. THEOLOGY—**Miley*, Parts III and IV.
3. CHURCH HISTORY—*Hurst's one-volume edition*, Part IV.
4. ARGUMENTATION, Baker and Huntington.
5. ALL ABOUT THE BIBLE, Collett.

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. CHURCH PAPER.

FOURTH YEAR

1. BIBLE—*The Epistles*. Helps recommended: *Bible Study*, Sell; *Bible History*, Blaikie.
2. THEOLOGY—**Miley*, Parts V and VI.
3. CHURCH HISTORY—*Hurst's one-volume edition*, Part V.

4. PHILOSOPHY OF THE PLAN OF SALVATION, Walker.

5. PSYCHOLOGY, Dewey.

To be read—

1. NEW TESTAMENT HISTORY, Smith.
2. THE GOSPEL OF THE COMFORTER, Steele.
3. CHRISTIAN PURITY, Foster.
4. WESLEY'S FIVE SERMONS.
5. CHURCH PAPER.

*Any other standard Theology of equal merit with Miley, may be substituted by the District Assembly Board of Examination.

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. PURITY AND MATURITY, Wood.
2. LIFE OF HESTER ANN ROGERS.
3. CHURCH PAPER.

SECOND YEAR

1. I THESSALONIANS, I PETER, and I JOHN.
2. CHURCH CATECHISM.
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. CHURCH PAPER.

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

ARTICLE VII.

Duties of the Assistant 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.

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. This 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, missionary, and 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.

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1126 Santee Street
H. F. REYNOLDS.....Bethany, Okla.
E. F. WALKER.....Glendora, Cal.

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