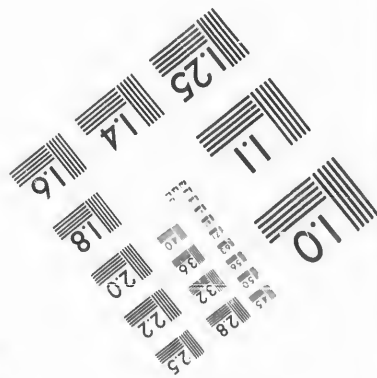
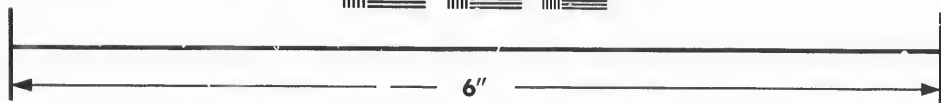
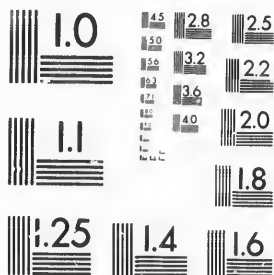


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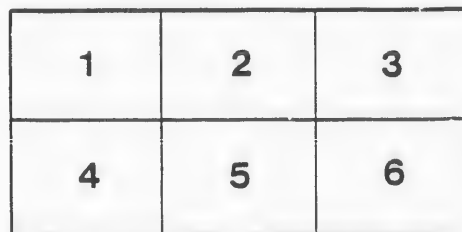
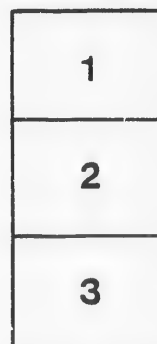
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DECLARATION OF FAITH,
COVENANT

—AND—

RULES OF ORDER

ADOPTED BY THE

FIRST BAPTIST CHURCH,
FAIRVILLE, N. B.

CHURCH ORGANIZED TUESDAY EVENING, SEPT. 6, 1881.

Rev. J. F. BARTLETT, Pastor.



SAINT JOHN, N. B.:
THE DAILY TELEGRAPH STEAM JOB ROOMS, CANTERBURY STREET.

1881.

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DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;¹ that it has God for its author, salvation for its end,² and truth, without any mixture of error, for its matter;³ that it reveals the principles by which God will judge us;⁴ and therefore is, and shall remain to the end of the world, the true centre of Christian union,⁵ and the supreme standard by which all human conduct, creeds and opinions should be tried.⁶

PLACES IN THE BIBLE WHERE TAUGHT.

¹ 2 Tim. iii. 16, 17. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also, 2 Pet. i. 21; 2 Sam. xxiii. 2; Acts i. 16; iii. 21; John x 35; Luke xvi. 29-31; Ps. cxix. 3; Rom. iii. 1, 2.

² 2 Tim. iii. 15. —the holy Scriptures, which are able to make thee wise unto salvation. Also, 1 Pet. i. 10-12; Acts xi. 14; Rom. i. 16; Mark xvi. 16; John v. 34-39.

³ Prov. xxx. 5, 6. Every word of God is pure.—Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also, John xvii. 17; Rev. xxii. 18, 19; Rom. iii. 4.

⁴ Rom. ii. 12. As many as have sinned in the law, shall be judged by the law. John xii. 47, 48. If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also, 1 Cor. iv. 3, 4; Luke x. 10-16; xii. 47, 48.

⁵ Phil. iii. 16. Let us walk by the same rule; let us mind the same thing. Also, Ephes. iv. 3-6; Phil. ii. 1, 2; 1 Cor. i. 10; 1 Pet. iv. 11.

¹ 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they be of God. Isa. viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. 1 Thes. v. 21. Prove all things. 2 Cor. xiii. 5. Prove your own selves. Also, Acts xvii. 11; 1 John iv. 6; Jude 3d verse; Eph. vi. 17; Ps. cxix. 59, 60; Phil. i. 9-11.

II. OF THE TRUE GOD.

That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth;¹ inexpressibly glorious in holiness;² worthy of all possible honor, confidence and love;³ that in the Godhead there are three persons, Father, the Son, and the Holy Spirit;⁴ equal in every divine perfection;⁵ and executing distinct but harmonious offices in the great work of redemption.⁶

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Psalm lxxxiii. 18. Thou whose name alone is JEHOVAH, art the Most High over all the earth. Heb. iii. 4; Rom. i. 20; Jer. x. 10.

² Exod. xv. 11. Who is like unto Thee, glorious in holiness? Isa. vi. 3; 1 Pet. i. 15, 16; Rev. iv. 6-8.

³ Mark xii. 30. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Matt. x. 37; Jer. ii. 12, 13.

⁴ Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John xv. 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii. 4-6; 1 John v. 7.

⁵ John x. 30. I and my Father are one. John v. 17; xiv. 23; Acts v. 3, 4; 1 Cor. iii. 10, 11.

⁶ Eph. ii. 18. For through Him, (the Son) we both have access by one Spirit unto the Father. 2 Cor. ii. 14. The

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grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. i. 4, 5.

III. OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his Maker;¹ but by voluntary transgression fell from that holy and happy state;² in consequence of which all mankind are now sinners;³ not by constraint but choice;⁴ being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin,⁵ without defense or excuse.⁶

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Gen. i. 27. God created man in his own image. Gen. i. 31. And God saw every thing that he had made, and behold, it was very good. Eccl. vii. 29; Acts xvii. 26. Gen. ii. 16.

² Gen. iii. 6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.—Therefore the Lord God—drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Rom. v. 12.

³ Rom. v. 19. By one man's disobedience many were made sinners. John iii. 6; Ps. li. 5; Rom. v. 15-19; viii. 7.

⁴ Isa. liii. 6. We have turned every one to his own way. Gen. vi. 12; Rom. iii. 9-18.

⁵ Eph. ii. 1-3. Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 32; Gal. iii. 10; Matt. xxv. 41; Rev. xx. 15.

⁶ Ezek. xviii. 19, 20. Yet say ye, Why? doth not the son bear the iniquities of the father?—The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the

wickedness of the wicked shall be upon him. Rom. i. 20. So that they are without excuse. Rom. iii. 19. That every mouth may be stopped, and all the world may become guilty before God. Gal. iii. 22.

IV. THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace;¹ through the Mediatorial Offices of the Son of God,² who took upon him our nature, yet without sin;³ honored the law by his personal obedience,⁴ and made atonement for our sins by his death;⁵ that having risen from the dead he is now enthroned in heaven,⁶ and uniting in his wonderful person the tenderest sympathies with divine perfections, is in every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.⁷

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Eph. ii. 5. By grace ye are saved. Matt. xviii. 11; 1 John iv. 10; 1 Cor. iii. 5-7; Acts xv. 11.

² John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John i. 1-14; Heb. iv. 14; xii. 24.

³ Phil. ii. 6, 7. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. ii. 9; ii. 14; 2 Cor. viii. 9.

⁴ Isa. xlii. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. Phil. ii. 8; Gal. iv. 4, 5; Rom. iii. 21.

⁵ Isa. liii. 4. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Matt. xx. 28; Rom. iv. 25; iii. 21-26; 1 John iv. 10; ii. 2; 1 Cor. xv. 1-3; Heb. ix. 13-15.

⁶ Heb. i. 8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. i. 3; viii. 3; Col. iii. 1-4.

⁷ Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever

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V. OF JUSTIFICATION.

We believe that the great Gospel blessing which Christ¹ secures to such as believe in him is Justification;² that Justification includes the pardon of sin,³ and the promise of eternal life on principles of righteousness;⁴ that it is bestowed, not because of any works of righteousness which we have done, but through faith in the Redeemer's blood;⁵ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.⁶

PLACES IN THE BIBLE WHERE TAUGHT.

¹John i. 16; Eph. iii. 8; ²Acts xiii. 39; Isa. iii. 11, 12; Rom. viii. 1; ³Rom. v. 9; Zech. xiii. 1; Matt. ix. 6; Acts x. 43; ⁴Rom. v. 17; Titus iii. 5, 6; 1 Pet. iii. 7; 1 John ii. 25; Rom. v. 21; ⁵Rom. iv. 4, 5; Rom. v. 21; vi. 23; Phil. iii. 7-9; ⁶Rom. v. 1, 2; Rom. v. 3; Rom. v. 11; 1 Cor. i. 30, 31; Matt. vi. 33; 1 Tim. iv. 8.

VI. OF THE FREENESS OF SALVATION.

That the blessings of salvation are made free to all by the Gospel;¹ that it is the immediate duty of all to accept them by a cordial and obedient faith;² and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;³ which refusal will subject him to an aggravated condemnation.⁴

PLACES IN THE BIBLE WHERE TAUGHT.

¹Rev. xxii. 17. Whosoever will, let him take the water of life freely. Isa. lv. 1; Luke xiv. 17.

² Rom. xvi. 25, 26. The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark i. 15; Rom. i. 15-17.

³ John v. 40. Ye will not come unto me, that ye might have life. Matt. xxiii. 37; Rom. ix. 32; Prov. i. 24; Acts xiii. 46.

⁴ John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Matt. xi. 20; Luke xix. 27; 2 Thess. i. 8.

VII. OF GRACE IN REGENERATION.

That in order to be saved, we must be regenerated or born again;¹ that regeneration consists in giving a holy disposition to the mind;² and is effected in a manner above our comprehension or calculation,³ by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel;⁴ and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.⁵

PLACES IN THE BIBLE WHERE TAUGHT.

¹ John iii. 3. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 7; Rev. xxi. 27.

² 2 Cor. v. 20. If any man be in Christ, he is a new creature. Ezek. xxxvi. 26; Deut. xxx. 6; Rom. ii. 28, 29; v. 5; 1 John iv. 7.

³ John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. John i. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i. 16-18; 1 Cor. i. 30; Phil. ii. 13.

⁴ 1 Pet. i. 22-25. Ye have purified your souls in obeying the truth through the Spirit. 1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God. Eph. iv. 20-24; Col. iii. 9-11.

⁵ Eph. v. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii. 9; Gal. v. 16-23; Eph. iii. 14-21.

VIII. OF REPENTANCE AND FAITH.

That Repentance and Faith are indispensable duties, and also inseparable graces, secured in the soul by the influence of the Holy Spirit;¹ whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,² we turn to God with unfeigned contrition, confession, and supplication for mercy;³ at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.⁴

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Mark i. 15; Acts xi. 18; Ephes. ii. 8; 1 John v. i; ² John xvi. 8; Acts ii. 37, 38; Acts xvi. 30, 31; ³ Luke xviii. 13; Luke xv. 18-21; James iv. 7-10; 2 Cor. vii. 11; Rom. x. 12, 13; Ps. li.; ⁴ Rom. x. 9-11; Acts iii. 22, 23; Heb. iv. 14; Ps. ii. 6; Heb. i. 8; viii. 25; 2 Tim. i. 12.

IX. OF GOD'S PURPOSE OF GRACE.

That Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;¹ that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;² that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable;³ that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy;⁴ that it encourages the use of means in the highest degree;⁵ that it is ascertained by its effects in all who believe the gospel;⁶ is the foundation of Christian assurance;⁷ and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.⁸

PLACES IN THE BIBLE WHERE TAUGHT.

¹ 2 Tim. i. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou

partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. i. 3-14; 1 Pet. i. 1, 2; Rom. xi. 5, 6; John xv. 16; 1 John iv. 19; Hos. xii. 9.

² 2 Thes. ii. 13, 14. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he also called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48; John x. 16; Matt. xx. 16; Acts xv. 14.

³ Exod. xxxiii. 18, 19. And Moses said, I beseech thee, show me thy glory. And he said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. xx. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. i. 11; Rom. ix. 23, 24; Jer. xxxi. 3; Rom. xi. 28, 29; Jas. i. 17, 18; 2 Tim. ii. 9; Rom. xi. 32-36.

⁴ 1 Cor. iv. 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i. 26-31; Rom. iii. 27; iv. 16; Col. iii. 12; 1 Cor. iii. 5-7; xv. 10; 1 Pet. v. 10; Acts i. 24; 1 Thes. ii. 13; 1 Pet. ii. 9; Luke xviii. 7; John xv. 16; Eph. i. 16; 1 Thes. ii. 12.

⁵ 2 Tim. ii. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix. 22. I am made all things to all men, that I might by all means save some. Rom. viii. 28-30; John vi. 37-40; 2 Pet. i. 10.

⁶ 1 Thes. i. 4-10. Knowing, brethren beloved, your election of God: for our Gospel came unto you, not in word only, but also in power, &c.

⁷ Rom. viii. 28-39. Moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Isaiah xlii. 16; Rom xi 29.

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⁸ 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Phil. iii. 12; Heb. vi. 11.

X. OF THE PERSEVERANCE OF SAINTS.

That there is every reason to believe that the truly regenerate will persevere unto the end and be saved;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors;² that a special Providence watches over their welfare;³ and they are kept by the power of God through faith unto salvation;⁴ remembering always the injunction of Scripture to prayer and watchfulness, lest shipwreck be made of faith and the soul come short of the kingdom of God.⁵

PLACES IN THE BIBLE WHERE TAUGHT.

¹ John viii. 31. Then said Jesus — if ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.

² 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii. 18; Matt. xiii. 20, 21; John vi. 66-69.

³ Rom. viii. 28. And we know that all things work together for good unto them that love God, to them that are called according to his purpose. Matt. vi. 30-33; Jer. xxxii. 40; Ps. cxxi. 3; xci. 11, 12.

⁴ Phil. i. 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. ii. 12, 13; Jude 24, 25; 2 Kings vi. 16; Heb. i. 14; xiii. 5; 1 John iv. 4; John x. 27-30; xi. 25, 26.

⁵ 1 Cor. ix. 27. But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway. John xv. 4.

XI. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness;¹ that it is a progressive work;² that it is begun in regeneration;³ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means,—especially, the word of God, self-examination, self-denial, watchfulness and prayer.⁴

PLACES IN THE BIBLE WHERE TAUGHT.

¹ 1 Thess. iv. 3; 1 Thess. v. 23; 2 Cor. vii. 1; xiii. 9; Ephes. i. 4; ² Prov. iv. 18; 2 Cor. iii. 18; Heb. vi. 1; 2 Pet. i. 5-8; Phil. iii. 12-16; ³ John ii. 29; Rom. viii. 5; John iii. 6; Phil. i. 9-11; Ephes. i. 13, 14; Phil. ii. 12, 13; Ephes. iv. 11, 12; 1 Pet. ii. 2; 2 Pet. iii. 18; 2 Cor. xiii. 5; Luke ix. 23; xi. 35; Matt. xxvi. 41; Ephes. vi. 18; iv. 30.

XII. HARMONY OF THE LAW AND GOSPEL.

That the law of God is the eternal and unchangeable rule of his moral government;¹ that it is holy, just, and good;² and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin;³ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.⁴

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Rom. iii. 21. Do we make void the law through faith? God forbid. Yea, we establish the law. Matt. v. 17; Luke xvi. 17; Rom. iii. 20; iv. 15.

² Rom. vii. 12. The law is holy, and the commandment holy, and just, and good. Rom. vii. 7, 14, 22; Gal. iii. 21; Ps. cxix.

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² Rom. viii. 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. Josh. xxiv. 19; Jer. xiii. 23; John vi. 44; v. 44.

⁴ Rom. viii. 2-4. For the law of the Spirit of Life in Jesus Christ hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. x. 4; 1 Tim. i. 5; Heb. viii. 10; Jude 20, 21; Heb. xii. 14.

XIII. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the Gospel, for the purpose of maintaining and extending the Christian religion;² observing the ordinances of Christ;³ governed by his laws,⁴ and exercising the gifts, rights and privileges invested in them by his word;⁵ that its only proper officers are Bishops or Pastors, and Deacons,⁶ whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

PLACES IN THE BIBLE WHERE TAUGHT.

¹ 1 Cor. i. 1-13. Paul—unto the church of God which is at Corinth.—Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Matt. xviii. 17; Acts v. 11; viii. 1; xi. 26; 1 Cor. iv. 17; xiv. 23; 3 John 9; 1 Tim. iii. 5.

² Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. 2 Cor. viii. 5. They first gave their own selves to the Lord, and then unto us by the will of God. Acts ii. 47; 1 Cor. v. 12, 13.

³ 1 Cor. xi. 2. Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thes. iii. 6; Rom. xvi. 17-20; 1 Cor. xi. 23; Matt. xviii. 15-20; 1 Cor. 5 & 6; 2 Cor. 2 & 7; 1 Cor. iv. 17.

⁴ Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. John xiv. 15; xv. 12; 1 John iv. 21; John xiv. 21; 1 Thess. iv. 2; 2 John 6; Gal. vi. 2; all the Epistles.

⁵ Eph. iv. 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xiv. 12. Seek that ye may excel to the edifying of the church. Phil. i. 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor. xii. and xiv.

⁶ Phil. i. 1. With the Bishops and Deacons. Acts xiv. 23; xv. 22; 1 Tim. iii.; Titus i.

XIV. OF BAPTISM AND THE LORD'S SUPPER.

1. *Baptism.*—Christian Baptism is the immersion of a believer in water,¹ into the name of the Father, Son, and Holy Spirit;² to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power.³ It is prerequisite to the privileges of a church relation.⁴

2. *The Lord's Supper.*—This is a commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body, and the cup, the emblem of His shed blood;⁵ and by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity. It is the privilege and duty of all Scripturally baptized believers thus to commemorate His death.⁶

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Acts viii. 36-39. And the eunuch said, See, here is water; what doth hinder me to be baptized. And Philip said, If thou believest with all thine heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Matt. iii. 5, 6; John iii. 22, 23; iv. 1, 2; Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38; viii. 12; xvi. 32-34; xviii. 8.

² Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47, 48; Gal. iii. 27, 28.

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³ Rom. vi. 1-14. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. ii. 12; 1 Pet. iii. 20, 21; Acts xx. 16.

⁴ Acts ii. 41, 42. Then they that gladly received his word were baptized, and there were added the same day about three thousand souls. And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. Matt. xxviii. 19, 20. Acts and Epistles.

⁵ 1 Cor. xi. 25. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 14-21.

⁶ Luke xxii. 19. This do in remembrance of me.

XV. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's Day, or Christian Sabbath;¹ and is to be kept sacred to religious purposes,² by abstaining from all secular labor and recreations;³ by the devout observance of all the means of grace, both private⁴ and public;⁵ and by preparation for that rest⁶ which remaineth for the people of God.

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Acts xx. 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. ii. 3; Col. ii. 16, 17; Mark ii. 27; John xx. 19; 1 Cor. xvi. 1, 2.

² Exod. xx. 8. Remember the Sabbath-day, to keep it holy. Rev. i. 10. I was in the Spirit on the Lord's Day. Ps. cxviii. 24. This is the day which the Lord hath made: we will rejoice and be glad in it.

³ Isa. lviii. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa. lvi. 2-8.

⁴ Ps. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

⁵ Heb. x. 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts xi. 26. A whole year they assembled themselves with the church, and taught much people. Acts xiii. 44. The next Sabbath day came almost the whole city together, to hear the word of God. Lev. xx. 30; Ezek. xlvi. 3; Luke iv. 16; Acts xvii. 2, 3; Ps. xxvi. 8; lxxxvii. 2.

⁶ Heb. iv. 3-11. Let us labor therefore to enter into that rest.

XVI. OF CIVIL GOVERNMENT.

That civil government is of divine appointment, for the interests and good order of human society;¹ and that magistrates are to be prayed for, conscientiously honored, and obeyed,² except in things opposed to the will of our Lord Jesus Christ,³ who is the only Lord of the conscience, and the Prince of the kings of the earth.⁴

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Rom. xiii. 1-7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi. 18; 2 Sam. xxiii. 3; Exod. xviii. 23; Jer. xxx. 21.

² Matt. xxii. 21. Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Tit. iii. 1; 1 Pet. ii. 13; 1 Tim. ii. 1-8.

³ Acts v. 29. We ought to obey God rather than man. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul. Dan. iii. 15-18; vi. 7-10; Acts iv. 18-20.

⁴ Matt. xxiii. 10. Ye have one Master even Christ. Rom. xiv. 4; Who art thou that judgest another man's servant? Rev. xix. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. xxii. 11; ii.; Rom. xiv. 9-13.

XVII. OF THE RIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked;¹ that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are

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truly righteous in his esteem;² while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;³ and this distinction holds among men both in and after death.⁴

PLACES IN THE BIBLE WHERE TAUGHT.

¹ Mal. iii. 18. Ye shall discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. Isa. v. 20; Gen. xviii. 23; Jer. xv. 19; Acts x. 34, 35; Rom. vi. 16.

² Rom. i. 17. The just shall live by faith. Rom. vi. 18. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John iii. 7; Rom. vi. 18-22; 1 Cor. xi. 32; Prov. xi. 31; 1 Pct. iv. 17, 18.

³ 1 John v. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii. 10. As many as are of the works of the law are under the curse. John iii. 36; Isa. lvii. 21; Ps. x. 4; Isa. lv. 6, 7.

⁴ Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See also the example of the rich man and Lazarus. Luke xvi. 25. Thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. John viii. 21-24; Prov. x. 24; Luke xii. 4, 5; ix. 23, 26; John xii. 25, 26; Eccl. iii. 17; Matt. vii. 13, 24.

XVIII. OF THE WORLD TO COME.

That the end of this world is approaching;¹ that at the last day, Christ will descend from heaven,² and raise the dead from the grave to final retribution;³ that a solemn separation will then take place;⁴ that the wicked will be adjudged to everlasting punishment, and the righteous to endless joy;⁵ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.⁶

PLACES IN THE BIBLE WHERE TAUGHT.

¹1 Pet. iv. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29-31; Heb. i. 10-12; Matt. xxiv. 35; 1 John ii. 17; Matt. xxviii. 20; xiii. 39-49; 2 Pet. iii. 3-13.

²Acts i. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev. i. 7; Heb. ix. 28; Acts iii. 21; 1 Thess. iv. 13-18; v. 1-11.

³Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. xv. 12-59; Luke xiv. 14; Dan. xii. 2; John v. 28, 29; vi. 40; xi. 25, 26; 2 Tim. 1. 10; Acts x. 42.

⁴Matt. xiii. 49. The angels shall come forth, and sever the wicked from among the just. Matt. xiii. 37-43; xxiv. 30, 31; xxv. 27-33.

⁵Matt. xxv. 35-41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 1 Cor. vi. 9, 10; Mark ix. 43-48; 2 Pet. ii. 9, 10; Jude 7; Phil. iii. 19; Rom. vi. 22; 2 Cor. v. 10, 11; John iv. 36; 2 Cor. iv. 18.

⁶Rom. iii. 5, 6. Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for how then shall God judge the world? 2 Thess. i. 6-12. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you, and to you, who are troubled, rest with us — when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi. 1, 2; 1 Cor. iv. 5; Acts xvii. 31; Rom. ii. 2-16; Rev. xx. 11, 12; 1 John ii. 8; iv. 17.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Pet. iii. 11, 12.

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OUR COVENANT.

Believing that the union of Christians in a visible church is sanctioned by the teachings of Christ and the practice of his apostles, that it is adapted to promote piety and increase Christian influence, we do now heartily enter into covenant before God and with each other.

We will constantly strive to maintain true piety in our own hearts, to keep ourselves in vital communion with God, and commend religion to others, not only in words, but by means of a devout spirit and a holy example, always careful of each other's reputation and usefulness.

We will watch over each other in the spirit of true charity,—seeking to bear each other's burdens, assist the needy, strengthen the weak, encourage the despondent, sympathize with the sorrowful, reprove the erring, win back the straying to duty, aid in maintaining wholesome discipline, receive Christian admonition and reproof in meekness, keep the unity of the spirit in the bond of peace, and cheerfully submit to such regulations as the majority may approve. We will contribute, according to our ability, for the support of a faithful ministry, maintain secret and family prayer, and aid, by our presence and otherwise, in sustaining public and social worship, and in giving success to the various means of grace.

We will give an active and consistent support to the great causes that aim to promote morality and Christian progress, such as Temperance, Sabbath-schools, Educa-

tion and Missions. We will refuse all sanction ~~to the sale and use of intoxicating liquors as a beverage, and to those worldly indulgences and amusements which~~ tend to lessen true piety in ourselves or weaken Christian influence over others, so that the cause of religion be not reproached on our account.

We will everywhere hold Christian principle sacred and Christian objects supreme, counting it our chief business in life to spread Christian knowledge and diffuse the Christian spirit in society and among all the nations of the earth, constantly praying and toiling that the kingdom of God may come, and his will be done on earth as it is done in heaven.

May He who has promised his help, enable us to keep this covenant, grant us grace to be faithful in all things, until He shall gather us to himself, and crown us with final victory. AMEN.



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RULES OF ORDER.

SECTION I.

Regular Meetings and Ordinances.

ARTICLE 1. The annual meeting of the Church shall be held on the first Monday evening in June, at which meeting the annual report of the Treasurer is to be presented.

ARTICLE 2. The Church Conference meeting shall be held on the Thursday evening preceding the first Sunday in each month.

ARTICLE 3. The Lord's Supper shall be administered on the first Sunday in each month, at the close of the evening service.

ARTICLE 4. A Church business meeting shall be held once in three months, on the first Monday evening in June, September, December and March.

ARTICLE 5. Weekly Prayer and Social meeting on Thursday evening.

ARTICLE 6. Missionary Prayer meeting the second Thursday evening in each month.

SECTION II.

Regular Collections.

At each preaching service for the running expenses, and after the Lord's Supper, for the expenses of the Supper and the poor.

A collection for missions shall also be taken once in three months, at one of the regular public services of the Church: viz.: on the first Sunday in December, March, June, and September.

SECTION III.

The Standing Committee.

ARTICLE 1. The Standing Committee shall consist of seven persons of which the pastor and deacons shall be elected permanent members, and the other members elected annually by the Church ; four shall be a quorum for the transaction of business.

ARTICLE 2. This Committee shall meet regularly on the Wednesday evening preceding the monthly Conference meeting.

ARTICLE 3. They shall have power to fill vacancies in their body during the year ; also, to call a special business meeting of the Church when deemed necessary.

ARTICLE 4. The duties of this Committee shall be : To examine all candidates for membership ; to exercise a general care over the order and discipline of the Church ; to encourage the feeble, to look after such as may be remiss in their covenant engagements, and report to the Church such cases as in their judgment require its action. It shall also be their duty to advise with and counsel the pastor, and so far as they are able, by their sympathy and co-operation to relieve and aid him in his work.

ARTICLE 5. The power of this Committee in relation to the Church shall be only advisory.

SECTION IV.

Admission to Membership.

ARTICLE 1. Candidates for baptism may be proposed at any regular meeting of the Church, and shall stand propounded one week. The Church may, at any regular meeting, by a two-thirds vote, suspend this rule when deemed expedient.

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ARTICLE 2. The Candidate shall be requested to relate his Christian experience and views of doctrine to the Standing Committee, who shall take pains to see that no valid objection exists to his uniting with the Church. The Committee shall then invite the Candidate to be present at any regular meeting of the Church, when he shall make a public declaration to the Church of the "reason for the hope that is in him." The Candidate, then retiring, the action of the Church with reference to admission shall be taken.

ARTICLE 3. All letters of recommendation and dismission from other Churches, shall be presented to the pastor or deacons, and by them laid before the Standing Committee, who shall make such inquiries as seem to them needful, after which, if the result be satisfactory, the letters shall be presented to the Church.

SECTION V.

Committee on Baptism.

A Committee on Baptism shall be appointed, consisting of three males and three females, chosen annually, whose duty it shall be to notify candidates for baptism of their acceptance, and make all necessary arrangements for administering the ordinance.

SECTION VI.

Dismission of Members, &c.

ARTICLE 1. Every member in good standing is entitled to a dismission to any regular Baptist Church. Members wishing to unite with any other evangelical Church are entitled to a certificate of dismission from this Church.

ARTICLE 2. When a member has received a letter of dismission, it shall be his duty to present it, without

unnecessary delay, to the Church to which it is directed. No letter shall be valid longer than six months. Persons holding letters of dismissal are still regarded as connected with this Church, until we are informed that they have united with some other Church.

ARTICLE 3. When any resident member shall voluntarily neglect his covenant obligations for six months continually, it shall be the duty of the clerk to report the name of such member to the Standing Committee.

ARTICLE 4. If after diligent search the Church fail to find the whereabouts of a member long absent, such name may by vote of the Church be placed on the retired list.

SECTION VII.

Discipline.

ARTICLE 1. In all cases of personal offence between brethren, the party feeling himself aggrieved shall endeavor, by a private interview with the offending brother, to obtain satisfaction according to the rule laid down by our Saviour in Matt. xviii. 15. If a reconciliation thus take place, the difficulty is to be considered as ended, and never to be mentioned to others.

If such means prove ineffectual, the aggrieved brother should invite the offender to come with him before the Standing Committee, who shall give the case a careful and impartial hearing, and endeavor, if possible, to remove the matter of offence without bringing it before the Church. Should they fail in their effort, they shall report the case to the Church, stating the action they deem advisable.

ARTICLE 2. When a member is accused of any public offence against the requirements and discipline of the Church, the Standing Committee shall at once give notice to the person implicated, and proceed immediately to investigate it. Should the investigation result

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in favor of the accused, or should the person offending remove the cause of grief, and the case do not require public notice, the Committee shall make no report to the Church. Otherwise the Committee shall report the case to the Church for its action.

SECTION VIII.

Duties of the Clerk.

The Clerk shall keep a fair record of the doings of the Church. He shall notify all members of committees, all delegates, and all officers of the Church of their appointment. He shall also sign all certificates and letters of dismissal; and shall send a duplicate of every letter of dismissal granted by the Church, to the clerk of the Church to which such letter is directed.

SECTION IX.

Duties of the Treasurer.

The Treasurer shall receive and faithfully keep the funds of the Church. He shall enter in a separate account all moneys contributed for the expenses of the Lord's Supper, and the support of the poor, which shall be held subject to the order of the Deacons of the Church. All other funds belonging to the Church shall be paid out by vote of the Church. The Treasurer shall also make an annual report of the finances of the Church, pointing out the sources of income, and the objects for which it has been expended.

SECTION X.

Alteration of these Rules.

These rules of order may be altered or amended by vote of two-thirds of the members present at any regular business meeting of the Church: *provided*, notice of such intended alteration or amendment has been given to the Church at least one month previously.

