

ARTICLE 7.—When any Church shall desire admittance into this body, application must be made by letter, and satisfactory evidence furnished of their faith and order: this being done, and a vote of acceptance taken, the Moderator shall on behalf of the Association, give to one of their Messengers (if any be present) the right hand of fellowship.

ARTICLE 8.—When a Church shall neglect to make any communication to the Association for three years successively, it shall be considered as having withdrawn from us, and shall be dropped from the Minutes, unless two or more members request its continuance, and shall engage to enquire into its standing, and report at the next meeting of the Association.

ARTICLE 9.—Although as an Association, we disclaim all power over the Churches, so far as respects any interference with their independence and discipline, yet we deem it our privilege to judge for ourselves of the propriety of continuing any Church or Minister in our connexion, which to us shall appear to be unscriptural in principle, or irregular in practice. In order, however, that we may not withdraw our fellowship without sufficient reason, from any Church or Minister against whom a complaint is made by two members of this body, it shall be the duty of the Association to appoint a Committee to investigate the points of complaint, and report the result of their enquiries to the Association, that they may decide as duty shall appear.

ARTICLE 10.—Alterations and amendments may be made in this Constitution, from time to time, such as experience may dictate.

**RULES OF ORDER.**

1. That each meeting be opened by prayer.
2. That motions be made and seconded, according to parliamentary usage.
3. That no delegate speak more than twice to the same motion.
4. That every resolution be written out and handed to the Clerk.
5. That motions which are lost be not recorded.
6. That invited members enjoy all the privileges of Delegates, except voting.
7. That these regulations be read at each session.

... that man being thus dead, his help and recovery are wholly in and from God: John vi. 44; Eph. ii. 4, 5; 1 John v. 16.

9. That God the Father has chosen a great multitude of the natural family whom he was an ancestor, or all, as Joseph and Nathanael, and graciously given them to His Son in the covenant of His grace, that He might redeem them from all iniquity and purify unto Himself a peculiar people, zealous of good works, which is the only foundation of salvation for lost and helpless sinners; and thereby the Ministers of the Lord are encouraged to preach the Gospel to every creature, because the purposes of God, and the infinite value of Christ's atonement, secure the increase and establishment of Christ's Kingdom, so that the Kingdom of this world shall become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever. Rom. viii. 29, 30; Eph. i. 4, 5, 11; John vi. 37-39; Rev. vii. 9; 1 Tim. ii. 4; Mark xvi. 15; 2 Tim. ii. 19; Gal. ix. 7; Rev. xii. 17.

10. That Jesus, the eternal Son of God, hath come, and taken on Him our nature, and in that nature hath yielded a perfect obedience to the