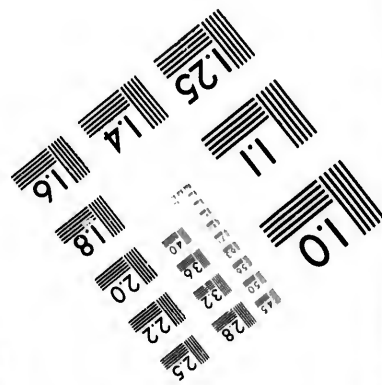
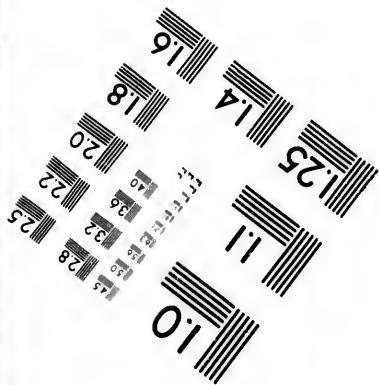
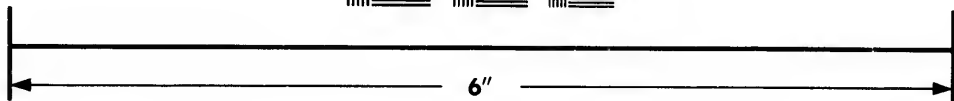
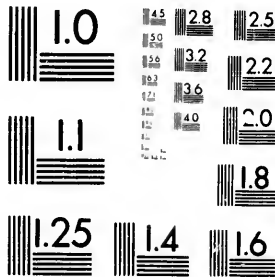


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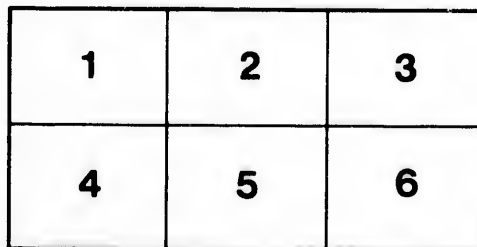
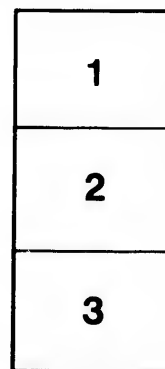
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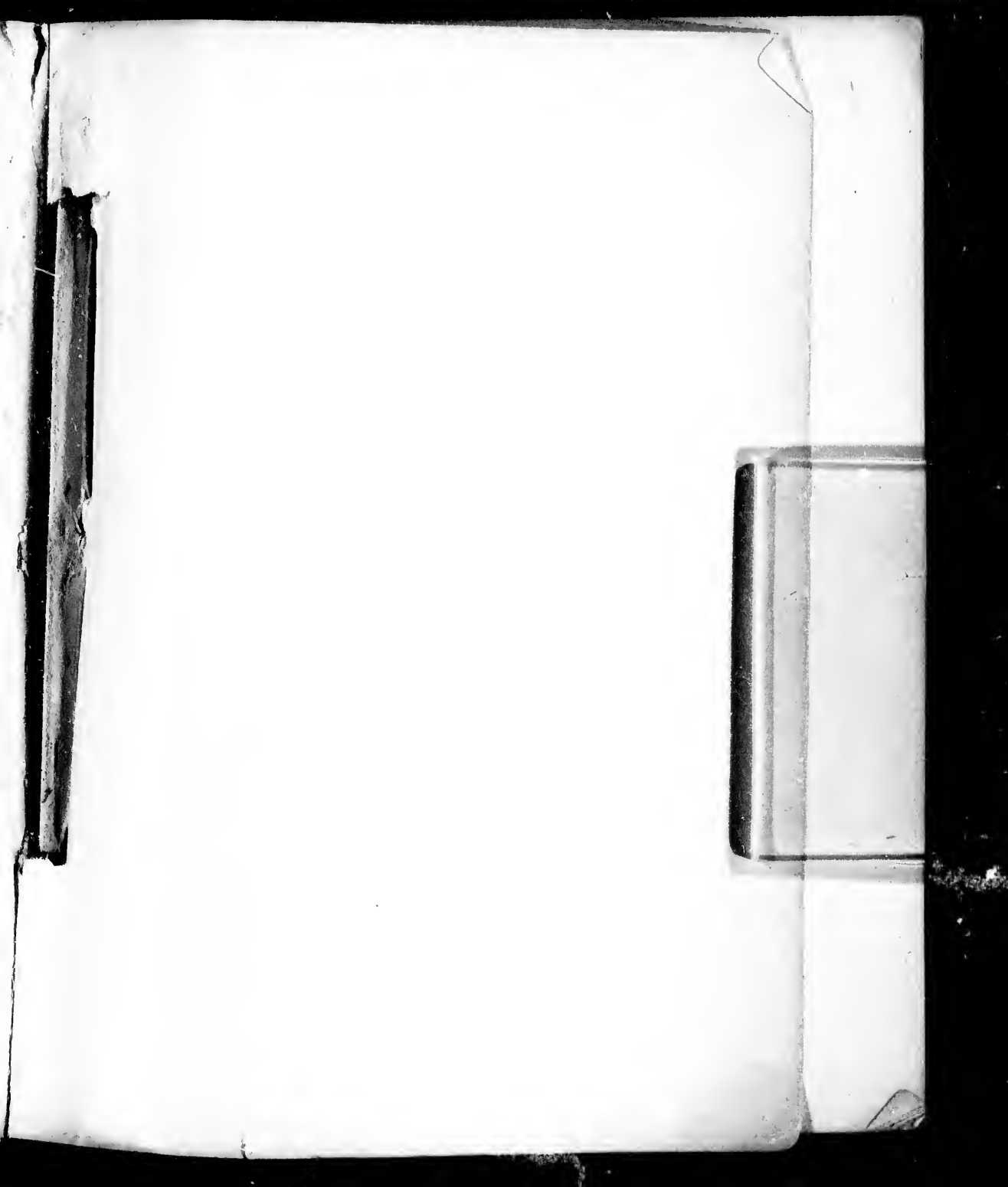
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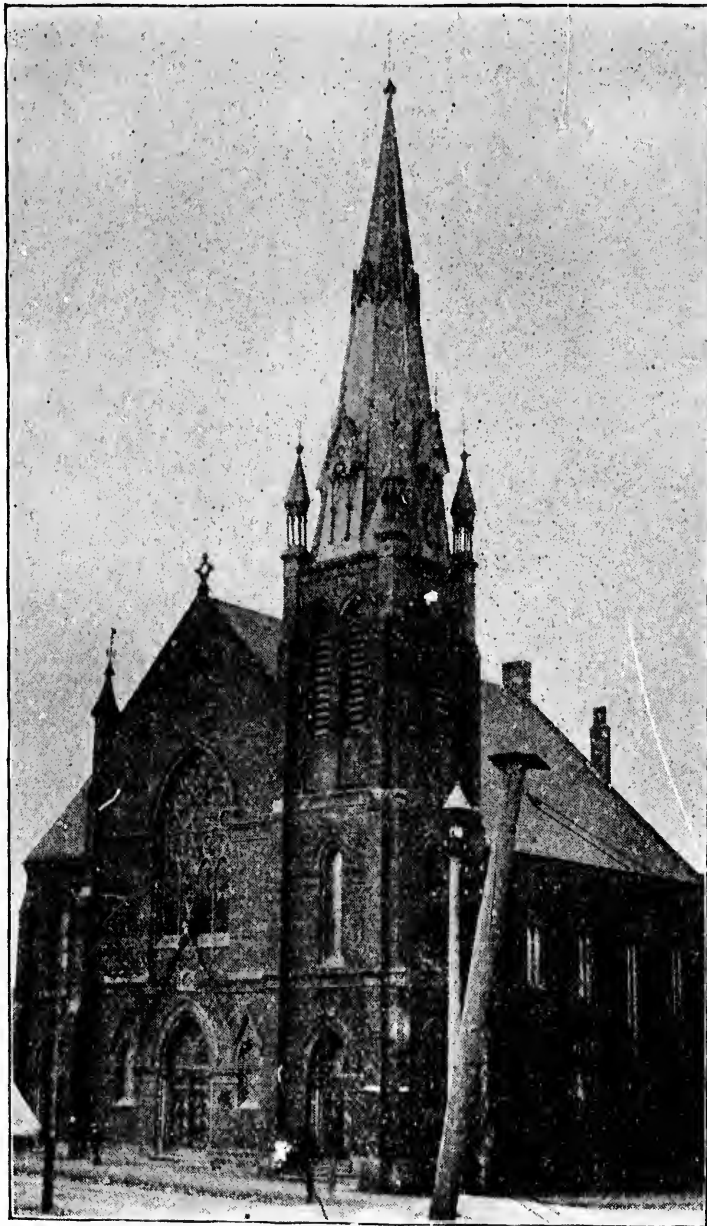


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Germain St. Baptist Church. Organized 1810.

REV. G. O. GATES, A. M., PASTOR.

MANUAL

FOR

BAPTIST CHURCHES,

INCLUDING

**POLITY, ARTICLES OF FAITH,
ECCLESIASTICAL FORMS.**

RULES OF ORDER,

FORMULÆ FOR MARRIAGES, FUNERALS,

Laying Corner Stones and Dedication of Churches.

"Omnia decenter et ordine fiant."

BY

REV. J. E. HOPPER, D. D.

SAINT JOHN, N. B.

PRINTED BY GEO. W. DAY, NORTH SIDE KING SQUARE.
1894.

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PREFACE,



THE preparation of the present Manual was undertaken by the advice of a number of our pastors in the different Provinces, who believed something of this character would tend to promote intelligence as to our principles among the membership, and lead to greater harmony of procedure by our Churches. In its production the author has availed himself of the work of others in this field, especially that of Dr. Hiscox. He believes that the positions taken will be found in harmony with the best authorities on Baptist Church Polity. The Articles of Faith given are "The New Hampshire Confession;" although many of our Churches have adopted others, or written their own, all of which, however, are substantially the same. The Ecclesiastical Forms given are those commonly used, and the Rules of Order have been carefully revised by J. E. B. McCready, Esq., and made to conform to Canadian practice, as laid down by Dr. Bourinot, especially that relating to the Previous Question,

which differs entirely from American usage. Rev. Dr. Steele, of Amherst, N. S., has supplied a Marriage Formula, on the basis of one in Evarts' Handbook, but amended by him to suit our wants ; and Rev. H. F. Adams, Truro, N. S., has contributed full material for supplying much needed help in conducting Funeral Services for all occasions. We give also brief forms for the laying of Corner Stone, and the Dedication of Churches. Such services with Baptists have usually been very informal ; perhaps what is given, if not used to the letter, may be suggestive of something that shall be appropriate for such occasions.

In producing this Manual, brevity has been sought, but it is believed that more helpful matter for the average church member and pastor will be found in it than in any other of similar size and cost.

It is the author and compiler's earnest desire that the Manual may serve the end of promoting unity of faith and practice in our Canadian churches, and thus help the coming of the Kingdom of Him whose right it is to reign.

J. E. H.

St. John, August 20, 1894.

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THE AMHERST CHURCH

Is in course of erection, from Plans furnished by H. H. MOTT, Esq., Architect, and is being constructed of local brown stone. The building is 120 feet long by 72 feet wide. The vestry is connected with the auditorium by sliding doors. Above the vestry are several Class Rooms, three of which by sliding doors connect with the main audience room, affording a seating capacity of twelve hundred.

The Baptistery is at the left of the pulpit platform, and is elevated some five feet above the floor of auditorium, and partially recessed. The front, from water line up, is of plate glass, and will afford an unobstructed view of the baptisms.

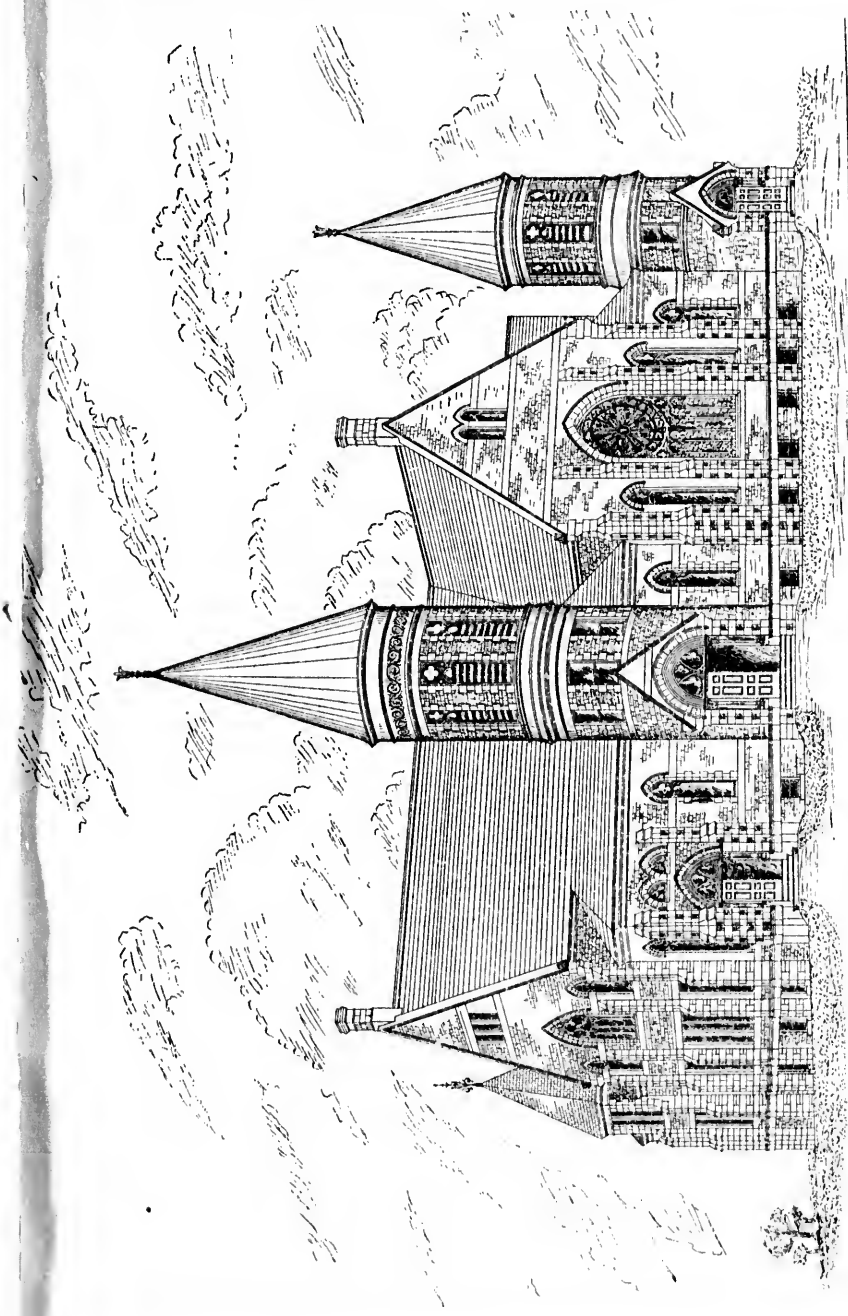
In the tower over the main vestibule is the ladies' parlor.

Several of the fine Gothic windows have been secured by friends for memorial purposes.

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Amherst Baptist Church. Organized 1810. REV. D. A. STEELE, D. D. PASTOR.

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CHURCH MANUAL.



CHAPTER I.

THE REQUISITES FOR BAPTIST CHURCH MEMBERSHIP.

A person must hear the gospel and respond to its claims. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." 'This is the gospel in a nut-shell. Whoever knows the gospel is under obligation to make it known. Our Lord's command is: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The order is preaching the gospel, hearing the gospel, believing the gospel, and then being baptized. Men are first to come to Christ, and in so doing become members of the "Church of the first-born who are enrolled in heaven." Then and not till then should they present them-

selves to be enrolled in earthly Church records. A candidate for membership in a Baptist Church professes to be born anew by the Holy Spirit, and as one who is already in the invisible Church, asks for membership in the local and visible Church. He narrates his christian experience, the local Church considers that experience, and if deemed satisfactory he is received by vote, as a candidate for baptism and Church fellowship. As every person is received into membership only after his baptism, baptism has been called the door into the Church. It is the first public act of the believer, and is his own voluntary act, never in New Testament times performed by proxy. To the one hundred and twenty brethren of Acts 1:15, we are told, "the Lord added to them day by day those that were being saved." Their relationship to the Church emphasised their previous relationship to Christ through faith.

It sometimes happens that a person who has been baptized, but for some reason has never united with a Church, or is not now a member of a Church, applies for membership. It is customary in such a case for the person to relate to the

Church his christian experience, the facts in relation to his baptism, and reasons for having no membership. If the Church is satisfied, such a one may be received by simple vote, and the name will be entered on the roll as received: "By Experience."

If a person brings a letter of dismissal from a Baptist Church, it is customary to receive such a one by vote, but the presentation of such a letter makes no obligation to receive, as each Church has the right to judge for itself whom it will receive into its fellowship.

Letters from churches of other denominations can only be accepted as certificates of christian character.

If a member of the Church should object to a person being received into membership, the application should be deferred, the objection enquired into, and if it is found to be unscriptural or unreasonable it may be overruled, although unanimity in all Church action is preeminently to be desired.

Baptist Churches do not require subscription to a creed, but they endeavor to secure substantial agreement in faith and practice in order to

realize the Apostolic requirement: "One Lord, one faith, one baptism."

Excluded persons may be restored to membership for satisfactory reasons.

Persons excluded by other Baptist Churches are not to be received without full inquiry into the facts, and in difficult cases, such as the restoration of a minister, it is wise to ask the advice of a judicious Council.

CHAPTER II.

THE CHURCH DEFINED.

There are but two meanings to the term Church in the New Testament.

1. It means the whole company of the saved in all ages, in heaven and earth. Hebrews 12 : 23.—“The general assembly and church of the first-born who are enrolled in heaven.” Matthew 16 : 18.—“Thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it.”

2. It means the company of believers in a given place united together by covenant to maintain the worship, doctrines, ordinances and discipline of the gospel. This is the common use of the term Church in the New Testament, and occurs ninety-two times. I. Corinthians 1 : 2.—“The Church of God which is at Corinth.” Acts 8 : 1.—“The Church which was in Jerusalem.”

The Church is an institution of divine appointment, but its members come together voluntarily. There is no such thing as hereditary member-

ship. Regeneration, with consequent submission to Christ, is an indispensable prerequisite to membership.

The term Church does not occur in Apostolic usage to designate a universal visible Church, or a national or denominational Church. We read of "the *churches* of Judea," "the *Churches* of Macedonia," and "the seven *Churches* of Asia." The *Churches* were not bound together in any outward organization. We speak of the Baptist *Churches* of Canada. It would not only be a misnomer, but unscriptural, to speak of "the Baptist *Church* of Canada," which would imply central earthly control; robbing the individual Church on the one hand, and its "one Lord" on the other.

A Church is an executive, not a legislative body. It receives and executes only Christ's laws. It may make regulations for its guidance, if they do not trench on the rights of the Law-giver, nor impair the liberties or rights of its members.

Whilst a church owes allegiance to none but Christ, it is under obligation to cultivate christian fellowship and love for other churches, and in cases where it has to consider important matters

having reference to the fraternity of churches, it is wise to call a Council of neighboring churches to help in adjusting these matters. These Councils are always merely *advisory*; the Church itself must retain its responsibility to Christ alone for all its acts.

CHAPTER III.

THE ORGANIZATION OF THE CHURCH.

The Church existed in germ with the beginning of Christ's work. Disciples were united to Him by faith, they were baptized, elected a treasurer, observed the Lord's Supper, and formed a body to which the Pentecost converts "were added." After this the organization was perfected gradually to meet the demands.

In Chapter first we have seen that regeneration and baptism are requisite for membership. Any number of such persons may come together, and adopt as their faith and practice the teachings of Christ and His apostles, pledging themselves to maintain the worship and service of Christ, and thus become a New Testament Church. In order however to preserve the fellowship and harmony of churches, it is very desirable, when a body of Christians wish to organize as a Church, to call a Council of neighboring churches to advise and assist in organization. This Council will have no constitutive authority however ; it is at best

only declarative, and gives or withholds its sanction as it determines.

After the members seeking organization have accepted "Articles of Faith and Practice," such as they find written, or may write for themselves, they select officers, of which there are two grades, Bishops or Elders, and Deacons. Bishop and Elder were terms used in Apostolic days to denote the same persons---Acts 20 : 17, says Elders, verse 28 calls them Bishops, overseers. The duty of these is to have the care of the spiritual wants of the Church, and a general oversight of its affairs. The deacons attend to temporal concerns, and are the counsellors and helpers of the pastor generally.

An Elder, Bishop or Pastor may be appointed and ordained by a Church, but in such a case he would only have an ordination which that Church alone might recognize. It is preferable to call a Council of sister churches, and with their advice and approval ordain, so the man may be recognized as an Elder by sister churches.

A Pastor should be called by a unanimous vote, or nearly so, and for an indefinite period, to be determined by the Pastor or Church giving the

other suitable notice of a severance of the relationship.

The office of Deacon being only recognized by the individual Church, it is not necessary to call outside counsel for his ordination. Deacons are elected for a limited or unlimited term, as the Church may decide. It is necessary for a Church to have a Clerk and Treasurer. These offices may be held by deacons, or others.

A Church recognizing Christ as its only Head cannot delegate its authority to any man or body of men to act officially for it. Persons can, however, be appointed to bear messages for it, and perform specified service, and report their action to the Church.

The ordinances of Baptism and the Lord's Supper are usually administered by the ordained ministry, but in exceptional cases, by special vote of the Church, they may be performed by others.

CHAPTER IV.

THE DISCIPLINE OF THE CHURCH.

A Church is an independent body, subordinate to no organization outside of itself, and accountable only to Christ its Head. In Apostolic times it received and disfellowshipped members, elected its own officers, and decided all matters outside of Scripture precept and command.

In reference to Church discipline two classes of offences are provided for, namely, private and public.

In cases of private personal offence, the steps of procedure are plainly laid down in Matthew 18: 15-17. *First.* The offended party is to seek an interview with the offending brother, privately, with the hope of reconciliation. *Second.* If this fails, one or two judicious brethren are to be taken as mediators to seek a settlement. *Third.* If this fails, the matter is then laid before the Church, and if the offence is proven the offender shall be required to make reparation or be disfellowshipped.

In cases of difference concerning worldly affairs the directions of the Apostle Paul, as set forth in I. Corinthians 6: 1-11, are plainly against carrying these matters to worldly courts for adjudication. He urged that they be referred to judicious members of the Church for settlement. It is doubtful whether we have outgrown the wisdom of this method.

In the case of public offences the mode of procedure is different. Where the case is one of gross immorality, and the evidence public and unmistakable, the discipline should be immediate and without formal trial. Such is the rule laid down in I. Corinthians, 5: 3-5, 13, and II. Thesalonians, 3: 6. The incestuous man was given no opportunity to manifest repentance, make confession, ask forgiveness, and so escape sentence. In such circumstances such things would be no evidences of genuine repentance. Only a subsesequent life of purity and rectitude can prove repentance real. The labor with the offender in such cases of public scandal and crime comes after, not before expulsion.—II. Corinthians, 2: 6-8.

There are some cases of offence against faith

and fellowship, such as false doctrine and practice, making division, neglect of covenant, covetousness, &c., which it would seem the Church, through its officers or committee, should deal with much after the principles laid down for guidance in cases of personal offence. The offender should be waited on, labored with, and all reasonable effort made to reclaim him ; but this failing the case should be reported to the Church for decision, and the offender notified to make his appearance and defence.

No evidence should be received in cases of discipline which a court of justice would reject, such as gossip and hearsay. But it will be requisite for the Church to weigh the moral qualities of actions so that a righteous judgment may be rendered.

As there are only three ways of exit from the local Church, namely, by death, letter, and withdrawal of fellowship, the reasons for an act of withdrawal should be clearly stated, that no injustice be done any one.

In the case of the discipline of a minister the scripture enjoins special precaution. Paul says in I. Timothy, 5 : 19 : " Against an Elder receive

not an accusation, except at the mouth of two or three witnesses." The Church is enjoined to proceed with great caution. It is competent to consider and decide the case; but as a Council was called to advise his reception into the ministry, it is deemed wise to call a Council to advise in reference to his expulsion. The method of calling, and working of Councils, will be considered later on.

A person being tried by a Church should be allowed every opportunity to vindicate himself. He should be furnished with copies, if desired, of all documents relative to his case, and in case of exclusion he has a right to receive an authenticated copy of all records concerning the case.

If good reasons should be presented to a Church that it has made mistakes in the treatment of one disciplined, or new and important evidence has been secured, or the party has confessed his wrong and made reparation, and is leading a godly life, it should re-open the case for consideration, and grant such relief, or forgiveness, or restoration, as may be just and merciful.

CHAPTER V.

THE RELATIONS OF THE CHURCH.

The Church, as an organized unit, is related to Jesus Christ as its sole Lord, Master and Head, and out of this union arises a fellowship with other Churches in the same allegiance. Individual Christians are urged to have fellowship one with another, and so the several churches were taught by the Apostles to have kindly sympathy and fellowship for each other. The golden rule, Matthew 7: 12. "All things whatsoever ye would that men should do unto you even so do ye also unto them," is as applicable to churches as individuals. The greatest care should be taken to keep the unity of the spirit in the bond of peace, and to co-operate as far as possible in promoting the objects necessary to realize the fulfilment of the Great Commission. Independence and fellowship are the *foci* of the churches' true well-being. One should never be allowed to weaken or destroy the other.

To promote good fellowship Baptist churches

have formed Associations whose objects are to gather statistics, foster interest in Evangelical and Missionary objects, and strengthen the bond of Christian fellowship. They are voluntary organizations, composed of pastors and messengers of the churches, but have no power over the churches save that of recommendation and advice. The Association is an independent body and decides what churches and ministers it will receive, and what retain in its membership.

A Convention is somewhat similar to an Association, covering however a larger territory—a Province or State—and often controlling the disbursement of funds for the wider work of the churches. Its ecclesiastical powers are the same as an Association, no greater. The local Church is supreme under Christ, nor can it delegate its powers to others; but it acts wisely to mass its strength in Associations and Conventions, that it may thereby overtake and execute work which alone could not be done, as well as give emphasis to our union in Christ.

The members sent by the churches to compose an Association or Convention are now commonly called delegates, but originally were known only

as Elders and Messengers. The term delegate is out of place in Baptist polity, for it carries with it the impression that Associations and Conventions are representative bodies with delegated authority to act for the churches. The term messenger is much preferable, for it expresses simply the purpose of the appointment, which is to bear messages. An Association or Convention, as an organized body, is not composed of churches but of Pastors and Messengers. A Baptist Church, as Dr. Hiscox well says, cannot be a member of any other body whatever.

If a Church of an Association should persist in maintaining a pastor of bad reputation and character, or one that persists in teaching false doctrine, it would be justified as an independent body in disfellowshipping him, and removing his name from the roll of membership. This action would not however affect his standing with his Church unless ratified by that Church.

If a Church of an Association should persist in teaching false doctrine, and by its course disturb the peace of the body, after it was exhorted and counselled, it would be competent for the Association to withdraw fellowship from it, and

drop its name from the roll of regular Baptist churches.

It has been the custom among regular Baptist churches for the Associations to have charge of the making up of the roll of regular Baptist Ministers and churches within its bounds. The Convention occupying a larger territory has been accustomed to leave all matters of this kind with the Associations and accept of its work in any lists it may prepare.

Associations and Convention work in the same field, but one has no control over the other. They are to "provoke one another unto love and good works."

CHAPTER VI.

COUNCILS.

Like Associations and Conventions, Councils have no warrant in definite scripture teaching making them obligatory. They have been found convenient to assist in advancing the fellowship of the churches, and realize directions in relation to order and government. Evil is not likely to grow out of them, as with Romanists and some others, unless we clothe them with an authority which has no scripture warrant. If Councils are used to get counsel and advice, and so promote the unity of the churches, they are an eminently judicious arrangement, and tend to promote the walking of the churches together in love.

A Council is convened thus:—A Church desires advice in a given matter. It asks a number of churches to send their pastors and one or two messengers, specifying the same number in each case, stating time and place of meeting, the subject to be considered, and the churches invited. The Council is limited to these numbers and cannot enlarge itself, nor can it consider any other

subject than the one specified. It elects its own officers, considers the case, gives its recommendation in writing to the Church, and when its labors are complete it adjourns *sine die*.

A Council on the organization of a Church may be called under two conditions. First. The parties desiring to be formed into a Church may unite in a call for a Council to come and advise them in relation to the propriety of the step, and if thought best, to assist in the organization, and recommend them to the fellowship of the churches. Second. The parties may organize themselves by adopting Articles of Faith and Practice, uniting in a Covenant, and appointing officers. After this they may ask a Council to consider their action and organization, and if it approves, to recommend them to the fellowship of the churches.

A new Church, if it wishes to be reckoned a regular Baptist Church, and wear the name, will seek admission into the Association in whose territory it is located. If it has the sanction of a Council its reception is customary, but the Association will exercise its own right to accept or reject.

A Council for the ordination of a minister

should be called by the Church requiring the ordination, and of which the candidate is a member. Ordination may be sought as a Pastor, or Evangelist. In both cases the power to ordain rests with the individual Church, not with the Council. The Council is convened to give or withhold its sanction. If it consents, at the request of the Church, it arranges the public order of the exercises, and gives effect to its and the Church's decision. It is customary for the Council to consider the candidate's Christian experience, his call to the ministry, and views of Christian doctrine. When this examination is concluded the candidate retires, and the Council considers the case in private session. Its decision is communicated to the Church, usually through the members of the Church on the Council, and if favorable, as the Church has requested it, the ordination is proceeded with. The public service consists usually of singing, Scripture reading, prayer, sermon, ordaining prayer, hand of fellowship, charge to candidate, charge to Church, singing, benediction by the candidate. A certificate of ordination signed by the Moderator and Clerk, should be given the minister ordained.

A man is ordained, as a Pastor, or as an Evangelist, which includes Home and Foreign Missionary. It is generally considered irregular to ordain as a Teacher, or to the ministry in the abstract. The Evangelist or Missionary will become a Pastor when a Church calls him.

A Council for the adjustment of Church difficulties is of two kinds—*mutual* and *ex parte*. An *ex parte* Council should never be called when it is possible to have a mutual one. In a mutual Council the Church chooses half, and the accused half of the churches requested to unite in it. After meeting and organizing the usual way, the Moderator will be careful to allow only the specific object mentioned in the letter missive to be introduced and discussed. When all the relevant statements are made and replied to, the Moderator should insist on the closing of the discussion, as needless iteration and controversy tend to foster bad feeling. In private session the Council will consider and formulate its finding; setting forth, first, the results as ascertained in the investigation; and secondly, the advice to be tendered the parties inviting the Council. It is very desirable to secure a unanimous finding, but no brother

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should violate his conviction of right merely for the sake of unanimity.

An *ex parte* Council is the only resort an agrieved member has who cannot get his Church to agree to a mutual Council. It is organized and conducted the same as a mutual Council, only that as there is no second party in the case the members of the Council will seek to draw out all the facts by questions and documentary evidence, &c. The finding of an *ex parte* Council will have simply the moral weight of those composing it. A Church is under no obligation to accept it, but if the Council has been large and representative its finding will command respect from the churches generally.

A Council called to consider charges against a minister must proceed with great caution and deliberation. The New Testament guards him with special regulations, (I. Timothy, 5: 19,) and as a Council was convened to set him apart to the ministry, it seems eminently proper that a Council be called to depose him. His high office often makes him a target for accusation, and then it must be remembered that a minister's character is everything to him. Take this away and he is

the worst of outcasts. No Ministers' meeting, or Association, or Convention, can try a minister. The discipline must originate with the Church, and it should call a Council or not as it determines, in the fear of God. A Council to try a minister, after it has thoroughly sifted the case, may put its finding in one of the following forms, and recommend the Church: First, to acquit him of all blame; or, Second, to admonish him for indiscretion; Third, to withdraw fellowship from him as a Christian minister; Fourth, to withdraw fellowship from him as a church member. We discriminate between church membership and the ministry, because a man may have faults that would disqualify him for the public ministry and yet be overlooked as a private member.

The multiplication of Councils should be guarded against. It has been well said by Dr. Hiscox: "It is quite as well to suffer for want of them, as to suffer by means of them." Judicial authority under Christ, rests only with the Church, and cannot be delegated to a Council, Association or Convention. These organizations, though having no specific scripture warrant, are exceedingly helpful when used for the purposes for which they were called into being.

CHAPTER VII.

THE MISSION OF THE CHURCH.

In one word the mission of the Church is *teaching*. Our Lord says in the Great Commission, Matthew 28: 19: "Go ye therefore and (*teach*) make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching* them to observe all things whatsoever I have commanded you;" and Mark 16: 15: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." This final word of command clearly makes it the great duty of the Church to make known everywhere the good news of life through Jesus Christ, to publicly reveal in baptism those who have believed, and continue to *teach* them all things commanded. This throws upon the Church the obligation to *teach* the gospel and administer the ordinances; first, baptism after belief, and then the Lord's Supper after baptism. This was the

understanding of the matter by the apostles, for Peter's advice on Pentecost was: "Repent ye and be baptized every one of you," &c. After this we read the historian's comment: "They continued steadfastly in the apostles' *teaching* and fellowship, and in the breaking of bread and the prayers."—Acts 2: 38, 42. When a Church becomes conservative, resting on past conquests, and giving its energy, so far as it has any, merely to the preservation and strengthening of its own communion, it has forfeited its charter. A Church to be loyal must ever go out into the highways and lanes and bring in the poor, the neglected and sin-blinded. When these are saved it must keep on teaching them till "they be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which passeth knowledge, and be filled unto all the fullness of God." Jesus Christ's Church must continue to be a *teaching* organization as long as the world stands, if it would be true to its chief function and attain the object of its mission.

CHAPTER VIII.

HISTORICAL SKETCH OF BAPTIST CHURCHES.

The churches to-day which use the term "Baptist" as their specific designation claim that their principles and practices can be traced from the days of the apostles till now. That they have themselves in all these centuries used the name, or been known by it, is not claimed. The connecting thread, through the centuries, is not the name, but the doctrines and ordinances held and practiced by some Christians in all these years under different names. Nor is it contended that all the leading principles of Baptists were held by most of these sects, for as a fact some of them held only a few. The careful student of church history, however, has no difficulty in finding most of our distinguishing tenets held by what the Romish Church denounced, "heretics," under different names. The term Anabaptist began to be used just before the Reformation, as designating our brethren, because Rome held that they, in baptising all believers, baptized *again*, or a

second time, as the compound word means. Anabaptists, however, resisted the "Ana" being prefixed to their name, as they did not baptize again, contending that infant sprinkling was no baptism. As the Protestants of the Reformation did not reform as to baptism, nor conform to apostolic usage, they also joined with Rome to help fasten the "Ana" to our name. Anabaptists multiplied, though suffering terrible persecutions, and by the purity of their lives made their principles command respect, until in the Netherlands, and in England especially, they began to be known simply as Baptists, as was their desire. This was about the latter half of the sixteenth century. Since this time the churches holding our views have called themselves Baptists, and have been so designated by others. They have a patent right on the term, and no one honorably will use it, save as their principles and practices conform to our denominational usage. As early as 1527 the Swiss Anabaptists published a Confession of Faith, and in 1614, the first Confession of the English Baptists, as prepared by John Smyth, of London, England, was published. In all essential points it would be accepted as a declaration of faith

by any Baptist Church to-day. This document antedates the celebrated Westminster Confession thirty-three years. Baptists suffered fines, imprisonment, and at the stake, in Henry VIII., Elizabeth's, and James I.'s reign. Toleration was only granted in 1689. In Cromwell's time Baptists flourished, and were conspicuous in Parliament, the army, and the best life of the nation; but they were doomed to be followed with wrongs, grievous burdens, and persecutions, by that old tyrannical alliance, the union of Church and State in subsequent reigns. During the eighteenth century the English Baptists shrivelled under the influence of hyper-Calvinism. At the close of the century, however, a reaction set in under Fuller and Carey, and the progress of the denomination in England since has been steady, but slow. It is asserted by many that the slow growth is to be attributed in part to the fact that open communion has become prevalent, and taken away from the emphasis that should be placed upon believers' baptism. It must, however, be conceded by all that English Baptists in missionary zeal, distinguished literary ability, and earnest piety, are not behind the chiefest of their fellow countrymen.

In America Baptists early made their appearance, indicating that some must have come over from England amongst the earliest settlers of Massachusetts, New York and Virginia, but they were not allowed, as they multiplied, to form churches and conduct worship without considerable interference and persecution. The story of the expulsion of Roger Williams from Massachusetts is well known, and the imprisonment of three honored Baptist ministers in Fredericksburg jail, Virginia, for preaching the gospel, is a sample of the indignities they suffered. Baptists wonderfully increased in all the colonies, so as to compel favorable recognition. They were the first champions of religious liberty in America, as they had been the authors of it in the old world in England and Switzerland. The same battles for soul liberty and church independence which the Baptist fathers fought in Old and New England, they had to wage in Canada, though in a less severe form, because of the leavening influences of truth already felt. If to-day America is free from the fetters of Church and State she owes it in a great measure to the early, persistent, and uncompromising efforts of the Baptists.

On the continent of Europe, the old home of the Anabaptists, there were in 1892, 84,657 Baptist church members; in Great Britain and Ireland, 337,409; in the United States, 3,383,160; in Canada, 80,763; in Mexico, West Indies, Jamaica, &c., 45,872; in Australasia, 16,670; in Asia, 97,672; in Africa, 3,357. This makes a grand total of 4,049,984 regular Baptist church members, which represents from 20 to 25 millions of adherents, besides a large number of Baptists of other names, and not a few in other denominations who hold many of our distinctive views.

CHAPTER IX.

ARTICLES OF FAITH.

I. OF THE SCRIPTURES.

We believe that 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. 111. Rom. iii. 1, 2.

² 2 Tim. iii. 15. Able to make thee wise unto salvation. Also, 1 Pet. i. 10-12. Acts xi. 14. Rom. i. 16. Mark xvi. 16. John v. 38, 39.

³ Proverbs 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 Eph. iv. 3-6. Phil. ii. 1, 2. 1 Cor. i. 10. 1 Pet. iv. 11.

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

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth;¹ inexpressibly glorious in holiness,² and worthy of all possible honor, confidence, and love;³ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;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 John iv. 24. God is a spirit. Ps. cxlvii. 5. His understanding is infinite. Ps. 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 Ex. 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 unto 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; xvii. 5, 10. Acts v. 3, 4. 1 Cor. ii. 10, 11. Phil. ii. 5, 6.

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

III. OF THE FALL OF MAN.

We believe that man was created in 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

sinner,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 defence 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 everything that he had made, and behold, it was very good. Eccles. vii. 29. Acts xvii. 26-29. Gen. ii. 16, 17.

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. . . . So the Lord God drove out the man; and he placed at the east of the garden of Eden, Cherubim, 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 lusts 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; ii. 1-16. Gal. iii. 10. Matt. xx. 15.

⁶ Ezek. xviii. 19, 20. Yet say ye, Why? doth not the son bear the iniquity 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. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace ;¹ through the mediatorial offices of the Son of God ;² who by the appointment of the Father, freely took upon him our nature, yet without sin ;³ honored the divine law by his personal obedience,⁴ and by his death made a full atonement for our sins ;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, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.⁷

Places in the Bible where taught :

¹ Eph. ii. 8. By grace are ye 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, 14. 2 Cor. v. 21.

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, 5. 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. 1. 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 liveth to make intercession for them. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. ii. 18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. vii. 26. Ps. lxxxix. 19. Ps. xxxiv.

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 in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;⁵ by virtue of which faith his perfect righteousness is freely imputed to us of God;⁶ 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.⁷

Places in the Bible where taught.

¹ John i. 16. Of his fulness have all we received. Eph. iii. 8.

² Acts xiii. 39. By him all that believe are justified from all things. Isa. liii. 11, 12. Rom. viii. 1.

³ Rom. v. 9. Being justified by his blood, we shall be saved from wrath through him. Zech. xiii. 1. Matt. ix. 6. Acts x. 43.

⁴ Rom. v. 17. They which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Titus iii. 5-7. 1 Pet. iii. 7. 1 John ii. 25. Rom. v. 21.

⁵ Rom. iv. 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. v. 21; vi. 23. Phil. iii. 7-9.

⁶ Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24-26; iv. 23-25. 1 John ii. 12.

⁷ Rom. v. 1, 2. Being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. Rom. v. 3. We glory in tribulations also. Rom. v. 11. We also joy in God. 1 Cor. i. 30, 31. Matt. vi. 33. 1 Tim. iv. 8.

VI. OF THE FREENESS OF SALVATION.

We believe 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,

penitent, and obedient faith;² and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel;³ which rejection involves him in an aggravated condemnation.⁴

Places in the Bible where taught :

¹ Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters. Rev. xxii. 17. Whosoever will, let him take the water of life freely. Luke xiv. 17.

² Rom. xvi. 26. My 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 to 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.

We believe that, in order to be saved, sinners must be regenerated, or born again;¹ that regeneration consists in giving a holy disposition to the mind;² that it is effected, in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth,³ so as to secure our voluntary obedience to the gospel;⁴ and that its proper evidence appears in the holy

fruits of repentance and faith and newness of life.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. 6, 7. 1 Cor. ii. 14. Rev. xiv. 3; xxi. 27.

² 2 Cor. v. 17. 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. Of his own will begat he us with the word of truth. 1 Cor. i. 30. Phil. ii. 13.

⁴ 1 Pet. i. 22-25. Ye have purified your souls by 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. ii. 14-21. Matt. iii. 8-10; vii. 20. 1 John v. 4, 18.

VIII. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;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. Repent ye and believe the gospel. Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life. Eph. ii. 8. By grace are ye saved through faith; and that not of yourselves; it is the gift of God. 1 John v. 1. Whosoever believeth that Jesus is the Christ, is born of God.

² John xvi. 8. He will reprove the world of sin, and of righteousness, and of judgment. Acts ii. 37, 38. They were pricked in their heart, and said,—Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts xvi. 30, 31.

³ Luke xviii. 13. And the publican—smote upon his breast, saying, God be merciful to me a sinner. Luke xv. 18 21. James iv. 7-10. 2 Cor. vii. 11. Rom. x. 12, 13. Ps. li.

⁴ Rom. x. 9-11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Acts iii. 22, 23. Heb. iv. 14. Ps. ii. 6. Heb. i. 8; vii. 25. 2 Tim. i. 12.

IX. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously 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 free, wise, holy, and unchangeable ;³ that it utterly excludes boasting, and promotes humility, love, 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 may be ascertained by its effects in all who truly believe the gospel ;⁶ that it is the foundation of Christian assurance ;⁷ and that to ascertain it with regard to ourselves demands and deserves the 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.

2 2 Thess. 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 to salvation through sanctification of the Spirit and belief of the truth ; whereunto he 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 Ex. xxxiii. 18, 19. And Moses said, I beseech thee, show me thy glory. And he said, I will make all my goodness 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 mine own? Is thine eye evil because I am good? Eph. i. 11. Rom. ix. 23, 24. Jer. xxxi. 3. Rom. xi. 28, 29. Jam. i. 17, 18. 2 Tim. i. 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. xv. 10. 1. Pet. v. 10. 1 Thess ii. 12, 13. 1 Pet. ii. 9. Luke xviii. 7.

5 2 Tim. ii. 10. Therefore I endure all things for the elect's 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. John vi 37-40. 2 Pet. i. 10.

6 1 Thess. i. 4-10. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

7 Rom. viii. 28 30. 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? Isa. xlii. 16. Rom. xi. 29.

8 2 Pet. i. 10, 11 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 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. For this is the will of God, even your sanctification. 1 Thess. v. 23. And the very God of peace sanctify you wholly. 2 Cor. vii. 1 ; xiii. 9. Eph. i. 4.

² Prov. iv. 18. The path of the just is the shining light that shineth more and more, unto the perfect day. Heb. vi. 1. 2 Pet. i. v. 5-8. Phil. iii. 12-16.

³ 1 John ii. 29. If ye know that he (God) is righteous, ye know that every one that doeth righteousness is born of him. Rom. viii. 5. They that are after the flesh, do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. John iii. 6. Phil. i. 9-11.

⁴ Phil. ii 12, 13. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do, of his good pleasure. Eph. iv. 11, 12, 30 ; vi. 18. 1 Pet. ii. 2. 2 Pet. iii. 18. 2 Cor. xiii. 5. Luke ix. 23 ; xi. 35, Matt. xxvi, 41.

XI. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end ;¹ that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors ;² that a special Providence watches over their welfare ;³ and that they are kept by the power of God through faith unto salvation.⁴

Places in the Bible where taught :

¹ 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 they 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 to them that love God, to them who are the called according to his purpose. Matt. vi. 30-33. Jer. xxxii. 40. Ps. cxxi. 3 ; xci. 11, 12.

⁴ Phil. i. 6. He which hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. ii. 12, 13. Jude 24, 25. Heb. i. 14. Heb. xiii. 5. 1 John iv. 4.

XII. OF THE HARMONY OF THE LAW AND
THE GOSPEL.

We believe 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 ina-

bility 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. 31. 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.

³ Rom. viii. 7, 8. The carnal mind is enmity against God. for it is not subject to the law of God, neither indeed 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 Christ Jesus 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. Heb. viii. 10 ; xii. 14. Jude 20, 21.

XIII. OF A GOSPEL CHURCH.

We believe that a visible Church of Christ is a congregation of baptized believers,¹ associated by covenant in the faith and fellowship of the gos-

pel;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 scriptural 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. 21-23. 1 Cor. iv. 17; xiv. 23. ³ John 9.

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 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 to you. 2 Thess iii. 6 Rom. xvi. 17-20. 1 Cor. xi. 23-26. Matt. xviii. 15-20. 2 Cor. ii. 17. 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.

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

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer,¹ into the name of the Father, and Son, and Holy Ghost;² to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life;³ that it is prerequisite to the privileges of a church relation; and to the Lord's Supper,⁴ in which the members of the church, by the sacred use of bread and wine are to commemorate together the dying love of Christ;⁵ preceded always by solemn self-examination.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 both 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.

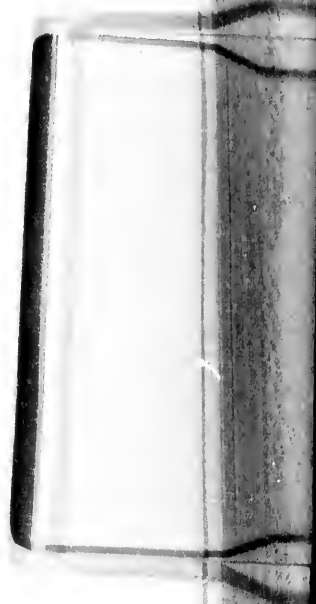
² Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost Acts x. 47, 48. Gal. iii. 27, 28.

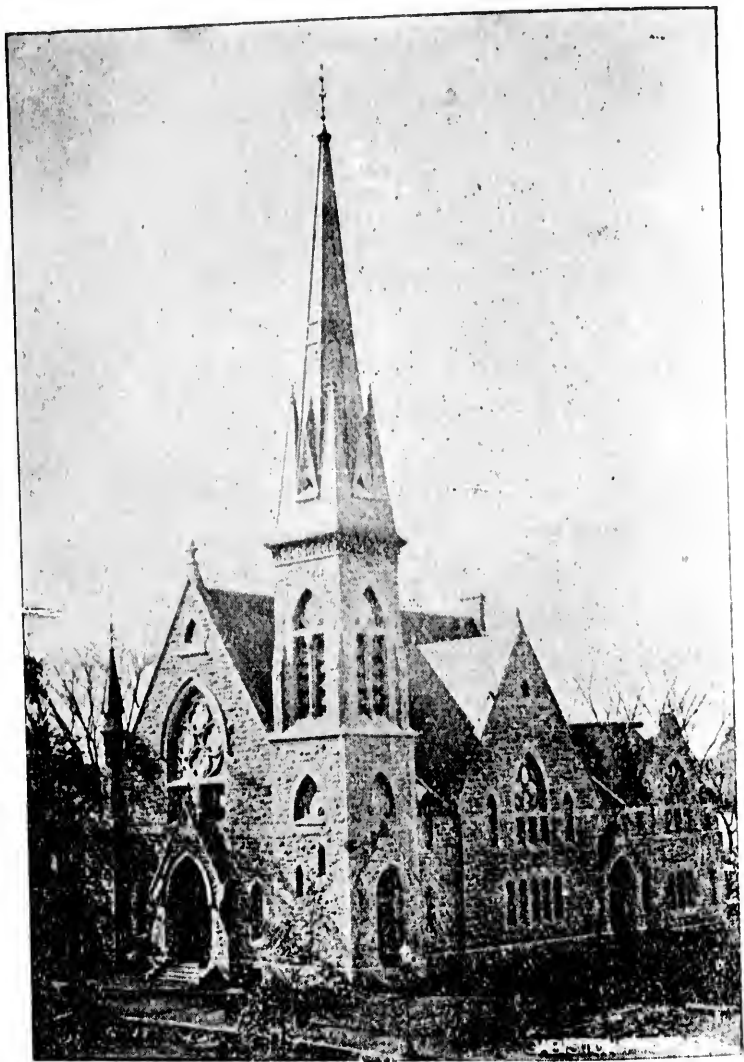
³ Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead

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Fredericton Baptist Church. Organized 1814.

REV. J. D. FREEMAN, PASTOR.

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 xxii. 16.

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

⁵ 1 Cor. xi. 26. 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. 14-20.

⁶ 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. v. 1, 8; x 3-32; xi. 17-32. John vi 26 71.

XV. OF THE CHRISTIAN SABBATH.

We believe 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 sinful recreations;³ by the devout observance of all the means of grace, both private⁴ and public;⁵ and by preparation for that rest that remaineth for the people of God.⁶

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 Ex. 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 shalt 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.

⁴ Ps. cxliii. 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.

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

XVI. OF CIVIL GOVERNMENT.

We believe 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 only 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. Ex. xviii. 21-23. Jer. xxx 21.

² Matt. xxii. 21. Render therefore unto Cesar the things that are Cesar's, and unto God the things that are God's. Titus iii. 1. 1 Pet. ii. 13. 1 Tim. ii. 1-3.

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. One is your 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. lxxii 11. Ps. ii. Rom. xiv. 9-13.

XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe 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 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. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Prov. xii. 26. Isa. v. 20. Gen. xviii. 23. Acts x 34, 35. Rom. vi. 16.

2 Rom. i. 17. The just shall live by faith. Rom. vii. 6. 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 Pet. 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. Ecc. iii. 17. Matt. vii. 13, 14.

XVIII. OF THE WORLD TO COME.

We believe that the end of the 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 endless 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:

1 1 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. xxv. 31; xxviii. 20; xiii. 39-43. 1 John ii 17. 2 Pet. iii. 3-13.

2 Acts i. 11. This same Jesus which was 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.

3 Acts 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. Acts x. 42.

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

5 Matt. xxv. 31-46. 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. Jude 7. Phil. iii. 19. Rom. vi. 32. 2 Cor. v. 10, 11. John iv. 36. 2 Cor. iv. 18.

6 Rom. 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. 28; 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 Peter iii. 11, 12.

CHURCH COVENANT.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour ; and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love ; to strive for the advancement of this Church, in knowledge, holiness, and comfort ; to promote its prosperity and spirituality ; to sustain its worship, ordinances, discipline, and doctrines ; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion ; to religiously educate our children ; to seek the salvation of our kindred and acquaintances ; to walk circumspectly in the world ; to be just in our dealings, faithful in our engagements, and exemplary in our deportment ; to avoid all

tattling, backbiting, and excessive anger ; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love ; to remember each other in prayer ; to aid each other in sickness and distress ; to cultivate Christian sympathy in feeling and courtesy in speech ; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's word.

PRAYER.

Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will ; working in you that which is well-pleasing in his sight, through Jesus Christ to whom be glory forever and ever. Amen.

CHAPTER X.

FORMS AND BLANKS.

There are no fixed or necessary forms for Letters of Dismission, Calls for Councils, Minutes of Conventions, and the like. The following constitute substantially the forms in common use :

1. *Letters of Dismission.*

The Baptist Church of
To the Baptist Church of

Dear Brethren :

This is to certify that is a member in good and regular standing with us, and at own request, is hereby dismissed, for the purpose of uniting with you. When has so united, connection with us will cease. May the divine blessing rest on you.

Done by order of the Church.

Ch. Clerk.

St. John, June , 18

This Letter is valid for *six* months,

NOTE 1.—It is customary to limit letters to a specified time, after which they are not valid, but may be renewed at the discretion of the Church, if satisfactory reasons are given for their non-use.

NOTE 2.—A letter may be granted to “any Church of the same faith and order,” instead of to a specified Church, when the member is uncertain with what one he may unite.

NOTE 3.—But a letter granted to a particular Church is valid for some other Church, should that other see fit to accept it. Each Church is sole judge of the fitness of those whom it receives.

2. *Letter of Commendation.*

This certifies that _____ is a member in good standing in the _____ Baptist Church in _____, and is hereby commended to the confidence and Christian fellowship of sister churches wherever Providence may direct _____ course.

Pastor or Clerk.

St. John, June _____, 18 _____

NOTE.—This form of letter is for members during a temporary absence from home, and may be given by the pastor personally, or by the Church's formal action.

3. *Minutes of Church Meeting.*

St. John, _____, 18 _____

The Church held its regular meeting for business this evening at _____ o'clock.

Pastor, moderator.

After singing, and reading the Scriptures, prayer was offered by _____

Minutes of the last meeting were read and approved.

[Then follows a faithful record of the business transacted.]

Meeting adjourned.

Ch. Clerk.

NOTE.—The records of a Church should show not only bare minutes of its business, but a concise mention of important events and changes in its current history, for reference and information in after years.

4. *Call for an Ordaining Council.*

St. John, June , 18
 The Baptist Church of
 To the Baptist Church of
 Dear Brethren :

You are requested to send your pastor and two brethren to sit with us in Council, July , at o'clock P. M., to consider and advise as to the expediency of publicly setting apart to the work of the Gospel ministry our brother

The Council meet in

The following churches are invited :

By order of the Church.

Ch. Clerk.

5. *Call for a Recognizing Council.*

St. John, June , 18

To the Baptist Church of

Dear Brother :

In behalf of a company of brethren and sisters in Christ, you are requested to send your pastor and two brethren, to meet in Council at , July , at o'clock P. M., to consider the propriety of recognizing said company as a regular and independent Church of Christ.

The following churches are invited :

Fraternally yours,

*Com. or Clerk.*6. *Call for an Advisory Council.*

St. John, June , 18

The Baptist Church of

To the Baptist Church of

Dear Brethren :

You are requested to send your pastor and two brethren, to sit in Council July , 18 , at o'clock P. M., to consider and advise as to certain difficulties existing among us, which dis-

turb our peace, and threaten serious injury to the welfare of our Church.

The Council will meet in

The following churches are invited :

By order of the Church,

Ch. Clerk.

NOTE 1.—All Councils are *advisory*, in the sense that none are *authoritative*. But it is usual to call those advisory which are called to advise, especially as to the settlement of difficulties.

NOTE 2.—Advisory Councils may be called by either *churches* or *individuals*, and also as to the other matters than pending difficulties. The call should state the object.

NOTE 3.—See the chapter on this subject.

7. *Minutes of Council.*

St. John, June , 18

An Ecclesiastical Council, called by the
Church, convened at this day, at ,
o'clock P. M.

Organized by choosing , moderator,
and , clerk.

Prayer was offered by

The credentials of pastors and messengers were presented. The following churches were represented by the following brethren:

<i>Churches.</i>	<i>Messengers.</i>
.....
.....
.....
.....

The records of the Church relating to the call of the Council were read, also the *letter missive*, showing the object to be

[Then follows a faithful record of the proceedings as they transpired.]
 Council dissolved, or adjourned *sine die*.

Moderator.
Clerk.

NOTE.—A true copy of the minutes, signed by the moderator and clerk, should be furnished to the parties calling the Council.

8. *Form of a License.*

It is customary for young men who believe themselves called of God to the work of the Gospel ministry, to ask from their church a *license*, granting the Church's approval of their exercise of ministerial gifts. Some theological seminaries require a license for every student admitted to divinity studies. A license confers no clerical

authority, but simply approves the course of the licentiate in the matter.

There is no invariable form of license, but the following substantially serves the purpose :

License.

This certifies that Bro. _____ is a member of _____ Church, in good standing, and held by us in high esteem ; and, after having opportunity for judging, we believe him to have been called of God to the work of the Gospel ministry, and hereby give him our entire consent and cordial approval in the improvement of his gifts in preaching the Gospel, as Providence may afford him an opportunity. And we pray the great Head of the Church to endow him with all needful grace, and crown his labors with abundant success.

Done by order of the Church, this day, June
18 _____

Pastor.
Clerk.

Saint John.

NOTE 1. — A license can be annulled or withdrawn at any time, should the Church have, in its judgment, sufficient reason for such action

NOTE 2. — A license in no sense invests the licensee with ministerial

functions, beyond approval in conducting religious services and expounding the Scriptures.

NOTE 3.—Quite commonly a license includes advice or approval of the candidate's pursuing appropriate studies, the better to prepare him for the work of the ministry, since a license by no means implies an immediate entrance upon full ministerial functions.

9. *Certificate of Ordination.*

This certifies that our brother _____ was publicly ordained and set apart to the work of the Gospel ministry with appropriate religious services, prayer, and the laying on of hands, according to the usages of Baptist churches, at _____, Aug. _____, 18_____.

That he was called to ordination by the _____ Church, of which he was a member, and which, after full and sufficient opportunity for judging of his gifts, were agreed in the opinion that he was divinely called to the work of the ministry.

That _____ churches were represented in the Council by _____ ministers, and _____ laymen, and that, after a full, fair and deliberate examination, being satisfied on all points, the Council did unanimously recommend his ordination.

That our Bro. _____ did accordingly receive the full, entire and hearty approval of the Council in his official entrance upon the work of

the ministry, administering the ordinances, and otherwise assuming all the functions of a Christian minister. And may the blessing of the great Head of the Church attend him, crown his labors with abundant success, and make him an honored instrument of good to Zion and the world.

Moderator.

Clerk.

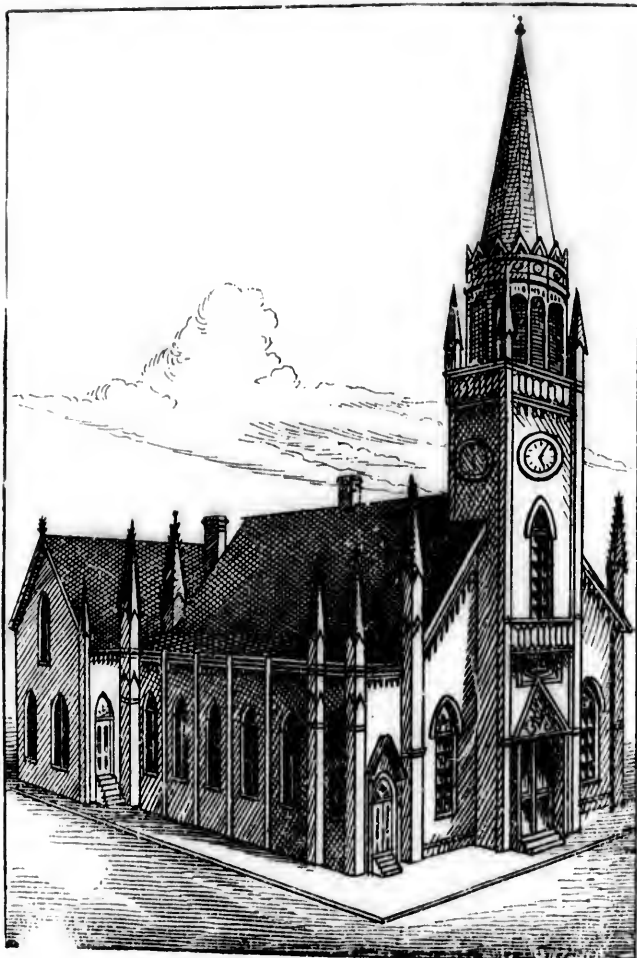
St. John, Sept. , 18

NOTE.—As a rule, men are not ordained, except as pastors of churches, or to become missionaries and raise up churches. To ordain men to occupy semi secular positions, because it may class them with clergymen, or enable them occasionally to serve the churches by administering the ordinances, when they neither do, nor expect to, enter fully into ministerial service, is not generally approved, or deemed orderly.

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First Baptist Church, Moncton. Organized 1827.

REV. W. W. WEEKS, PASTOR.

CHAPTER XI.

RULES OF ORDER.

The ordinary parliamentary rules of order commonly used in all deliberative bodies are those which govern churches and other religious societies in their meetings for business, in case no other rules are adopted at the commencement of their deliberations.

Motions.

1. All business shall be presented by a *motion*, made by one member, and seconded by another, and presented in writing by the mover, if so required.

2. No discussion can properly be had until the motion is made, seconded, and stated by the chairman.

3. A motion cannot be withdrawn after it has been discussed, except by the unanimous consent of the body.

4. A motion having been discussed, must be

put to vote, unless withdrawn, laid on the table, referred or postponed.

5. A motion lost should not be recorded, except so ordered by the body at the time.

6. A motion lost cannot be renewed at the same meeting, except by unanimous consent.

7. A motion should contain but one distinct proposition. If it contains more, it must be divided at the request of any member, and the propositions acted on separately.

8. Only one question can properly be before the meeting at the same time. No second motion can be allowed to interrupt one already under debate, except a motion to *amend*, to *substitute*, to *commit*, to *postpone*, to *lay on the table*, for the *previous question*, or to *adjourn*.

9. These subsidiary motions just named cannot be interrupted by any other motion; nor can any other motion be applied to them, except that to *amend*, which may be done by specifying some *time*, *place* or *purpose*.

10. Nor can these motions interrupt or supersede each other; only that a motion to *adjourn* is always in order, except while a member has

the floor, or a question is being taken, and, in some bodies, even then.

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Amendments.

1. Amendments may be made to resolutions in three ways: By *omitting*, by *adding*, or by *substituting* words or sentences.

2. An amendment to an amendment may be made, but is seldom necessary, and should be avoided.

3. No amendment should be made which essentially changes the meaning or design of the original resolution.

4. But a *substitute* may be offered, which may change entirely the meaning of the resolution under debate.

5. The amendment must first be discussed and acted on, and then the original resolution as amended.

Speaking.

1. Any member desiring to speak on a question should rise in his place and address the moderator, confine his remarks to the question, and avoid all unkind and disrespectful language.

2. A speaker using improper language, introducing improper subjects, or otherwise out of order, should be called to order by the chairman, or any member, and must either conform to the regulations of the body, or take his seat.

3. A member while speaking can allow others to ask questions, or make explanations ; but if he yields the floor to another, he cannot claim it again as his right.

4. A member is not permitted to speak more than once on a question, except by permission of the moderator.

5. The fact that a person has several times arisen and attempted to get the floor, gives him no claim or right to be heard. Nor does a call for the question deprive a member of his right to speak.

Voting.

1. A question is put to vote by the chairman, having first distinctly restated it, that all may vote intelligently. First, the *affirmative*, then the *negative* is called, each so deliberately as to give all an opportunity of voting. He then distinctly announces whether the motion is *carried*, or *lost*.

2. Voting is usually done by "aye" and "no," or by raising the hand. In a doubtful case by standing and being counted. On certain questions by ballot.

3. If the vote, as announced by the chairman, is doubted, it is called again, usually by standing to be counted.

4. All members should vote, unless for reasons excused; or unless under discipline, in which case they should take no part in the business.

5. The moderator does not usually vote; but when the meeting is equally divided, he is expected to give the casting vote.

6. When the vote is to be taken by ballot, the chairman appoints *tellers*, to distribute, collect, and count the ballots.

Committees.

1. Committees are nominated by the chairman, if so directed by the body, or by any member, and the nomination is confirmed by a vote of the body. More commonly the body directs that all committees shall be *appointed* by the chairman, in which case no vote is needed to confirm.

2. Any matter of business, or subject under

debate, may be *referred* to a committee, with or without instructions. The committee make their *report*, which is the result of their deliberations. The body then takes action on their report, and on any recommendation it may contain.

3. The report of a committee is *received*, when it is listened to, having been called for, or permitted by the moderator, with or without a vote of the body. The report is *accepted* by a vote, which acknowledges their services, and places the report before the body for its action. Afterward, any distinct *recommendation* contained in the report is acted on, and may be *adopted* or *rejected*.

4. Frequently, however, when the recommendations of the committee are of a trifling moment or likely to be generally acceptable, the report, having been *received*, is *accepted* and *adopted* by the same vote.

5. A report may be *recommitted* to the committee, with or without instructions, or, that committee discharged and the matter referred to a new one for further consideration, so as to present it in a form more likely to meet the general concurrence of the body.

6. A Committee may be appointed *with power*

for a specific purpose. This gives them power to dispose conclusively of the matter without further reference to the body.

7. The first named in the appointment of a committee is, by courtesy, considered the *chairman*. But the committee has the right to name its own chairman.

8. The member who moves the appointment of a committee is usually, though not necessarily, named its chairman.

9. Committees of arrangement, or for other protracted service, *report progress* from time to time, and are continued until their final report, or until their appointment expires by limitation.

10. A committee is *discharged* by a vote when its business is done and its report accepted. But usually, in routine business, a committee is considered discharged by the acceptance of its report.

Standing Committee.

A committee appointed to act for a given period, or during the recess of the body, is called a *standing committee*. It has charge of a given department of business assigned by the body, and

acts either with power, under instructions, or at discretion, as may be ordered. A standing committee is substantially a minor board, and has its own chairman, secretary, records, and times of meeting.

Appeal.

The moderator announces all votes, and decides all questions as to rules of proceeding and order of debate. But any member who is dissatisfied with his decisions may *appeal* from them to the body. The moderator then puts the question, "*Shall the decision of the chair be sustained?*" The vote of the body, whether negative or affirmative, is final. The right of appeal is undeniable, but should not be resorted to on trivial occasions.

Previous Question.

1. The *previous question* shall be in the following words: "That this question be now put."
2. The previous question cannot be moved when there is an amendment under consideration.

3. If the motion for the previous question be carried, then the main question must be immediately taken without further debate.

4. If the motion for the previous question be lost, then the moderator cannot put any question on the main motion, and it is dropped.

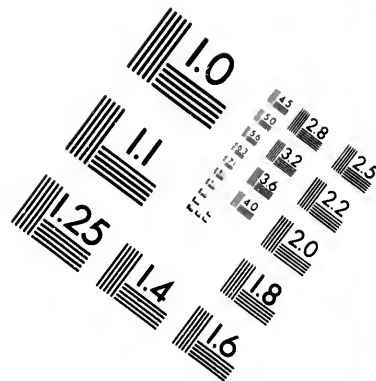
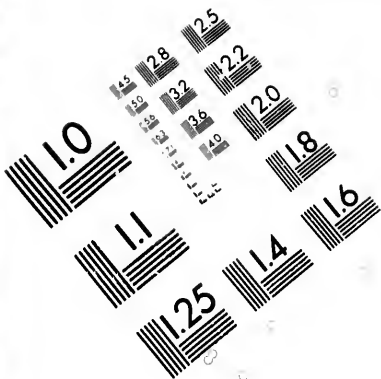
[NOTE.—The previous question is used to effect one of two objects : (1.) To prevent a decision on a question under consideration ; in which case the members who propose and second it vote *against* the motion ; (2) To prevent any amendment, and force a direct vote on the question ; in which case the members who propose and second it vote for the motion.]

To Lay on the Table.

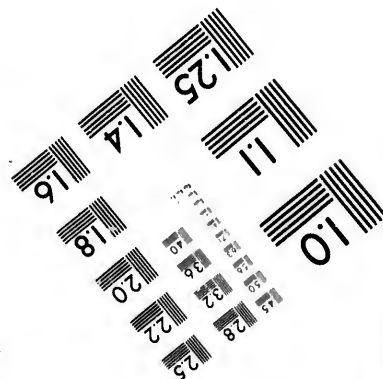
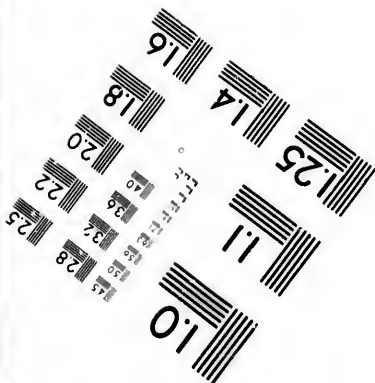
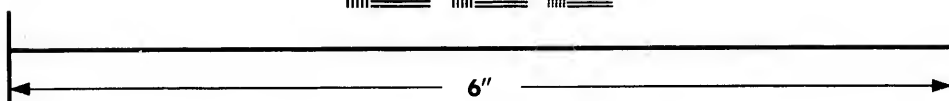
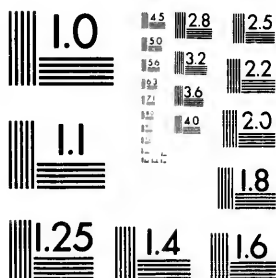
Immediate and decisive action on any question under discussion may be deferred by a vote to *lay on the table* the resolution pending. This disposes of the whole subject for the present, and ordinarily is, in effect, a final dismissal of it. But any member has the right subsequently to call it up, and the body will decide by vote whether or not it shall be taken from the table.

1. Sometimes, however, a resolution is laid on





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the table for the present, or until a specified time, to give place to other business.

2. A motion to lay on the table must apply to a resolution, or other papers. An abstract subject cannot be disposed of in this way.

Postponement.

A simple *postponement* is for a specified time or purpose, the business to be resumed when the time or purpose is reached. But a question *indefinitely postponed* is considered as finally dismissed.

Not Debatable.

Certain motions, by established usage, are *not debatable*, but when once before the body, must be taken without discussion.

These are: the *previous question*, for *indefinite postponement*, to *commit*, to *lay on the table*, to *adjourn*.

But when these motions are modified by some condition of *time*, *place*, or *purpose*, they become debatable, and subject to the rules of other motions, but debatable *only in respect to* the time, place, or purpose which brings them within the province of debate.

A body is, however, competent, by a vote, to allow debate on all motions.

To Reconsider,

A motion to *reconsider* a motion previously passed must be made by one who voted *for* the motion when it passed.

If the body votes to reconsider, then the motion or resolution being reconsidered stands before them as previous to its passage, and may be discussed, adopted, or rejected.

A vote to reconsider should be taken at the same session at which the vote reconsidered was passed, and when there are as many members present. But this rule, though just, is frequently disregarded.

Not to be Discussed.

If, when a question is introduced, any member objects to its discussion as foreign, profitless, or contentious, the moderator should at once put the question, "*Shall this motion be discussed?*" If this question be decided in the negative, the subject must be dismissed.

Order of the Day.

The body may decide to take up some definite business at a specified time. That business therefore becomes the *order of the day* for that hour. When the time mentioned arrives the chairman calls the business, or any member may demand it, with or without a vote, and all pending questions are postponed in consequence.

Point of Order.

Any member who believes that a speaker is out of order, or that discussion is proceeding improperly, may at any time *rise to a point of order*. He must distinctly state his question or objection, which the moderator will decide.

Privileges.

Questions relating to the *rights* and *privileges* of members are of primary importance, and until disposed of, take precedence of all other business, and supercede all other motions, except that of adjournment.

Rule Suspended.

A rule of order may be *suspended* by a vote of

the body to allow the transaction of business necessary, but which could not otherwise be done without a violation of such rule.

Filling Blanks.

Where different numbers are suggested for filling blanks, the *highest number*, *greatest distance*, and *longest time* are usually voted on first.

Adjournment.

1. A simple motion to *adjourn* is always in order, except while a member is speaking, or when taking a vote. It takes precedence of all other motions, and is not debatable.

2. In some deliberative bodies a motion to adjourn is in order while the speaker has the floor, or a vote is being taken, the business to stand, on reassembling, precisely as when adjournment took place.

3. A body may adjourn to a specific time, but if no time be mentioned, the fixed or usual time of meeting is understood. If there be no fixed or usual time of meeting, then an adjournment without date is equivalent to a dissolution.

CHAPTER XII.

FORMULA OF MARRIAGE.

No. 1.

SUPPLIED BY REV. D. A. STEELE, D. D., AMHERST, N. S.

Address.

Divine Revelation, my friends, has declared marriage to be honorable in all. It is an institution of God, established in the time of man's innocence, ere he had yet sinned against his Maker, and been banished from Paradise. It was given in wisdom and in kindness, for the benefit of the race, to increase human happiness, to repress irregular affection, to support social order, and to provide that through well-ordered families truth and holiness might be transmitted from one age to another. It lies at the basis of all human society, and all government and law are built upon the household relations.

From the history of our blessed Saviour, we learn that he honored a marriage festival with his presence, and wrought there the beginning of His

miracles ; and, by his Holy Spirit speaking in his Apostle, he has selected the relation thus formed, as an apt emblem of the union, endeared and indissoluble, that exists between himself and his Church.

An union thus consecrated, should therefore be undertaken, not thoughtlessly and irreverently, but discreetly, advisedly, and in the fear of God, and with a due regard to the purposes for which matrimony was at first ordained.

Appeal.

And now, as in the sight of God the searcher of hearts, and as you will answer it, on that day when the secrets of all hearts shall be made manifest, I charge you to declare, if there should be any cause which should prevent your lawful union.

Address Resumed.

As the ties now to be assumed should be sun-dered only by death, it becomes you to consider well the duties enjoined upon you as husband and wife. If duly remembered and faithfully discharged, they will smooth the rugged pathway of life, lightening, by dividing its sorrows, and

heightening, by doubling its enjoyments: if neglected and violated, you cannot escape misery and guilt.

It is the duty of the husband to be the friend, counsellor, and guardian of his wife, shielding her from danger, providing for her support, and cherishing for her a manly and unalterable affection; it being required by the word of God that husbands love their wives, even as Christ also loved the Church and gave himself for it.

It is the duty of the wife to be the friend, companion, and solace of her husband, reverencing and obeying him, and putting on the ornament of a meek and quiet spirit, which is in the sight of God of great price.

It is the duty of both to cherish and ever to manifest mutual affection; to preserve an inviolable fidelity; to delight each in the society of the other; to cultivate a just sense of their respective duties; to train wisely all who may, in their household, be brought under their influence; to remember that in interest and in reputation, as in affection, they are to be henceforth one and indivisible, and to see to it that what God hath joined together, man put not asunder;

(The parties joining hands.)

Do you A. B. take C. D., whom you now hold by the hand, as your true and lawful wife, and will you love, cherish, honor and protect her ; in sickness and in health ; in prosperity and in adversity ; and through every change of condition forsaking all other, will you cleave, only unto her, until God by death shall separate you ?

Do you C. D. take A. B., whom you now hold by the hand, as your true and lawful husband, and will you love, cherish, honor and obey him ; in sickness and in health ; in prosperity and in adversity ; and through every change of condition, forsaking all other, will you cleave only, unto him, until God by death shall separate you ?

The man placing the ring on the woman's left hand fourth finger will say :

“With this ring I thee wed and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost.”

Address.

In accordance with your solemn promises, thus made to each other and your God, by virtue of

the license of the Lieutenant Governor of the Province, on the one hand ; and as a minister of Jesus Christ on the other, I do pronounce you husband and wife.

And may the God, in whose presence you have entered into this solemn covenant, look upon you in mercy, to preserve and prosper you, make you blessed and a blessing in all your ways, and bringing you through all the joys and trials of this life lead you into the life everlasting. Amen.

Prayer and Benediction;

FORMULA OF MARRIAGE. No. 2.

The ordinance of marriage was instituted during man's innocency in the earthly Paradise, and ratified by Jesus Christ, the Teacher and Lawgiver of the world, and declared by His Apostles to be honorable in all. Emanating thus directly from supreme authority, and preceding all other social and civil compacts, its obligations will remain, and form the basis of happy homes, social order, and good government, till the end of time.

As you have presented yourselves in the presence of God and these witnesses, to assume the obligations of the marriage covenant, I would urge you to consider well what is involved in the promises you make the one to the other, and seek by Divine aid to live in accordance with your solemn promises in the love of each other and of your God.

[If desired the following Scriptures may be read: John 2 : 1, 2. Matthew 19 : 4-6. Ephesians 5 : 22-25, 28-31.]

As those who have deliberately chosen each other as partners for life you will please unite your right hands.

Do you take this woman whom you now hold by the hand, as your true and lawful wife, and will you love, cherish, honor, and protect her, in sickness and in health, in prosperity and adversity, and through every change and condition, forsaking all others will you cleave only and ever to her, until God by death shall separate you?

If so, say: "I do."

Do you take this man whom you now hold by the hand, as your true and lawful husband, and

will you love, cherish, honor, and cleave to him, in sickness and in health, in prosperity and adversity, and through every change and condition, forsaking all others will you cleave only and ever to him, until God by death shall separate you ?

If so, say: " I do."

[If a ring is used, the man will take it and put it on the fourth finger of the woman's left hand, and repeat after the minister these words :]

" With this ring I thee wed; and with all my worldly goods, and my heart's faithful affections I thee endow."

[The minister will add :]

And may it remain a fit emblem of the brighter link uniting your hearts, and of the richer circle of your common enjoyments. As it is without end, may your happiness endure forever.

[Prayer.]

Having then assumed the responsibilities of the marriage covenant, I declare you to be one — one in all your temporal interests and possessions, and in the eye of the law—one in every event of life, whether prosperous or adverse—one in every

condition whether of sickness or health, and what God hath joined let not man put asunder.

And now, in accordance with your solemn promises made to each other, I do pronounce you according to the law of God, and the laws of this Province, husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

CHAPTER XIII.

FUNERAL SERVICE.

TEXTS, HYMNS, AND SELECTIONS FROM SCRIPTURE, TO SUIT ALL CASES.

BY PASTOR H. F. ADAMS, TRURO, N. S.

ORDER.

- | | | |
|-------------|----------------|-----------------|
| 1. Hymn. | 2. Scriptures. | 3. Prayer. |
| 4. Address. | 5. Hymn. | 6. Benediction. |

Hymns appropriate to Funeral Service.

- “Jesus Lover of my soul.”
 “Rock of ages cleft for me.”
 “Nearer my God to Thee.”
 “Come ye disconsolate.”
 “Our God our help in ages past.”
 “O safe to the Rock that is higher than I.”
 “One sweetly solemn thought.”
 “A few more years shall roll.”
 “Brief life is here our portion.”
 “Safe in the arms of Jesus.”
 “When He cometh, when He cometh.”
 “Asleep in Jesus ! blessed sleep.”

"We shall sleep, but not forever."

"Forever with the Lord."

"Sleep on, beloved, sleep, and take thy rest."

"The sands of time are sinking."

"There is no night in heaven."

"Servant of God well done."

"They are gathering homeward from every land,"

"Home at last, thy labor done."

"O think of the home over there."

"Jerusalem my happy home."

"When my final farewell to this world I have said."

Selections from Scripture to suit all cases.

I.—CHILDHOOD.

My Beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies.|| All flesh is grass, and all the goodliness thereof is as the flower of the field.|| They are like grass which groweth up. In the morning it flourisheth, and groweth up, in the evening it is cut down and withereth.|| Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven.|| It is not the will of your Father which is in heaven, that one of these little ones should perish.|| Take heed that ye

despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father, which is in heaven.|| Lo, children are an heritage of the Lord: and the fruit of the womb is His reward.|| The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.||

Cant. 6 : 2. Isa. 40 : 6. Ps. 90 : 5-6. Matt. 19 : 14. Matt. 18 : 14
Ps. 127 : 3. Job 1 : 21.

II.—THE YOUNG—RESIGNATION.

And when the child was grown, it fell on a day that he went out to his father to the reapers. And he said unto his father: My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called her husband, and said, Send me I pray thee one of the young men and one of the asses, that I may run to the man of God and come again. So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of

God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunamite ; run now, I pray thee, to meet her ; and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well.

2 Kings iv. 18-22 ; 25-26.

III.—ASSURANCE.

-For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.|| Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.|| For me to live is Christ, and to die is gain.|| In my Father's house are many mansions : if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.|| I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and

though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold and not another.|| Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like him, for we shall see Him as He is.|| And every man that hath this hope in Him, purifieth himself, even as He is pure.||

2 Cor. 5 : 1, 6, 8. Phil. 1 : 21. John 14 : 2-3. Job 19 : 25-27
1 John 3 : 2, 3.

IV.—COMFORT.

God is our Refuge and Strength, a very present help in trouble.|| The Eternal God is thy Refuge, and underneath are the everlasting arms.|| The Lord is my Rock, and my Fortress, and my Deliverer ; my God, my strength in Whom I will trust, my buckler, and the horn of my salvation.|| The Lord is good, a strong-hold in the day of trouble, and He knoweth them that trust in Him.|| Though I walk in the midst of trouble, Thou wilt revive me.|| Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly,

nor grieve the children of men.|| O Lord, my strength and my fortress, and my refuge in the day of affliction.|| Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.||

Ps. 46 : 1. Deut. 33 : 27. Ps. 18 : 2-3. Nahum 1 : 7. Ps. 138 : 7.
Lam. 3 : 32-33. Jer. 16 : 19. 2 Cor. 1 : 3-4.

V.—DIVINE SYMPATHY.

I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow.|| When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy

God; the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia and Seba for thee.|| We have not an High Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.|| For in that He himself hath suffered, being tempted, He is able to succor them that are tempted.|| He knoweth the way that I take : when He hath tried me, I shall come forth as gold.||

Exodus 3 :6-7. Isa. 43 : 2-3. Heb. 4 : 15. Heb. 2 : 18. Job 23 : 10.

VI.—THE RESURRECTION BODY.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the

glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written : The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural. The first man is of the earth, earthy : the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 Cor. 15 : 36-49.

VII.—THE RESURRECTION MORNING.

Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God ; neither doth corruption inherit incorruption. Behold, I show you a mystery : We shall not all sleep, but we

shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

1 Cor. 15 : 50-58.

VIII.—ASLEEP IN JESUS.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even

so in Christ shall all be made alive. But every man in his own order ; Christ the first fruits ; afterward they that are Christ's, at his coming.|| I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believethat Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Cor. 15 : 20-23. 1 Thess. 4 : 13-18.

IX.—GLORIFIED SUFFERING O'ES.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying: Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me: What are those which are arrayed in white robes? and whence came they? And I said unto him: Sir, thou knowest. And he said unto me: These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them.

unto living fountains of waters : and God shall wipe away all tears from their eyes.

Rev. 7 : 9-17.

X.—THE HEAVENLY STATE.

“ And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying : Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things have all passed away. And He that sat upon the throne said : Behold I make all things new. And He said unto me, Write : for these words are true and faithful. And He said unto me : It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain

of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death."

Rev. 21 : 1-8.

XI.—READY WHEN JESUS COMES.

. . . The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life : and they that have done evil, unto the resurrection of damnation.|| Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and no oil with them ; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made; Behold the bridegroom cometh, go ye out

to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.||

John 5 : 28, 29. Matt. 25 : 1-13.

XII.—THE JUDGMENT DAY.

If a man die shall he live again?|| It is appointed unto men once to die, but after this the judgment.|| We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.|| For the Father judgeth no man, but hath committed all judgment unto the Son.|| And then shall appear

the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.|| And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it : and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.||

Job 14 : 14. Heb. 9 : 27. 2 Corinth. 5 : 10. John 5 : 22. Matt. 24 : 30. Rev. 20 : 11-15.

Texts for Addresses or Sermons.

I.—CHILDHOOD.

“It is not the will of your Father which is in heaven that one of these little ones should perish.”—Matt. 18 : 14.

“I shall go to him, but he shall not return to me.”—2 Sam. 12 : 23.

“And her child was caught up to God and unto his throne.”—Rev. 12 : 5.

“And one is not.”—Gen. 42 : 13.

“Thou art my trust from my youth.”—Ps. 71 : 5.

“Hear ye the rod, and who hath appointed it.”—Micah 6 : 9.

“He sat on her knees till noon, and then died.”—2 Kings 4 : 20.

“Is it well with the child? And she answered, It is well.”—2 Kings 4 : 26.

“Jesus took a little child and sat him in the midst of them.”—Matt. 18 : 2.

“A little child shall lead them.”—Isa. 6 : 6.

“First the blade.”—Mark 4 : 28.

II.—YOUTH.

“Her sun has gone down while it was yet day.”—Jer. 15 : 9.

“The damsel is not dead but sleepeth.—Mark 5 : 39.

“We spend our years as a tale that is told.”—Ps. 90 : 9.

“Young man, I say unto thee, arise.—Luke 7 : 14.

“When the Lord saw her, He had compassion, and He said unto her, weep not.”—Luke 7 : 13.

“Jesus said unto her, I am the resurrection and the Life.”—John 11 : 25.

“He shall enter into peace.”—Isa. 57 : 2.

“Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.”—Rev. 14 : 13.

“The flower fadeth.”—Isa. 40 : 7.

“Who hath abolished death, and hath brought life and immortality to light through the Gospel.”—2 Timothy 1 : 10.

“Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.”—Ps. 39 : 4.

“Having a desire to depart, and to be with Christ, which is far better.”—Phil. 1 : 23.

“I have fought a good fight, I have finished my course, I have kept the faith.”—2 Tim. 4 : 7.

“Them also which sleep in Jesus.”—1 Thess. 4 : 14.

“What will ye do in the end?”—Jer. 5 : 31.

III.—MIDDLE AGE.

“I am now ready to be offered.”

“Yea, though I pass through the valley.”—
Ps. 23 : 4.

“Well done good and faithful servant,” &c.—
Matt. 25 : 21.

“And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground, in the midst of the Jordan.”—Josh. 3 : 17.

“No man dieth unto himself.”—Rom. 14 : 7.

“To live is Christ, and to die is gain.”—Phil. 1 : 21.

“I know that Thou wilt bring me to death,” &c.—
Job 30 : 23.

“Thanks be to God which giveth us the victory,” &c.—1 Cor. 15 : 57.

“The creature itself also shall be delivered from the bondage of corruption.”—Rom. 8 : 21.

“Love is strong as death.”—Cant. 8 : 6.

“Let me die the death of the righteous,” &c.
—Num. 23 : 10.

“Father, I will that they also, whom thou hast given me, be with me,” &c.—John 17 : 24.

“Precious in the sight of the Lord is the death of His saints.”—Ps. 116 : 15.

“I have waited for Thy salvation, O Lord.—
Genesis 49 : 18.

“There is no discharge in that war.—Eccl. 8 : 8.

“And deliver them, who through fear of death, were all their life-time subject to bondage.”—
Heb. 2 : 15.

“I die, and God will surely visit you.”—Gen.
50 : 24.

“We all do fade as a leaf.”—Isa. 64 : 6.

“A good name is better than precious ointment ; and the day of death than the day of one’s birth.”—Eccl. 7 : 1.

“So shall we ever be with the Lord.”—1 Thess.
4 : 17.

“Prepare your victuals, for within three days ye shall pass over this Jordan.”—Joshua 1 : 11.

“These all died in faith, . . . and confessed that they were strangers and pilgrims on the earth.”—Heb. 11 : 13.

IV.—OLD AGE.

“Be thou faithful unto death, and I will give thee a crown of life.”—Rev. 2 : 10.

“The hope which is laid up for you in heaven.”—Col. 1 : 5.

“Behold I die, but God shall be with you.”—Gen. 48 : 21.

“A great man is fallen this day in Israel.”—2 Sam. 3 : 38.

“I know whom I have believed,” &c.—2 Tim. 1 : 12.

“Thou shalt come to thy grave in a full age,” &c.—Job 5, 26.

“Then shall the dust return to the earth as it was,” &c.—Eccl. 12 : 7.

“By faith Jacob, when he was a dying, blessed both the sons of Joseph,”—Heb. 11 : 21.

“I would not have you ignorant, brethren, concerning them which are asleep,”—1 Thess. 4 : 13

“Your fathers, where are they? and the prophets, do they live forever?”—Zech. 1 : 5.

“I know that my Redeemer liveth,” &c.—Job 19 : 26

“The voice said cry, and he said, What shall I cry? All flesh is grass,” &c.—Isa. 40 : 6.

“Lord, so teach us to number our days, that we may apply our hearts unto wisdom.”—Ps. 90 : 12.

‘ I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon.”—Deut. 3 : 25.

V.—EARNEST CHRISTIAN WORKERS.

“ He was a burning and shining light,” &c.—John 5 : 35.

“ They that be wise shall shine,”.—Dan. 12 : 3.

“ Upon the top of the pillars was lily work.”—1 Kings 7 : 22.

“ Who then is that faithful and wise steward,” &c.—Luke 12 : 42.

“ Remember them which have the rule over you, . . . whose faith follow.”—Heb. 13 : 7.

“ A good minister of Jesus Christ.”—1 Tim. 4 : 6.

AT THE GRAVE.

I.—BELIEVERS AND CHILDREN.

Jesus said, “ I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.” “ I heard a voice from heaven saying unto me, Write, blessed

are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Since it has pleased Almighty God, the Sovereign Lord of life and death, to call to Himself the soul of the departed _____, we therefore commit _____ body to the grave, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection of the just.

Let us pray. _____ Benediction.

II.—UNCERTAIN.

"Lord make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. For I know that Thou wilt bring me to death, and to the house appointed for all living. If a man die shall he live again? It is appointed unto men once to die, but after this the judgment. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Since it has pleased Almighty God, the Sovereign Lord of life and death, to call away from this world the soul of the departed friend, we therefore

commit body to its last resting place, earth to earth, ashes to ashes, dust to dust, where it shall remain till the morning of the resurrection.

Let us pray. Benediction.

ALTERNATIVE SERVICE AT THE GRAVE.

[From Protestant Episcopal Service.]

Forasmuch as it has pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in him shall be changed. and made like unto His own glorious body ; according to the mighty working whereby He is able to subdue all things unto Himself.

I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord ; even so saith the Spirit ; for they rest from their labours.

CHAPTER XIV.

LAYING OF CORNER STONE SERVICE.

Assembled at the chosen place the Pastor will announce an appropriate Hymn, Prayer, Reading of brief Historic Sketch of the Church, and list of documents, &c. to be deposited in a box under the stone. The architect will then present the person selected to lay the corner stone with a trowel, using these words:

“I present you this trowel, prepared for the work of laying the corner stone of this edifice, and trust the work may be so well done that for generations this stone may support a temple whose thronging worshippers may emulate the devotion of those who serve Him day and night in His temple before the throne of God.”

The layer of the corner stone, receiving the trowel, shall see the box safely deposited in the cavity prepared for it, and secured with mortar, when the corner stone shall be lowered into position, and the person laying it shall say:

In the name of Almighty God, the Master

Builder of the universe, we lay this corner stone for a house to be erected to His honor and glory ; and in the name of His dear Son, our Saviour, the author of the world's Evangel, we begin this work to spread abroad the glad tidings ; and in the name of the Holy Ghost, the ever-present helper of His people, we look for blessing till the top stone shall crown the structure. "*God is Love ;*" we lay the foundations of this Church in love to God and man. "*I am holy ;*" we desire to build of material bearing only the stamp of "Holiness unto the Lord." As the mortar unites all the stones, so may Love and Holiness be seen in all the service to be undertaken in this building, uniting our hearts and our hands till loving and holy service in time, is exchanged for that in the temple not made with hands.

The stone shall then be tested by level and square, and tapping it three times with the trowel, the Lacer shall say :

I declare this corner stone to be well and truly laid, and call on Rev. _____ to invoke the blessing of Almighty God.

Addresses. Hymn. Benediction.

CHAPTER XV.

DEDICATION OF CHURCH EDIFICE

ORDER.

- | | |
|-----------------------|--|
| 1. Organ Voluntary. | 7. Hymn. |
| 2. Music by Choir. | 8. Announcements. |
| 3. Invocation. | 9. Sermon. |
| 4. Hymn. | 10. Collection & subscrip-
tion for build'g fund. |
| 5. Scripture Reading. | 11. Dedication Service. |
| 6. Prayer. | |

DEDICATION SERVICE.

After the sermon and collection, the Pastor from the pulpit will call upon the Deacons, Trustees and other officers of the Church to come forward, and arranging them around the pulpit, request that they, and also the Church and congregation, respond to the following dedication offerings :

PASTOR—In the presence of Almighty God we desire to set apart and give this building to Him, and for His worship, Father, Son, and Holy Ghost. *Amen.*

PASTOR—We dedicate this house as a place of prayer, where all may come to seek direction and supplicate blessing on our homes, our business, and our Church. *Amen.*

PASTOR—We set apart this building for the good

of humanity, remembering the stranger, the poor, and the afflicted, with such help as God enables us to give, and above all for making known the glorious gospel of the Son of God. *Amen.*

PASTOR—We devote this house to the unfolding of the teachings of God's Word, the maintenance of religious liberty, the separation of Church and State, and the administration of the ordinances as given us by Christ and His Apostles. *Amen.*

PASTOR—We pledge ourselves to hold this house as a sacred trust, to be used in the interests of God and truth, and handed over to our successors to serve the interests of the kingdom of Him whose we are and whom we serve. *Amen*

All will unite in saying aloud :

Arise O Lord God, and hallow Thy Sanctuary. May Thine eyes be open, and Thine ears attent unto the prayers Thy people make in this place. God be merciful unto us and bless us, and cause His face to shine upon us. Blessed be the Lord God the God of Israel, who only doeth wondrous things ; and blessed be His glorious name forever ; and let the whole earth be filled with His glory. *Amen and Amen.*

12. Dedication Prayer. 13. Hymn.

14. Benediction.

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