MANUAL

of the

Reformed Baptist Church

1958

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FOREWORD

For a number of years, an increasing need has been felt among our people for a Church Manual that would present in concise form the essentials of our denominational program. Believing that such a volume would be of great practical value to the pastors, laymen, local churches, and denomination at large, the Alliance appointed a committee for the purpose of preparing a Church Manual.

The main body of material was prepared by your committee, and was given approval by the Alliance, sitting in session at Beulah Camp in 1957. The Manual itself contains only such material as was deemed fundamental and necessary to the general interests of the Church.

The sincere prayer and desire of your committee is that the Manual may contribute to an efficient Church organization, and thus to the extension of the Kingdom of God. The answer to this prayer will be ample reward for this labor of love.

Manual Committee:

B. C. COCHRANE
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Part I

HISTORICAL STATEMENT
A SUMMARY OF EVENTS WHICH LED TO THE ORGANIZATION OF THE REFORMED BAPTIST CHURCH

At the fifty-sixth General Conference of the Free Christian Baptist Church, held at Blissville, Sunbury Co., N.B., in the year 1888, five of their ministers were disfellowshipped on the basis of their belief in the doctrine of instantaneous entire sanctification. The vote of the Conference was taken on October 16 and was 55-6. The following ministers were disfellowshipped: Revs. William Kinghorn, G. W. MacDonald, G. T. Hartley, Bamford Colpitts, and G. B. Trafton.

The debate concerning the doctrine of instantaneous entire sanctification was not heard first at the Conference of 1888, however. In the year 1882, The Free Christian Baptists celebrated their semi-centennial at Victoria Corner, N.B. At this Conference the question was debated fully and a large number of testimonies were heard which gave witness to the experience. But no official action was taken concerning the matter.

It was in the same year, 1882, that Bro. Aaron Hartt, son of one of the founders of the Free Christian Baptists, Rev. Samuel Hartt, came to the Woodstock Free Christian Baptist Church for a revival meeting. The pastor was Rev. G. W. MacDonald, who had been a minister in the Free Christian Baptist Denomination since the year 1866.

Bro. Aaron Hartt preached the doctrine of entire sanctification and in response to his ministry, Rev. G. W. MacDonald and some of his church members professed to have received the experience. Bro. Hartt had received light on the holiness teaching during several visits to the United States in which he had attended various Holiness Camp Meetings.

In this year also, 1882, Bro. Aaron Hartt was licensed to preach by the General Conference of the Free Christian Baptist Church.
It was at this time also that Revs. William Kinghorn, G. B. Trafon, and a number of other members of the Free Christian Baptist Church received the experience of entire sanctification. Included in this group as well are the names of Revs. G. N. Ballentine and J. H. Coy, who were Baptist ministers.

The Free Christian Baptist Conference of 1883, held at Tracy's Mills, Carleton Co., reviewed the holiness question thoroughly, but did little more concerning it than to declare that the regenerated life is one of stages and developments, and that growth does not cease until the Christian ceases to live. This was not a clear-cut condemnation of the doctrine of instantaneous sanctification, but it did call the doctrine into question.

By the time the Free Christian Baptist Conference met in Fredericton, in 1884, the holiness question had reached the stage of open division. The following article, written by Rev. G. W. MacDonald and printed in *The King's Highway* of March 31, 1894, is very significant.

"At this session of the Conference the feeling on the question of holiness was intense. The opposition, having enlisted some of the leading ministers and laymen of the Conference, contended that the doctrine was absurd and evil in its tendencies and must be suppressed. In the Elders' Conference especially, the discussion was hot and excited. The preaching of perfect love was declared by many of the ministers to be decidedly unscriptural."

The following statement is taken from the Conference Minutes of 1884. "We believe that sanctification is a work of growth, gradual and progressive; that it begins in justification and is completed in glorification."

This official statement constituted an open denial of the doctrine of instantaneous entire sanctification and prepared the way for the succeeding events of the next four years.
It should be noted also that it was at the Conference of 1884 that the licenses of Bros. Aaron Hartt and W. B. Wiggins were discontinued. These brethren were later ordained by the Reformed Baptist Church.

The Conference of 1885, held at Sussex, was somewhat less spirited in its opposition to the holiness teaching. The discussions took a milder form than on former occasions. One report was given thus: “The Conference wishes to say that the disagreements on the subject are less serious than they seemed to be, having largely grown out of misunderstanding and use of a phraseology new to our people.”

However, the opposition was not dead, and between the Conference of 1885 and 1886, there were forces at work which sought to bring about an open division in the Church. The legal aspects of a possible division gave rise to the question whether or not the Conference could continue to hold the property of the Church. Only one way could be found to avoid this difficulty. The people must be declared to be heretics and at war with the opinions of the Conference.

The following statement by Rev. G. W. MacDonald, published in The King’s Highway of June 15, 1894, is of interest concerning the above matter.

“It was a pitiable sight to see men who professed to be leaders of the Church of God descending to almost any means of subterfuge in order to get rid of men with whom they had walked in fellowship for years, who had proved themselves devoted servants of God and the Church of their choice, and whose only crime was their testimony that the Holy Ghost in virtue of the atoning blood of Jesus had instantaneously and entirely sanctified their hearts.”

The Conference of 1886, held in Saint John, has special significance because of its so-called “Deliverance of Conference” which declared the official position of the Free Christian Baptist Church on the doctrine of entire sanctification.
Concerning the idea that entire sanctification is a separate and distinct work from justification, the “Deliverance” stated: “This we do not believe.”

Concerning the idea that entire sanctification is an instantaneous work the “Deliverance” stated: “This the denomination does not believe.”

Two of the final resolutions of the “Deliverance” are here noted.

1. Resolved, that this Conference cannot ordain any man holding the views of sanctification condemned in this paper.

2. Resolved, that the Conference recommend all the churches not to elect any person holding these views to any office in their respective churches, nor to appoint any of them trustees of church property.

The “Deliverance of Conference” was submitted by Rev. G. A. Hartley, Chairman of the Executive, and was adopted by the General Conference on October 12, 1886.

The General Conference of 1887 added fuel to the fire. It declared: “Sanctification is the full consecration of the soul unto God. It is to be holy, as God is holy. It accompanies regeneration, which is not a partial but an entire change from sin to holiness.”

A resolution adopted by this Conference is worthy of special note.

“That in view of the disturbed and divided state of several of our churches, brought about by new and unscriptural teaching, we believe the time has come when the Conference should do more than set forth its views, and should defend and protest the same by making the teaching of instantaneous entire sanctification as it has been taught by some of our ministers of late years, and as this Conference believes to be unscriptural, a matter of discipline.”

Thus in the following year, 1888, the Elders’ Conference of the Free Christian Baptist Church, meeting at Blissville,
Sunbury Co., N.B., brought the following resolution before the General Conference: “Resolved that this Elders’ Conference in heartfelt sorrow, and in the spirit of brotherly kindness, and in the spirit of denominational loyalty, in doing the only thing that now seems to us possible, and just to all our cherished interests, declare that this Elders’ Conference is not in sympathy with, and cannot longer fellowship as ministers of this Conference brethren who teach or preach the doctrine of instantaneous entire sanctification, and we hereby withdraw fellowship from Revs. G. W. MacDonald, William Kinghorn, Bamford Colpitts, G. B. Trafton, and G. T. Hartley.”

The resolution was moved by Rev. G. A. Hartley and seconded by Rev. C. T. Phillips. The motion was adopted by a vote of 55-6. (The above resolution can be found in the Free Christian Baptist Year Book of 1888, page 47).

Mention must be made here of the work of holiness in Nova Scotia, especially in the Yarmouth area under the leadership of Rev. Aaron Kinney, father of Mrs. H. C. Sanders. Bro. Kinney received the experience of holiness in a Camp Meeting in Old Orchard, Maine, in August of 1884. He returned to his pastorate in Beaver River, Nova Scotia, and began to preach and teach his new experience in the Free Christian Baptist Church. Some believed in the experience and found it themselves; others fought against it.

Bro. Kinney carried on at Beaver River until a resolution was passed in 1888 which disfellowshipped him and others from the Free Christian Baptist Church of Nova Scotia. Bro. Kinney was locked out of his own church. But that did not cause the work of holiness to cease. Bro. Kinney began to preach holiness in Sandford, Brazil Lake, and Port Maitland. As a consequence, holiness churches were organized in each of these communities.
On October 20, 1888, a number of the leading members of the congregation then worshipping in the new Main Street Baptist Church—composed of Baptists and Free Christian Baptists—met at the store of Simon McLeod, Main Street, Woodstock, for the purpose of securing as pastor Rev. G. W. MacDonald, lately disfellowshipped by the Free Christian Baptist Conference for believing and preaching entire and instantaneous sanctification.

After engaging Bro. MacDonald as pastor, the conversation turned on the position of the believers in holiness in the Baptist and Free Christian Baptist Churches, now that both denominations had declared against it—as a heresy—that is, entire and instantaneous sanctification.

At length it was decided to call a general meeting to be held in Woodstock, November 1. W. B. Wiggins was requested to act as secretary. Bro. Wiggins was also requested to send the following circular letter to lovers of holiness in various parts of New Brunswick and Nova Scotia. The original letter was as follows:

Woodstock, N.B.
October 22, 1888

My Dear Brother:

Since the recent action of the F. C. Baptist Conference in reference to the ministers, etc., who teach and believe in Holiness, the question naturally arises what will or ought the believers in Holiness in the various F. C. Baptist churches and communities do? Now, in order to solve this question, the friends of Holiness in Woodstock have taken it upon themselves to call a Convention of the friends and lovers of Holiness to convene in the Main Street Baptist Church, Woodstock, Thursday afternoon at 2:30, Nov. 1st, 1888.

Will you please come as a delegate, or see that some one deeply interested in the matter will come? Or, if
no one can come, be sure and write us your opinion, as it is a very important matter.

Yours for Holiness,

W. B. Wiggins, Secretary

In response to the letter, about seventy-five people from various parts of New Brunswick, Nova Scotia, and the State of Maine met at the time and place appointed. The meeting was organized by electing James E. Drysdale as Chairman and W. B. Wiggins as Secretary. After singing and prayer, the Chairman stated the object of the meeting, when, in order to obtain the opinions of the delegates, it was moved by Rev. G. W. MacDonald, and seconded by Rev. John Gravinor, "That it is the opinion of this meeting that the time has come when the friends of the Holiness movement in New Brunswick should seek to make a more united and earnest effort for the dissemination of the doctrine and experience of Bible Holiness." After some debate and discussion, the motion was carried unanimously. It was then decided that the mind of the meeting should be found in regard to the organization of a new denomination. It was agreed that a standing vote should be taken. This vote was also unanimous.

It was then resolved that a committee of eight be appointed to study the possibilities of organization and to bring in a report on the following day. The committee was made up of the following members: Revs. G. W. MacDonald, G. T. Hartley, Bamford Colpitts, John Gravinor, Aaron Kinney, G. B. Trafton, J. H. Coy, William Kinghorn.

On Friday morning, November 2, 1888, the committee on organization brought the following resolutions before the meeting:

Resolved:

1. That the time has come for the organization of a denomination in this Province which will emphasize the doctrine of Bible Holiness.
Christ, of not only being justified by faith and having peace with God, but also sanctified by faith and preserved blameless unto the coming of our Lord Jesus Christ."

Until January 30, 1894, The King's Highway was a monthly paper. On that date the Highway became a semi-monthly and has continued thus to the present time. The original Highway was a four page paper until September 30, 1912, when eight pages were published.

"Beulah Camp" (1894)

One of the greatest needs felt by these newly organized holiness people was a Camp Meeting site where they could meet annually and hear the preaching of full salvation. It was not until the fourth session of the Alliance, held at Millville, New Brunswick, in 1892, that definite steps were taken toward the realization of this goal. At this session, a committee was appointed to find a suitable Camp Meeting site.

Two years later, in 1894, a twenty-five acre tract of land was purchased at Brown's Flats, New Brunswick, for the purpose of erecting buildings which would accommodate a full-scale Camp Meeting.

The tabernacle, built in 1897 and able to seat 1,000 people, is the most outstanding building on the grounds. It stands on a ground elevation in the center of the Camp. Surrounding the tabernacle are five dormitories which can accommodate over 500 residents. The dining hall, located in one of the dormitories, is equipped to serve 250 people at one time. Through the years, a total of forty or more cottages have been built among the groves and along the gravel walks.

Beulah Camp has been declared to be one of the finest Camps in North America. It continues to be an outstanding center of holiness preaching for ten days each year. Some of America's best holiness preachers have delivered a message from God in this holy place.
Every year since 1894 Beulah Camp has served as the meeting place for the annual three-day business session of the Church.

“Foreign Missionary Work” (1901)

In 1901, Dr. and Mrs. H. C. Sanders became the pioneer missionaries of the Reformed Baptist Church when they sailed to South Africa and settled at Paulpietersburg, Natal, among the Zulu people. Dr. Sanders did outstanding work as a medical doctor, and at the same time helped to establish a permanent center for the spread of holiness teaching among the Zulus.

Since the start of the work in the Natal area, work has been extended into the Transvaal area where now the greater part of the Church membership is found. More recently, the Reformed Baptists have opened up a new missionary center in Southern Rhodesia.

In 1905, Rev. and Mrs. I. F. Kierstead joined those who were already in South Africa and helped to pioneer the work there. The son of Rev. and Mrs. Kierstead, Rev. Eugene Kierstead, is currently serving as Superintendent of our African missionary field.

The missionary statistical report for the year 1957 showed the following summary of our African work: Total membership—358; total mission stations—7; total preaching places—65; total missionaries on the field—16; total missionaries under appointment—4.

“Riverside Camp” (1902)

In order to serve the spiritual needs of more of our people, a second denominational Camp was purchased at Robinson, Maine. The exchange of property for the site of Riverside Camp took place between Mr. Ezekiel Smith of Houlton, Maine, and a committee of the Alliance in the summer of
1902. The tabernacle, patterned after the Beulah tabernacle except for being ten feet wider, was built during the year 1902-1903. Dr. H. F. Reynolds, later one of the General Superintendents of the Church of the Nazarene, was Riverside Camp's first evangelist.

“Bethany Bible College” (1947)

Holiness Bible Institute (name changed in 1947 to Bethany Bible College) was organized in 1945, in Woodstock, New Brunswick, as a training center for Reformed Baptist youth. Along with a three-year Bible Course, a regular High School course was offered. In 1947, Holiness Bible Institute was moved to Yarmouth, Nova Scotia, the present location of Bethany Bible College.

Approximately one hundred students have graduated from the College during its twelve year history. At the present time, forty students are registered. Six full-time faculty members are employed by the College.

Three of Bethany’s graduates are currently serving as missionaries in South Africa. Fourteen graduates are serving as pastors of Reformed Baptist Churches.

“Superintendent” (1948)

The first superintendent of the Reformed Baptist Church was elected at the Annual Session in July, 1948. Rev. B. C. Cochrane, at that time editor of The King’s Highway, was given the appointment. During his six years in the office, several new churches were organized. This period was also marked by an increased interest in Foreign Missions, Home Missions, and Bethany Bible College.

Rev. N. E. Trafton served as Denominational Superintendent during the years 1954-1956. In 1956, Rev. F. A. Dunlop was elected Superintendent for a two-year term.
PART II

DOCTRINE
I. Articles of Faith
II. Church Covenant
DECLARATION OF FAITH

In order that we may preserve our God-given heritage, especially the doctrine and experience of entire sanctification as a second work of grace, and also that we may co-operate effectually with other branches of the Church of Jesus Christ in advancing God’s kingdom among men, we do hereby adopt and set forth as the fundamental doctrines of the Reformed Baptist Church the following articles of faith.

1. Holy Scriptures

We believe the Holy Scriptures to be the Old and New Testaments. That they were written by holy men inspired by the Holy Spirit and are God’s revealed will to man. That they are a perfect, supreme, and sufficient guide in faith and practice.

*John 20:31; II Tim. 3:15-17; II Peter 1:19-21.*

2. The Trinity

We believe in one God who is holy, just, and merciful. That he is eternally existent, infinite, and Sovereign of the universe. That He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.


3. Jesus Christ

We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures are thus united in one person, very God and very man—the God-man. We believe that Jesus Christ died for our sins, that He truly arose from the dead and took again His body, and that He ascended into heaven and is there engaged in intercession for us.

*John 1:1-5; Phil. 2:5-11; Col. 1:13-19; Heb. 1:1-5.*
4. The Holy Spirit

We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus Christ.

John 3:6-8; Acts 2:17; Acts 5:3-4; Romans 15:16; I John 5:7-

5. Man

We believe that God created man with two distinct natures—a temporal or physical nature which is visible and mortal; and a spiritual nature which is invisible and immortal. As made in the image of God, our first parents were holy and upright; as free moral agents they were responsible to the moral law of God. We believe also that the first sin of our first parents changed their whole moral nature from a holy to a sinful state; which changed nature, being hereditary, has entered into all their descendants. That as a result of sin all men are subject to physical death. That the spirit does not die with the body but continues after death in a conscious state of happiness or misery according to the moral character here possessed.

Gen. 2:7; Psalms 51:5; Romans 5:12; I Cor. 15:22-

6. Atonement

We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the cross, made a full atonement for all human sin, and that this atonement is the only ground of salvation, and that it is sufficient for every individual. That the atonement is efficacious to the salvation of children in innocency and the mentally irresponsible, but is efficacious to others only when they repent and believe.

Isaiah 53:6; Romans 5:8-11; I Cor. 11:3; I Tim. 2:5; Heb. 9:13-15.
7. **The Gospel Call**

We believe that the call of the gospel is co-extensive with the atonement for all mankind, both by the word of God and the strivings of the Holy Spirit, so that salvation is provided for all, and that if any fails of eternal life, the fault is wholly his own.


8. **Repentance**

We believe the repentance which the gospel requires must include a deep and heartfelt sorrow for sin, an attitude of humble confession, and an abandonment of all known sin. This repentance God has enjoined upon all mankind and without it, the sinner must perish eternally.

*II Chron. 7:14; Matt. 3:2-3; Acts 3:19; II Cor. 7:10.*

9. **Saving Faith**

We believe that saving faith as presented in the New Testament includes three elements, each being necessary to the full meaning of the word. These three are distinct exercises of the mind, namely, the assent of the intellect to the truth of the Gospel, the consent of the will and the affections to the plan of salvation, and personal trust in Christ and His merits. Saving faith must be preceded by true repentance and followed by obedience to the gospel.


10. **Justification, Regeneration, Adoption**

We believe that justification is that gracious and judicial act of God by which He grants pardon of all guilt, release from the penalty of sin, and acceptance as righteous, to all who receive Jesus Christ as Lord and Savior.

We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a
distinctively spiritual life, capable of faith, love, and obedience.

We believe that adoption is that gracious act of God by which the justified and regenerated believer is made a son of God, a joint-heir with Jesus Christ, and a member of the family of God.

Justification, regeneration, and adoption are simultaneous in the experience of the believer; they are obtained upon the condition of faith, preceded by repentance; and to this work and state of grace the Holy Spirit bears witness.

Romans 5:1-2; Romans 8:14-17; Titus 3:5-7.

II. Entire Sanctification

We believe that entire sanctification is that act of God, subsequent to regeneration by which believers are made free from original sin, or inherited depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration, and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as “Christian Perfection,” “Perfect Love,” “Heart Purity,” “The Baptism With The Holy Spirit,” “The Fullness of the Blessing,” and “Christian Holiness.”

12. **Perseverance**

We believe it to be the privilege of every child of God not only to be cleansed from all sin in this life, but to keep himself unspotted from the world. It is possible, however, for one to err from the truth, fall from grace, and bring upon himself the displeasure and the judgments of God. In this condition, repentance for sin is necessary—not only for the restoration of fellowship but for the salvation of the soul.

_Ezekiel 18:24; Ezekiel 33:13-18; Romans 11:18-23; II Peter 2:20;_ 
_Hab. 10:38-39._

13. **Baptism**

We believe that water baptism is not only a sign of profession and a mark of difference between Christians and non-Christians, but it also signifies the washing away of our sins and the regeneration of our nature by the Holy Spirit.

_Matt. 3:13-16; Matt. 28:19; Acts 2:38._

14. **The Lord’s Supper**

We believe that this is the commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body, and the cup, the emblem of His shed blood; and by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity.

It is the privilege and duty of all who have spiritual union with Christ thus to commemorate His death; and no man has a right to forbid these tokens to the least of His disciples.

_Luke 22:14-20; I Cor. 11:23-29._

15. **Divine Healing**

We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the
healing of the sick. Providential means and agencies when deemed necessary should not be refused. 


16. Second Coming

We believe that the Lord Jesus Christ, who ascended on high and sits at the right hand of God, will come again to raise the dead, glorify his saints, and judge the world. Christians should live in daily expectation of this great event and love our Lord’s appearing.

Matt. 24:27; Acts 1:9-11; 1 Thess. 4:14-17.

17. Resurrection

We believe that even as the transgression of Adam brought temporal death to mankind, so the Scriptures teach that the obedience and resurrection of Christ has secured the resurrection of the bodies of all mankind at the last day, each in his own order, “they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

Matt. 22:30-32; John 5:29; 1 Cor. 15.

18. The General Judgment and Future

We believe that since the justice of God is not clearly and fully displayed in the present state of existence and the influences of man’s life do not end at death, that there will be a general judgment when time and probation will close. Immediately after the general judgment the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.

THE REFORMED BAPTIST CHURCH COVENANT

Having been led, we believe, by the Holy Spirit to receive the Lord Jesus as our Saviour, we do now in the presence of the Great All-seeing and Most Glorious God, and before angels and men, give up ourselves to the Lord Jehovah—Father, Son and Holy Spirit—and own Him this day to be our God, our Father, our Saviour and our Leader and receive Him as our portion forever.

And, believing that the interests of His Kingdom require our united efforts, we hereby agree with each other to walk in Him, with brotherly love seeking our duty to God, to one another and to the world, and adopt the following as our

Church Covenant

1. We will constantly strive to act toward each other as brethren in Christ, watching over one another in the love of God, reproving, rebuking and admonishing one another for good as occasion may require. And if we at any time know that any member of the church has been “over­taken in a fault,” we will not expose it by telling it to others, but will seek to restore such an one in the spirit of meekness, according to Gal. 6:1.

And if we have any personal difficulty with our brethren, we will not cherish enmity, or speak of our grievance to others, but will faithfully labor with them according to the directions of our Lord in Matt. 18:15-17, that sin may be put away from among us and that iniquity may not be harbored in the church.

2. We will contribute of our substance, “as the Lord has prospered us,” for the support of a faithful ministry among us, the necessary church expenses, the relief of the needy, the spread of the gospel, and other necessary means
of grace; and we will not raise any money for the Lord's cause other than by tithes and offerings.

3. We will hold communion together in the weekly worship of God, and in the ordinance and discipline of His church, according as we are or shall be guided by His Spirit in His Word. And we will always endeavour to attend the Covenant Meeting, and report our true spiritual condition for mutual comfort and help, and for the glory of God.

4. We will endeavour to maintain true piety in our own hearts, to keep ourselves in vital communion with God by constant watchfulness and secret prayer; to sustain regular family devotion, and religiously instruct those under our care; to commend religion to others, not only in words but by a devout spirit and holy example, constantly praying and laboring that the Kingdom of God may come and His will be done on earth as it is in Heaven.

5. We will not traffic in nor use intoxicating drinks as a beverage, but will use our influence to advance the principles of temperance, to aid in the legal suppression of the liquor traffic, in order that ultimately it may be totally prohibited. And, as far as possible, we will discountenance, both by precept and example, the use and sale of tobacco; also narcotics.

6. We will sustain the benevolent enterprises of the day; such as missions, Bible societies, Sabbath schools, moral reform, and all others, which in the use of holy means, tend to the glory of God and the welfare of men.

7. We agree that we will love all those who love our Lord and Saviour Jesus Christ; that we will avoid all vain extravagance and sinful conformity to the world, and will abstain from all sinful amusements, as theatres, circuses, dances, gambling, etc., and we will not hold membership in oathbound secret societies. We will refrain from all unchaste and profane conversation, all foolish talking and
jesting which are not befitting, vain disputing about words and things which gender strife, disregarding promises and not fulfilling engagements, tattling and backbiting, spending time idly, and from reading wicked and corrupting publications. We will also refrain from vain and unnecessary worldly conversation on the Lord’s Day; nor will we engage in any other activity that is contrary to sound doctrine, according to the glorious Gospel of Christ.

8. We also agree to “press on unto perfection,” and not to rest until we have received the baptism of the Holy Spirit to cleanse us from all sin through the Blood of Jesus Christ our Lord.

9. We agree to the “Declaration of Faith,” Church Advisory Rules,” etc., as a guide to our faith in doctrine, and our practice in matters of church government.

And, finally, we commit ourselves to God, and to the word of His grace, expecting that He will yet further and more gloriously open to us His Word and the mysteries of His Kingdom.

“And now the God of Peace, that 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 for ever and ever. Amen.”
CHURCH CALENDAR

Annual Alliance Sessions:
at
Beulah Camp, Brown's Flats, N.B.,
beginning
First Wednesday of July
continuing
Three Days

Beulah Camp Meeting
at
Brown's Flats, N.B.
beginning
Friday evening, third day of Alliance
continuing
Ten Days

Riverside Camp Meeting
at
Robinson, Maine
beginning
Second Friday of August
continuing
Ten Days
PART III

GOVERNMENT
I. THE LOCAL CHURCH

II. THE ALLIANCE
I. THE LOCAL CHURCH

Organization of Local Churches

Any number of believers in Jesus Christ, united as a religious society for Christian fellowship and service, constitutes a Christian Church.

Any such society conforming to the standards of faith and practice set forth in our Church Manual, and organized according to the procedure herein prescribed, shall be recognized as a Reformed Baptist Church.

When a minister desires to organize a Reformed Baptist Church, or when a number of believers wish to be organized into a Reformed Baptist Church, a council should be called consisting of at least two ordained ministers and one layman, which council shall inquire into the Christian character, doctrine and fellowship of those desiring to enter into church membership. If the findings of the council are satisfactory, application for organization should be made to the Superintendent of the Reformed Baptist Alliance, who will arrange an organization meeting.

The procedure of church organization meetings shall be as follows:

1. The Bible is presented as the only rule of faith and practice.
2. The Church Covenant is adopted.
3. The candidates for membership come forward for a prayer of consecration.
4. The right hand of fellowship is given.
5. A charge or address, setting forth the duties and privileges of the church members, is delivered.


Membership

Any person giving satisfactory evidence of being born again of the Spirit of God, may be considered for church membership.

The requirements of full membership should be:

1. Christian baptism, confession of a personal experience of salvation, and testimony to being sanctified wholly or the desire to enjoy this state of grace.


3. Recommendation to membership by the pastor, church membership committee, or church board, said recommendation subject to the approval of the church.

4. Church members who have attained to their fourteenth birthday are qualified to vote in church business meetings.

Change of Membership

Members in good standing may be granted, on request, a letter of transfer to another Reformed Baptist Church, the letter to be signed by the church clerk and pastor. When the reception of the transfer is acknowledged by the receiving local church, such person's membership in the former local church shall cease.

Members in good standing may be granted, on request, a letter of commendation to any evangelical church that may be named, such person's membership in the local church ceasing with the issuing of such letter signed by the church clerk and pastor.

When a member unites with the membership of another denomination, without request for, or receipt of letter of
commendation, membership with the local church will immediately cease.

When a member of a local church shall absent himself from all religious services of the church for six successive months without a reason deemed justifiable by the church board, or a committee appointed by the church to investigate the cause of absence, his name may be removed from the church roll by a two-thirds vote of the church.

The Pastor

The Pastor, who shall be in good and regular standing with the Alliance of the Reformed Baptist Church and a member of some church of the denomination. A minister who is not a member of the Alliance or denomination may serve as supply pastor on the recommendation or with the approval of the Alliance Superintendent.

It shall be the duty of the pastor to:

(a) Preach the Word.
(b) To receive into church membership such persons as have been accepted by the church.
(c) To administer the sacraments according to the governing standards and requirements of the Alliance.
(d) To care for the people by pastoral visitation.
(e) To seek, faithfully and earnestly, the conversion of sinners, the sanctification of believers, and the edification of all saints.
(f) To supervise and have the care of all branches of local church work.
(g) To stimulate the interests of the people in Camp Meetings, Missions, Bible Schools, and all other denominational projects.
(h) To preside as chairman of business meetings of the church and/or local church board.
Calling of a Pastor

An ordained or licensed minister may be called to the pastorate of a local church, or circuit, by a two-thirds vote of all church members of voting age, voting at a meeting duly called for that purpose, provided that such minister be a member of the Alliance of the Reformed Baptist Church, or is recommended or approved by the Alliance Superintendent. Voting for the calling of pastor should be by ballot. The call of a pastor may be only for a term ending with the close of the next church year, but the call may be extended as hereinafter provided.

When a pastor is called, the local church should specify the remuneration he may expect. The local church should also make provision for the travelling and moving expenses of the new pastor.

A pastor may be dismissed by a two-thirds vote of the church. No pastor should be dismissed during the church year unless his life and character are not in harmony with the Word of God and the Church Manual.

Renewing the Call of the Pastor

The call of a pastor may be renewed for the second year and each succeeding year of his pastorate, at a church meeting duly called for this purpose, by two-thirds vote, by ballot, of all church members of voting age present and voting.

The local church may, when voting to renew pastoral relations, after the pastor has served for at least one year, at a church meeting duly called for that purpose, extend the call for a period of two or three years, on condition that the recall for one year has been presented and a favourable vote received.

In case the pastor or church shall be of the opinion that the question of the continuance of pastoral relations beyond the close of the first year of a two-year term, or the close of the first year or second year of a three-year term of such
extended pastorate, should be submitted to the local church, a meeting for this purpose may be called, after consultation with and approval of the Alliance Superintendents. At such a meeting it will be the right of the pastor to present his resignation, to take effect at the end of the church year, or the right of the church to determine, by two-thirds vote, by ballot, of the members of voting age present and voting, to continue or discontinue the pastoral relations. If the church votes to continue the pastoral relations, the term of office of the pastor shall continue as though such a vote had not been taken. If, however, the church fails to decide by such vote to continue the present pastoral relations, the term of office of the pastor shall terminate at the close of the church year.

The Deacons

Each church should elect deacons, two for a church with small membership, four or six for a church with large membership. Those chosen for this office should be “men of honest report, full of the Holy Ghost and wisdom”. These officers may be elected at the annual business meeting of the church to serve for the next church year and until their successors have been elected.

The duties of the deacons shall be:

1. To have special concern for the welfare of the pastor, giving attention to his financial needs that he may be free from secular care and anxiety, and may give himself wholly to the work of the ministry.

2. To arrange in cooperation with the pastor for provision of the elements of the Lord’s Supper, and, when requested by the pastor, assist in the distribution of the same.

3. To bear concern for the maintenance of good understanding between the church and the pastor and offer such help and counsel as may contribute to the keeping of “the unity of the Spirit in the bond of peace”.
The Trustees

Trustees should be elected by the church to attend to all legal matters pertaining to the church, the signing of official documents, etc., in the transaction of business in behalf of the church.

The Church Clerk

The Clerk, elected by the church, shall keep a good and faithful record of all proceedings and decisions in church meetings and church board meetings; shall make true entries of the same in a journal kept for that purpose; shall keep a record of all members, receptions, transfers, deaths, etc. The Clerk shall prepare written reports for District and Alliance meetings according to regular procedure.

The Church Treasurer

The Treasurer, elected by the church, shall have custody of the finances of the church, and shall make disbursements as directed by the church or church board; shall keep accurate books of account; shall give monthly reports to the church or church board, and an annual report at the yearly congregational meeting of the church.

The Church Board

Every local church may have a church board, composed of the pastor, who shall be, ex-officio, chairman, the Sunday School superintendent, the president of the Missionary Society, the president of the Young People's Society, the deacons, the trustees, the church treasurer, and the church clerk.

The church board shall have regular meetings held within the first ten days of each calendar month. The majority of the board members shall constitute a quorum for the transaction of business. The church clerk shall act as secretary of the church board.
Duties of the church board shall be:

1. To receive the report of the church treasurer.
2. To care for the interests of the local church and its work.
3. To consider requests for the support of denominational projects and arrange for the raising of general budget funds.
4. To recommend to the church such persons as may qualify for membership in the church.
5. To direct the board of trustees in attending to all business and legal matters of the church.
6. To recommend, at its discretion, candidates for license to preach the Gospel, such recommendation to be made to the church, and through the church, to the Alliance.
7. To recommend, at its discretion, a licensed minister for ordination, such recommendation to be made to the church, and through the church, to the Alliance.
8. To call for special congregational meetings of the church, by vote of a majority of the board members, when special business under consideration seems to warrant such a meeting.

Church Incorporation

Section 3 of “An Act To Incorporate the Alliance of the Reformed Baptist Church of Canada and the Several Churches Connected Therewith”, 1894, makes the following statement: “Each church organized in connection with the Alliance, on a vote of three-fourths of its members present at a meeting regularly called for business, and desirous of becoming incorporated under this Act, shall thereupon become and be a corporation under the name of ‘The Reformed Baptist Church of ...............’ (naming the place).
Church Meetings

A meeting of the members of a local church for conference and for the transaction of business shall be known as a church meeting.

Church meetings may be called on recommendation of the church board or at the request of at least three church members in good and regular standing.

All church meetings should be announced in at least one public meeting of the church.

The pastor shall preside over all such meetings, when present; in his absence, the meeting shall elect a chairman.

Only those persons who have been received into church membership and have attained to their fourteenth birthday shall be entitled to vote in church meetings.

Ordinary business of the church shall be done by majority vote of members present and voting, provided such members are in good and regular standing with the church.

We recommend that the church hold its meeting for the calling of pastor during the first week of March, and the present pastor, if recalled, should give his answer not later than April 1st.

The annual meeting of the church should be held within the first ten days of the month of June or not later than ten days following the close of the denominational statistical and fiscal year. Matters to be considered at this meeting shall be:

(1) The reading of the church Covenant.
(2) A report by the pastor.
(3) Financial reports by the secretary-treasurer of the Sunday School, the secretary-treasurer of the Missionary Society, the church treasurer.
(4) A statistical report by the church clerk, to be approved by the church and forwarded to the Alliance corresponding secretary.
(5) Election of the officers of the church, Sunday school, and Missionary Society, to serve for the next church year and until their successors are elected.

(6) Appointments of delegates to represent the church and Missionary Society at the annual meetings of the Alliance.

Public notice of the annual church meeting should be given from the pulpit at least two Sundays preceding the time appointed.

The Sunday School

Every church should maintain a Sunday school where young and old can engage in the study of the Word of God.

The officers of the Sunday school are the superintendent, treasurer and secretary and such other officers as may be necessary with assistants appointed to each.

Teachers of the Sunday school should be professing saving faith in Christ, and should be in harmony with the doctrines of the church.

Officers and teachers of the Sunday school may be elected in the annual meeting of the church.

All officers and teachers of the Sunday school should be acceptable to the church, and, if possible, members of it.

Study materials for the Sunday school should be selected with utmost care. Only such periodicals as are consistently fundamental and true to the doctrine of heart holiness should be used.

The Missionary Society

Each church should have a Missionary Society affiliated with the General Missionary Society of the Alliance.

The object of such a Society would be to promote the work of missions at home and abroad.

Officers of the Missionary Society shall be a President, Vice-president, and Secretary-Treasurer. Officers shall be elected at the annual business meeting of the church.
Monthly meetings shall be held by the Society when missionary work may be given emphasis, special prayers for missions offered, and offering for the support of denominational missionary work received.

Each Missionary Society affiliated with the General Missionary Society shall be entitled to send one delegate to the annual Alliance and General Missionary Society meetings.

**The Young People's Society**

Young people of the local church may be organized into a Reformed Baptist Young People's Society for the spiritual benefit of young people and the advancement of the work of the church.

The membership of the local Young People’s Society shall be: (a) active, and (b) associate.

Active members shall be persons between the ages of twelve and thirty-five who are Christians and members of a Reformed Baptist Church. Such members shall be eligible for office in the Society and shall have the right to vote in the business meetings of the Y. P. S.

Associate members shall be persons who are Christians and qualify according to the prescribed age of Young People’s Societies, but are not members of a Reformed Baptist Church. Such members have the right to participate in the meetings of the Y. P. S., but do not have the right to vote in the business meetings of the Society or to hold office.

The officers of the Young People’s Society are: President, Vice-president, Secretary, Treasurer, and Secretary-Treasurer of the Self-denial Fund. The officers of the Society shall be elected by the Society and should be approved by the pastor or the church board.

Each Young People’s Society shall be entitled to send two delegates to the annual meeting of the denominational Young People’s Association.
II. THE ALLIANCE


Constitution

Article I  This association shall be called The Alliance of the Reformed Baptist Church of Canada.

Article II  (a) This Alliance shall be composed of its officers, all ordained elders who have been received by the Alliance, and are in good and regular standing, and officers of the General Missionary Society.
           (b) Local churches shall be entitled to representation in the Alliance as follows:
               (1) Two lay delegates from each local church.
               (2) One delegate from the local Missionary Society.
               (c) All delegates must be members of the local church in good and regular standing, duly appointed by said church at time of annual church meeting.
               (d) Ministers’ wives and children may be appointed to act as delegates to our Quarterly Meetings and Alliance by any Church where said ministers’ wives and children reside, providing they then hold membership in one of our churches; the number of delegates from any church not to exceed what is allowed under section (b) Article II of the Constitution, notwithstanding.

Article III  The officers of the Alliance shall be the Superintendent, President, Vice-President, Recording
Secretary, Assistant Recording Secretary, Corresponding Secretary, Treasurer, Assistant Treasurer, and Auditor.

**Article IV** The duties of the officers of the Alliance shall be as follows:

(a) The Superintendent shall preside over the sessions of the Alliance and shall perform such official acts as the Alliance shall direct.

(b) The President shall act as chairman of the Camp Meetings and shall have the general oversight of all religious activities in connection with the Camp Meetings.

(c) The Vice-President shall preside in the absence of the President or at the President's request.

(d) The Recording Secretary shall keep a true and faithful record of all the business transacted in each session of the Alliance, and shall furnish a copy of the same for publication when required.

(e) The Corresponding Secretary shall attend to the official correspondence of the Alliance and prepare an annual report of the churches, the said report to be presented at the annual session of the Alliance, and passed to the Recording Secretary for publication.

(f) The Treasurer shall receive all moneys forwarded or paid to him for the Alliance and disburse the same as directed by the Alliance. He shall render at each annual meeting a just and proper account of all moneys received and expended.

(g) The Auditor shall carefully examine such books and accounts as shall be referred to him by the Alliance.
Article V  The duties and powers of the Alliance shall be:
(a) To elect its officers.
(b) To receive and dismiss its members.
(c) To deliberate on all points of doctrine and practice as the welfare of the Churches or Denomination may require.
(d) To make such by-laws and rules of order as it may deem necessary for its government but which are not in conflict with this constitution.

Article VI  The Alliance shall meet annually; special sessions may be held when necessary.

Article VII  This Constitution may be altered or amended by two thirds vote of the Alliance at any annual session of the Alliance, providing alterations or amendments are not in conflict with the Act of Incorporation.

By-Laws

Article I  The annual session of this Alliance shall begin on the first Wednesday of July at 10:30 a.m. and shall be a prayer and praise service. The first business meeting of the Alliance shall be held on the same day at 2 p.m.

Article II  A majority of the members of the Alliance present shall constitute a quorum for the transaction of business.

Article III  Each session of the Alliance shall be opened and closed with prayer.

Article IV  The election of officers with the exception of the Superintendent shall take place at the first business meeting of the Alliance. The superintendent shall be elected the following Friday in the morning session.
Article V  
(a) All members of the Alliance present shall be eligible for office. The voting shall be done by ballot and the Recording Secretary shall count the ballots and declare the results to the chairman. 
(b) The officers of the Alliance, with the exception of the Superintendent, shall be elected to office by a majority vote and the candidate receiving the next largest vote shall be the Vice or Assistant where one is required. 
(c) A two-thirds favorable vote will be necessary to elect the Superintendent.

Article VI  
All correspondence addressed to the Alliance shall be examined by the Superintendent and Secretary and shall be presented to the Alliance at their discretion.

Article VII  
All committees shall be appointed by the chair unless otherwise ordered.

Article VIII  
At the first meeting of the Alliance a nominating committee shall be appointed. The duties of this committee shall be to recommend to the Alliance the personnel of all standing committees.

Article IX  
A special session of the Alliance may be called by the request in writing of any two ordained elders together with the consent of the Superintendent and Recording Secretary providing the pastors and churches be notified by the Recording Secretary at least ten days prior to date of meeting.

Article X  
The Superintendent, Secretary, and Treasurer of the Alliance, with four additional members appointed by the Alliance, shall constitute the Executive Committee of the Alliance. The Alliance Executive shall be authorized to transact business for the Alliance between its annual sessions, providing such transactions do not include the purchase, sale or mortgaging of property.
Article XI These by-laws may be added to, altered or amended by two-thirds favorable vote at any annual session of the Alliance providing such additions, alterations or amendments do not conflict with the Constitution of the Alliance.

Article XII The Superintendent and Recording Secretary shall be authorized to sign all legal documents for the Alliance.

Standing Committees

In the first business meeting of the Annual Alliance Sessions, the chairman shall appoint a nominating committee to prepare a report on standing committees, and present the nominations to the Alliance at the next meeting.

Standing committees of the Alliance are:

- The Alliance Executive.
- Beulah Camp Tabernacle and Grounds Committee.
- Building Committee.
- Beulah Hotel Committee.
- Beulah Rooms Committee.
- King's Highway Committee.
- Riverside Camp Tabernacle and Grounds Committee.
- Riverside Hotel Committee.
- District Meetings Committee.
- Absent Brethren Committee.
- Sunday School Agent.
- Sabbath Observance Committee.
- Moral and Social Reform Committee.
- Camp Meeting Workers Committee.
- Camp Meeting Music Committee.
- Youth Camps Committee.
- Advisory Committee.
- Bethany Bible College Board.

All committees shall be appointed annually except the Camp Meeting Workers Committee and Bethany Bible College Board, these to be appointed every three years.
The General Missionary Society

The General Missionary Society shall be composed of its officers and one appointed representative of each local Missionary Society.

The meetings of the General Missionary Society shall be held at Beulah Camp on Thursday of the last week of the annual Camp Meeting.

The business of the General Missionary Society shall be the receiving of reports, discussion of the missionary activities and responsibilities of the Denomination, and the formulation of plans for the advancement of the work at home and abroad.

Between annual meetings, the Society shall be represented by (1) a Foreign Mission Board, and (2) a Home Mission Board.

The officers of the Foreign Mission Board shall be: President, First Vice-President, Second Vice-President, Third Vice-President, Recording Secretary, Treasurer, and Assistant Treasurer.

The officers of the Home Mission Board shall be: President, Vice-President, Recording Secretary, Treasurer, and Assistant Treasurer.

The Superintendent of the Alliance shall be an ex-officio member of both Boards.

The members of the Foreign and Home Mission Boards shall be elected for a three-year term, and shall constitute the officers of the General Missionary Society. No elected member of the General Missionary Society shall be appointed to serve on both the Foreign and Home Mission Boards, except by special decision of the General Missionary Society based on a two-thirds vote.
The Young People's Association

Constitution

Article 1 This organization shall be known as "The Reformed Baptist Young People's Association", and shall be under the jurisdiction of the Reformed Baptist Alliance.

Article 2 The object of the Association shall be to promote the cause of Holiness among the young people in all the churches connected with the Reformed Baptist Alliance.

Article 3 (a) The membership of this Association shall consist of its officers and two delegates from the Young People's Society of each church.

(b) Only those who are Christians shall be eligible to hold office or be received as delegates.

(c) Associate members shall not be eligible to hold office.

Article 4 (a) The officers of the Association shall be an Honorary President, President, Vice-President, Recording Secretary, Assistant Recording Secretary, Corresponding Secretary, Treasurer, Assistant Treasurer, Secretary-Treasurer of the Self-Denial Fund, Assistant Secretary-Treasurer of the Self-Denial Fund.

(b) It shall be the duty of the President to preside over the meetings of the Association and to perform such other official acts as the Association may direct by its by-laws or votes. The Vice-President shall preside in the absence of the President or at his request. It shall be the duty of the Recording Secretary to keep a true and faithful record of all the business transacted in each session, and furnish a copy of the same for publication when required. The Assistant Secretary shall assist the Recording Secretary in the discharge of
her or his duties. It shall be the duty of the Corresponding Secretary to conduct the official correspondence of the Association and to prepare an annual report of the state of the Young People's Societies and read it at the annual session of the Association. It shall be the duty of the Treasurer to receive all moneys paid to him for the Association, to pay by the order of the Association such sums as may be required as long as there are funds in the treasury, and to render at each annual meeting a just and proper account of all moneys received and paid. It shall be the duty of the Secretary-Treasurer of the Self-Denial Fund to receive and account for all moneys paid to him, and to disburse these amounts by order of the Association, also to conduct all correspondence in connection with the Self-Denial Fund.

Article 5 The first business meeting of the Association shall be held on Monday of the Beulah Camp Meeting at 1:30 p.m. with additional meetings at the call of the chair, (provided these do not conflict with the other meetings of the Camp), and an annual Convention to be held on the last Saturday afternoon of the Camp Meeting.

Article 6 This Constitution may be altered or amended at any annual session of the Association, subject to the approval of the Reformed Baptist Alliance.

By-Laws

Article 1 The Officers of the Association shall be elected annually at the first business meeting of the Association to take office at the annual Convention or the last Saturday afternoon of the Camp Meeting.

Article 2 The Executive of the Association shall be composed of its officers, together with three additional members, to be appointed at the annual session.
Article 3 All members of the Association shall be eligible for office and shall have the right to vote at its annual meeting.

Article 4 (a) There shall be in connection with the Association four district associations, which shall hold two meetings a year, at a time to be decided on by each district. The district officers shall be elected in the September meetings to serve for one year.

(b) The district associations shall report at the annual session of the Association.

Article 5 Each district association is required to cooperate with the plan as outlined by the Association.

Article 6 Each society connected with the Association shall have the privilege of drawing up its own by-laws, which shall be ratified by the local pastor and church.

Article 7 Twelve members shall constitute a quorum for the transaction of business at the annual session of the Association.

Article 8 These by-laws may be added to, altered, or amended at any annual session of the Association, subject to the approval of the Reformed Baptist Alliance.

The Superintendent

The Superintendent shall be elected by the Alliance and shall serve for a two-year term. A two-thirds vote shall be necessary to elect the Superintendent.

The duties of the Superintendent shall be:

1. To have general oversight of the spiritual and temporal interests of the Church, and to labour for the advancement of the work locally and denominationally.
2. To visit local churches once a year, to encourage pastors and people in the service of the Lord, and to stimulate interest in denominational projects.

3. To supply, or arrange supply, for pastorless churches, as occasion may require.

4. To co-operate with churches without pastors, and pastors without churches, in seeking to care for their respective needs.

5. To serve as an *ex-officio* member of denominational boards.

6. To have particular concern for extension work, organization of new churches, and to co-operate with the Home Mission Board in the promotion of its expansion programme.

7. To attend one District Meeting of each District annually.

8. To act in the interest of any church where discord or division threatens serious harm to the cause, locally or denominationally.

9. To report to the Alliance annually.

10. To preside over the business sessions of the Alliance.

11. To be the official representative of the Alliance in public and inter-church relations.

An Advisory Committee of three men shall be appointed by the Alliance to act at the request of the Superintendent, a Pastor, or Church affiliated with the Alliance. The Superintendent, with the Advisory Committee, shall have authority to enforce disciplinary measures as deemed necessary by them, the Alliance being the final court of appeal.

The salary of the Superintendent shall be fixed by the Alliance.
Denominational Financing

The various departments of denominational work, the superintendency, Home and Foreign Missions, Bethany Bible College, etc., shall be supported by a budget financing system.

Estimates of the moneys needed for the support of these departments shall be made by the boards or committees appointed by the Alliance.

A finance committee comprised of the treasurers of the Alliance, Foreign Mission Board, Home Mission Board, and Bethany Bible College, shall apportion to each church a just share of financial responsibility toward these denominational projects, said apportionments to be made on the basis of the moneys raised by the local church over the previous three years.

A report on the apportionments to local churches shall be presented by the budget committee to the Alliance, said report to be approved by the Alliance before statement on apportionments is sent to local churches. The Alliance Treasurer shall notify pastors and church treasurers of budget apportionments not later than ten days following the close of the annual Alliance Session.

Pastors are requested to call church meetings not later than August 15th for presentation and approval of budget apportionments.

Churches are requested to adopt a systematic plan for payment of budgets.

Rules of Order
Governing Alliance Sessions

"It is very material that order, decency, and regularity be preserved in a dignified public body."

Thoughtful persons will recognize the wisdom of this statement made by America's Thomas Jefferson.
Every deliberative assembly must have a regulating mode of procedure. Only thus can the business of the organization be conducted properly and efficiently.

Parliamentary rules governing deliberative assemblies in North America and other democratic countries of the world, originate with Britain's "Mother of Parliaments". These principles provide a basis for deliberation, discussion, and decision, with respect for individual opinion and collective action.

Every person expecting to take an active part in meetings of a deliberative assembly should become acquainted with the rules of order governing that assembly, and then faithfully adhere to those rules.

In religious assemblies, called to consider the business of God's Kingdom, it should be the conscientious concern of all that everything be done "decently and in order".

The Chairman

The Alliance Superintendent shall act as presiding officer in all business meetings of the Alliance, unless he is absent of necessity, in which case the Alliance shall appoint a chairman pro tem.

The duties of the Chairman are: To open meetings of the Alliance at the appointed time by taking the chair and calling the members to order; to announce the business before the Alliance and the order in which it is to be considered; to recognize members entitled to the floor; to state, and to put to vote, all questions which are regularly presented, and to announce the result of the vote; to assist the members of the Alliance toward the maintenance of order and decorum in debate, giving information, when necessary, or when referred to for the purpose, on points of order and practice pertinent to pending business.
The chairman, as a member of the Alliance, is entitled to vote when the vote is by ballot, but in ordinary cases he shall not vote, except when a tie calls for a casting vote.

The chairman cannot close debate except by vote of the Alliance, nor should he prevent the making of legitimate motions by undue haste in proceedings.

Motions and Resolutions

While the chairman may suggest the need of considering items of business, nothing properly can be considered or discussed which has not been placed before the meeting by motion or resolution. It should be clearly understood that presentation of motions and resolutions simply bring before the meeting a suggested course of action, the meeting being free to reject or approve, delay action, or make changes by amendment.

A motion is a formally worded proposition presented to an assembly for consideration and decision by vote.

A resolution is supposed to embrace matters of greater importance than does the simple motion. Every resolution should be in writing, and should begin with the words, “Resolved, That . . .”

Sponsors of motions and resolutions, and all who wish to obtain the floor during the business meetings of the Alliance, should rise and address the presiding officer as “Mr. Superintendent”, or “Mr. Chairman”, and await recognition by the chair before proceeding. The expressions “Brother Superintendent”, or “Brother Chairman”, should not be used.

Every motion or resolution must be seconded before discussion. If no one is found to second a proposal, the chair simply rules that the motion fails for lack of seconding.

No motion is in order that conflicts with the constitution, by-laws, or standing rules of the Alliance, and if such a motion is adopted it is null and void.
Debate

The purpose of debate is to assist the members of the Alliance, or any deliberative body, toward well considered conclusions and decisions. Any proposition which merits consideration by the members of the Alliance, should be worthy of fair and full discussion before a vote is taken.

In debate a member should confine himself to the question under consideration, and avoid personalities. “It is not the man, but the measure, that is the subject of debate”.

No member of the Alliance who has spoken on a question under consideration, shall be entitled to the floor on the same question, provided another member has arisen who has not already spoken on that question.

Brevity and courtesy should characterize debate by members of the Alliance, and all should co-operate in order that business be conducted in a manner becoming to a Christian assembly.

Amendments

Amendments must be relevant to the motion or question under consideration. An amendment may propose: (1) to strike out certain words; (2) to insert or add certain words; (3) to strike out and insert, or substitute certain words. Only two amendments can be proposed at the same time to a question. That is, there cannot be more than three questions before the Alliance at one time: the main motion, an amendment, and an amendment thereto.

Voting

All business of the Alliance shall be decided by majority vote, except in those cases where the Constitution and By-Laws direct otherwise.

Ordinary business shall be conducted by vocal or standing vote.
A majority vote means a majority of the votes cast or taken, ignoring blanks or abstentions. A two-thirds vote is two-thirds of the votes just described.

The presiding officer, as a member of the Alliance, is entitled to vote when the vote is by ballot; but in ordinary cases he shall not vote, except in the event of a tie, when he shall have the casting vote.

While voting in a deliberative assembly is not compulsory with any member, it should be regarded as a responsibility to be discharged, and a privilege to be enjoyed.

When rules of order require that a vote be by ballot, this rule should not be suspended even by general consent. Neither is it in order to move that a ballot cast by one person decide such a vote. And, when the rules require that voting be by ballot, a motion to make unanimous a vote that was not unanimous, should be voted on by ballot.

As a general principle, every proposition, before final settlement, has a right to a fair and full discussion on its merits. Therefore, a deliberative body should not be hasty in reaching conclusions and formulating decisions. Sufficient time should be allowed for debate, and the question before the assembly should be clearly stated before a vote is called for.

**Motion to Refer or Commit**

To refer or commit a motion, is to give a matter under consideration into the hands of a committee for further study outside the regular meetings of the body, that as a result, recommendations may be matured and the assembly better prepared for voting. Unless instructed otherwise, the committee to which the matter has been referred, always reports back to the assembly, which may debate the recommendations before voting.
Objection to the Consideration of a Question

Objection may be made to the consideration of any original main motion, if the question presented by the motion seems irrelevant or unprofitable, providing such objection is made before debate on the question. A two-thirds vote shall be necessary to sustain such objections.

Motion to Lay on the Table

The motion to "lay on the table", means to set a question aside indefinitely, or until called up again. The motion is undebatable and cannot have an amendment or any other subsidiary motions applied to it. If the vote on such a motion is in the affirmative, the matter referred to is removed from consideration until the assembly takes it from the table. While a question is on the table, no motion on the same subject is in order that would in any way effect the question that is on the table; it is necessary first to take the question from the table and move the new one as a substitute, or to make such other motion as is adapted to the case.

To take up a question laid upon the table requires a majority vote on the motion that the body "do now proceed to consider the subject," or "take the question from the table," specifying it. This motion, like its opposite, is undebatable and cannot have any subsidiary motion applied to it.

The motion to lay on the table "should be used only for its legitimate parliamentary purpose of laying a question aside temporarily". Robert's Rules of Order.

"To lay a question on the table, with no intention of taking it up again, and thereby preventing all discussion, is an unwarranted violation of one of the fundamental principles of common parliamentary law, viz., that all propositions are debatable". N. B. Paul: Parliamentary Law.
Motion to Rescind or Repeal

A motion to Rescind or Repeal is a method for abrogating or making void some action taken previously. The motion to Rescind usually applies to a resolution, an order, or an act, while the motion to Repeal usually applies to a rule or law. The effect of repealing or rescinding is to annul, cancel, and make void whatever has been rescinded or repealed. The motion is debatable and opens to discussion the matter which it is proposed to rescind.

The motion to Rescind or Repeal requires a two-thirds favourable vote.

Motion to Ratify

The motion to Ratify is for the purpose of approving some action of an officer or committee of the assembly, when such approval is necessary to make the action valid. The assembly may ratify only such actions of its officers, or committees, as it had the right to authorize in advance.

Parliamentary Practice in the Local Church

The “Rules of Order Governing Alliance Sessions” may provide considerable help toward the guidance of business meetings in the local church.

It is important that ministers and church officers acquaint themselves with the principles of parliamentary law. In church meetings there are people with differing views, and the application of rules designed to assist in a fair and orderly transaction of business will be a safeguard against procedure unbecoming to a Christian assembly. “Within all gatherings that represent the church, men should know their own obligations and the rights common to themselves and their brethren, that so the spirit of truth may express the will of God through the united judgment of the church. Parliamentary law is the spirit of the Golden Rule logically
applied to deliberative bodies, and in no place is it more fitting than in an ecclesiastical assembly.” Neely’s “Parliamentary Practice.”

Since most churches will look to their pastor for leadership in matters of business, it is necessary that the shepherd know how to guide the flock in this area as in spiritual ministries. Not that the application of rules should become a mere technical routine, or a means of dominating a Christian assembly, but that through restraint and order, the rights of each individual may be protected, and the dignity of the assembly maintained.

When Christian courtesy prevails in the business meetings of the church, the world will be impressed and God will be glorified. “By this shall all men know that ye are my disciples, if ye have love one to another.”

John 13:35
Part IV

RITUAL
DEDICATION OF CHILDREN
THE SACRAMENT OF BAPTISM
THE RECESSION OF CHURCH MEMBERS
THE ORDINATION OF MINISTERS
THE SACRAMENT OF THE LORD’S SUPPER
MARRIAGE SERVICE
THE FUNERAL
DEDICATION OF CHILDREN

(Children shall be presented unto the Lord by sponsors who shall appear before the Minister at his call. Then the Minister shall say:)

Address

"Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

"In presenting this child for dedication to the Lord you signify your faith in the Christian religion, as well as your desire that he (or she) may early come to a personal knowledge of salvation and commitment to the will of God.

"To realize your holy desires for this child, it will be your duty as parents (or guardians) to be faithful teachers of the Scriptures and the duties of the Christian life and conscientious overseers of the spiritual welfare of this child.

Do you accept this duty and propose to fulfill it by the help of God? If so, answer, "I do."

Then the Minister may take the child in his arms and, repeating the full name of the child, shall say:

"Gracious Heavenly Father, recognizing Thee as the Lord of Life, we do here and now dedicate (naming the child) unto Thee. Grant Thy grace may be upon him (or her) that our desires may be realized for Thy glory and that the life here consecrated may be saved eternally through Thy mercy. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then the Minister, on behalf of those dedicated, shall offer an appropriate prayer of dedication.
THE SACRAMENT OF BAPTISM

When persons have given satisfactory evidence of saving grace in their lives, they shall be eligible to receive the sacrament of baptism. Such candidates should be instructed by the Minister concerning the scriptural order and significance of the ordinance. The order of the baptismal service may be as follows:

The singing of an appropriate hymn.

Scripture reading.

To the Candidates

The sacred ordinance of baptism was instituted by our Lord and Savior, Jesus Christ, who hallowed it by His example and perpetuated it by His command: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all 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, lo, I am with you always, even unto the end of the world."

Matthew 28:19, 20.

Baptism is an outward sign of an inner work of grace: the washing of water signifying the washing away of one's sins through faith in the atonement of Christ, the regeneration of one's nature by the Holy Spirit, and the reception of oneself into the body of Christ with the accompanying privileges. Baptism further is a pledge of one's loyalty and obedience to Christ as Lord.

General Statement

The candidates for baptism now presenting themselves, having born witness to salvation through Jesus Christ and their intention to follow Him, will receive the sacrament of baptism according to the directions of God's Word. In this ordinance they do bear public testimony to their faith in Christ and pledge their love and loyalty to Him.
Prayer

When the candidate has been led into the baptismal waters, the Minister shall say:

Do you believe in the Lord Jesus Christ as your personal Saviour, and do you purpose by His grace to follow Him?

The candidate shall answer, I do.

Then the minister shall say:

On the profession of your faith in the Lord Jesus, and in obedience to the divine command, I now baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

RECEPTION OF CHURCH MEMBERS

Address

Dearly Beloved: The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious.

There is the fellowship of brothers and sisters in a spiritual communion; the godly care of pastors with the teachings of the Word; the inspiration of social worship; the satisfaction of accomplishments by united efforts in the service of God.

In order to maintain the unity of the church and to most successfully further its work, it is necessary that we be in agreement with its tenets of faith, standards of practice, and policies of government.

Those who present themselves today for membership in our fellowship have thoughtfully studied the declaration of faith as found in the Manual of the Reformed Baptist Church and have heartily accepted its teachings.

Likewise they have studied the covenant of membership of the Reformed Baptist Church and have heartily agreed to keep it by the grace of God.
Further, they have studied the polity of government adhered to by the Reformed Baptist Church and are in agreement with it, being willing to yield becoming submission to the government and discipline of the church.

In regard to their own personal lives they have witnessed that they have renounced the life of sin and accepted the Lord Jesus Christ as their Saviour and have a present assurance of salvation.

(Then the Minister shall call the candidates for membership forward and address them as follows:)

Being satisfied as to the sincerity of your intention, I welcome you today into the blessed fellowship of the church and on behalf of the members assure you of our friendship, our sympathy, and our love. We welcome you to a place in our midst and to a share in our work, praying that our fellowship may result in a mutual enrichment and in an extension of God's kingdom on earth.

Then the Minister shall extend to each one the right hand of fellowship, speaking some pastoral word or giving a verse of Scripture.

The Hymn "Blest Be The Tie" may be sung.

The ceremony may conclude with a prayer or benediction, such as Jude 24-25.
ORDINATION OF A MINISTER

After the preliminary procedure of request for ordination, the examination and approval of the candidate by the denominational Ministerial Association, and the favourable action of the Alliance, an ordination service shall be arranged by an appointed committee. The following is a suggested order of service, including the approved and required questions:

HYMN

INVOCATION AND THE LORD'S PRAYER


HYMN OR SPECIAL SONG

SERMON

QUESTIONING OF CANDIDATE:

(The following questions shall be distinctly asked and answered in the affirmative by the candidate:)

1. Do you believe the Holy Scripture—the Old and New Testaments—to be a revelation from God and the only infallible rule of faith and practice?

2. Do you believe that the Holy Scriptures teach that there is one only true and living God—a Spirit, self-existent, the Creator, Governor, and Preserver of the Universe; the Redeemer, Saviour, Sanctifier and Judge of men and the only proper object of Divine worship?
3. Do you believe the Holy Scriptures teach that the Son of God, Jesus Christ, possesses all Divine perfections; is co-equal with the Father, and worthy of the same honour and worship—and also that they ascribe to the Holy Spirit the acts and attributes of an intelligent being; and teach that he is one with the Father and the Son in all Divine perfections?

4. Do you believe the Holy Scriptures teach that our first parents in their original state of probation were perfectly righteous; but in consequence of sin the nature of their descendants is so unholy that none, by virtue of any natural goodness or works of their own, can become the children of God, but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew through the operation of the Holy Spirit?

5. Do you believe the Holy Scriptures teach that by virtue of the atonement of Christ, salvation is made possible for all men; and that He is the only mediator between God and men?

6. Do you believe the Holy Scriptures teach that the eternal salvation of believers depends upon their abiding in Christ?

7. Do you believe the Holy Scriptures teach that it is the duty and privilege of all true believers in the Lord Jesus Christ to be sanctified wholly instantaneously, through faith in the atonement of Christ?

8. Do you believe that you have entered into this experience and that the Holy Spirit now bears witness to your sanctification?

9. Do you believe the Holy Scriptures teach the observance, by believers, of the ordinances, baptism
and the Lord's supper, with the visible fellowship
of the saints in organized church capacity?

10. Do you believe the Holy Scriptures teach the
conscious existence of the spirit after death, the
final resurrection of the dead, and the general
judgment, with the eternal glorification of the saints,
and the eternal punishment of the wicked?

11. Do you believe the Holy Scriptures teach that the
preaching of the gospel is the means God instituted
to save those who believe?

12. Do you believe that God has called you by the Holy
Spirit to preach the gospel, and do you purpose
henceforth by God's grace to devote yourself to
that high calling?

Trusting that you have answered with a true and
sincere heart we will unite in prayer, asking God to give
you grace whereby you may be enabled to keep and per­
form these vows.

PRAYER OF ORDINATION
(The candidate shall kneel and the brethren previously
designated for that purpose shall lay their hands upon his
head during the prayer.)

RIGHT HAND OF FELLOWSHIP

PRESENTATION OF CREDENTIALS

HYMN

BENEDICTION (by the/a newly ordained minister)
THE SACRAMENT OF THE LORD'S SUPPER

It is proper that the Minister instruct the people from time to time as to the significance of the Sacrament and as to due preparation for it. Public notice should be given to the congregation at least the Lord's Day before the administration of the ordinance.

In order that the people may know their privilege and also the practice of the church, the Minister may give the following public invitation in advance: "We invite all those who love the Lord Jesus Christ in sincerity and truth and are endeavoring by His grace to keep His commandments to partake of the emblems of Christ's broken body and shed blood."

The administration of the Lord's Supper may be preceded by an appropriate sermon or address and more immediately by the reading of a Scripture passage related to the Sacrament, as follows:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread:

And when He had given thanks, He brake it, and said: Take, eat: this is My body, which is broken for you: this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup."

1 Corinthians 11:23-28

When the time has arrived for the observation of the Sacrament, the Minister shall say:

"As we draw near to the Lord's Supper, let us gratefully remember that our Lord instituted this Sacrament to be observed in His Church unto the end of the world for the perpetual remembrance of His death and the sealing of all benefits thereof unto true believers. Let all those who have with true repentance forsaken their sins and have believed in Christ unto salvation, come to His table and take these emblems, by faith partaking of the life of Jesus Christ to your soul's comfort and joy."

Then the Minister shall offer a prayer: confessing Christ as the only means of salvation, consecrating the elements to their sacred purpose, and beseeching God that grace may be ministered to the partakers.

Then the Minister assisted by other ministers or by the deacons, shall administer the Communion to the people.

When the bread has been distributed, the Minister shall say:

"The body of our Lord Jesus Christ, which was broken for thee, preserve thee blameless unto everlasting life. Take and eat this, in remembrance that Christ died for thee."

When the cups have been passed, the Minister shall say:

"The blood of the Lord Jesus Christ, which was shed for thee, preserve thee blameless unto everlasting life. Drink this, in remembrance that Christ's blood was shed for thee, and be thankful."

Then the Minister shall offer a prayer of thanksgiving, followed, if desired, by a hymn and the benediction.
MARRIAGE SERVICE

At the time appointed, the persons to be married standing facing the minister, the man at the minister's left hand, the woman at his right, the minister shall say:

The institution of marriage is as old as the family of man. It was ordained of God for the welfare and comfort of His children: 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 age to age.

It lies at the foundation of human society, all law and government being built therefrom. It was guarded at Sinai in tones of thunder, and was hallowed by our Lord, both by His gracious presence at the wedding in Cana of Galilee, and by His solemn words as recorded in the Gospels.

Marriage is commended in the holy scriptures as "honourable in all". Hear what the sacred Word says concerning it: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church: and he is the saviour of the body. Therefore, as the church is subject to Christ, so let the wives be to their own husbands in every thing."

Emanating thus from divine authority, guarded in all ages both by civil and divine laws, the institution of marriage cannot pass away, but must remain forever, and unalterably, the foundation of social welfare and domestic happiness.
To the Bride and Groom

There is but one relationship in life more sacred than this—that which exists between each of you and your Maker. There is but one relationship more intimate and enduring—that which exists between Christ and His church. A relationship so sacred, so intimate, so enduring, should not lightly or thoughtlessly be entered into, but only after due consideration, in the fear of God.

Into this holy estate these two persons come now to be joined together. Therefore, if anyone can show just cause why they should not be joined lawfully together, let him now declare it, or hereafter forever hold his peace.

And I require and charge both of you, that if either of you know any reason why you may not be lawfully joined together in marriage, you do now acknowledge it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

To the Groom

Do you ................................ take .......................... to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? And do you solemnly promise before God and these witnesses that you will love, honour, and cherish her; and, that forsaking all others for her alone, you will perform unto her all the duties of a husband, so long as you both shall live?

The Groom shall answer:

I do.

To the Bride

Do you .......................... take .......................... to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? And do you solemnly promise before God and these witnesses that you will love, honour, and cherish him; and that, forsaking all
others for him alone, you will perform unto him all the
duties that a wife owes her husband, so long as you both
shall live?

The Bride shall answer:
I do.

To the Bride's Father:
Do you........................................ give this woman
to wed this man?
(The contracting parties will now join their right hands
and repeat the marriage vow.)

The Groom
I ...................... take thee ................ to
my wedded wife, to have and to hold, from this day forward,
for better for worse, for richer for poorer, in sickness and
in health, to love and to cherish, till death us do part,
according to God's holy ordinance; and thereto I plight
thee my troth.

The Bride
I ...................... take thee ................ to
my wedded husband, to have and to hold, from this day
forward, for better for worse, for richer for poorer, in sick­
ness and in health, to love and to cherish, till death us do
part, according to God's holy ordinance; and thereto I give
thee my troth.

Then the Minister shall say,
What token do you bring as a pledge that you will faith­
fully perform these vows?

Answer: A Ring.

Accepting the ring from the groomsman the Minister says:
Let this ring be the sacred symbol of your unchanging
love, a fit emblem of the brighter link uniting your hearts,
and, as it is without end, may your happiness continue
forever.
Prayer by Minister followed by the Lord’s Prayer in Unison.

The marriage vows which you have made before God and these witnesses, I now confirm in the name of the Father, the Son, and the Holy Ghost.

And, by the authority vested in me as a minister of the Gospel, duly registered to solemnize marriage, I do pronounce you husband and wife. You are now no more twain, but one flesh; one in the eyes of the law, one in all your several interests, one in all the events and changes of life. And, what God hath joined together, let not man put asunder.

The Benediction

The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace, now and evermore. Amen.

End of Wedding Ceremony

The Church and the Home

Though ordained of God and the source of so much that is dear to us, the home is suffering from open attack by evil forces. There is an alarming increase in divorce and juvenile delinquency. Since the church and the home are interdependent, the Gospel minister should bear a heart concern for those who assume the vital responsibilities of family life. The importance of regular church attendance should be emphasized, and a spiritual ministry should be carried to the home by pastoral visitation. Kindly and sympathetic counsel may be offered when the husband and wife are facing life’s problem situations. Special attention should be given to the spiritual welfare of children. When, in God’s order, the church and the home are linked together, the nation will be strong and its people happy.

Psalm 144:15
THE FUNERAL

When death occurs in a family of the church or congregation, it is the privilege and duty of the minister to call in the home and offer sympathy and spiritual help. One of the highest functions of the Christian ministry is to bring comfort to those who mourn.

When given the responsibility of arranging for and conducting the funeral service, the order of the service should be arranged prayerfully, and with a view to brevity and simplicity. Requests of the family, when consistent with Christian teaching and practice, should be considered with kindness and courtesy.

Order of Funeral Service

At the hour appointed for the service, the Minister shall begin with one or more of these opening sentences:

“God is our refuge and strength, a very present help in trouble.”
Psalm 46:1

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: My God; in Him will I trust.”
Psalm 91:1-2

“Like as a father pitieth His children, so the Lord pitieth them that fear Him.”
Psalm 103:13

Then the Minister shall offer a prayer of invocation in his own words or use the following:

Almighty God, our Eternal Father, who hast assured us of Thy love and grace through Jesus Christ, we come to Thee. We beseech Thee to reveal Thy love to us in this
hour that we may be comforted in our sorrow and to grant Thy grace to us that we may be strengthened and sustained in our weakness, lest we falter and fail. This we ask for the sake of Thy Son and in His name. Amen.

A hymn or special song may be used here if one be desired.

Then the Minister shall read the following Scriptures, or other appropriate passages, beginning with the words: Hear the Word of God as it is written for our comfort and admonition:

“I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy Keeper: the Lord is thy Shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

Psalm 121

“Let not your heart be troubled: ye believe in God, believe also in me. 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. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

St. John 14:1-6

“But now is Christ risen from the dead, and become the firstfruits 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 firstfruits; after­
ward they that are Christ's at his coming. Then cometh the
end, when he shall have delivered up the kingdom to God,
even the Father, when he shall have put down all rule and
all authority and power. For he shall reign, till he hath put
all enemies under his feet. The last enemy that shall be
destroyed is death.”

I Corinthians 15:20-26

“And he shewed me a pure river of water of life, clear as
crystal, proceeding out of the throne of God and of the
Lamb. In the midst of the street of it, and on either side of
the river, was there the tree of life, which bare twelve
manner of fruits, and yielded her fruit every month: and
the leaves of the tree were for the healing of the nations.
And there shall be no more curse: but the throne of God
and of the Lamb shall be in it; and his servants shall serve
him: and they shall see his face; and his name shall be in
their foreheads. And there shall be no night there; and they
need no candle, neither light of the sun; for the Lord God
giveth them light; and they shall reign for ever and ever.”

Revelation 22:1-5

Then the Minister shall offer a pastoral prayer, suitable to
the particular circumstances of the death, making special
petition for the need of those immediately bereaved.

A hymn or special song may be used here if one be desired.

Then the Minister shall deliver the address.

A hymn or special song may be used here.

Then the Minister shall pronounce the benediction.
The Committal Service

Arriving at the cemetery, the Minister and the Funeral Director lead the procession to the grave and the Minister takes a position at the head of the grave. When the people have been assembled, the Minister shall say:

"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 believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

I Thessalonians 4:13-14

"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 am he that liveth, and was dead; and, behold, I am alive for evermore."

John 11:25-26; Revelation 1:18

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our brother departed (or, this child), we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the Resurrection of the dead, and the life of the world to come, through our Lord Jesus Christ; at whose coming in glorious majesty the earth and the sea shall give up their dead; and the mortal 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.

(Or the following committal may be given in instances where it is more appropriate:)

"Since God in His wise providence has taken from this world the soul of our departed friend, we commit the body
to its kindred dust: earth to earth, ashes to ashes, dust to dust. The spirit we leave with God, for we know the Judge of all the earth will do right. This is the end of all the living. May the living lay it to heart. As there is no work, nor device, nor knowledge, nor wisdom in the grave whither we go, and as we know that God will bring us to death—to the house appointed for all living; let us here consecrate ourselves to do with our might what our hands find to do. And may our trust be in Him who said, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

Then the Minister shall offer prayer, giving particular emphasis to the resurrection of the body and the immortality of the soul and concluding with the following benediction, or other:

"Now the God of peace, that 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 wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

Hebrews 13:20-21
Alliance Districts

The denominational area is divided into six districts as follows:


**Central New Brunswick**, including churches at Woodstock, Meductic, Middle Southampton, Lower Southampton, Maple Ridge, Millville, Nortondale, Lower Hainesville, Middle Hainesville, Springfield, Fredericton, Barker's Point, Marysville, Doaktown, and Blissfield, in the Province of New Brunswick.


**St. Croix**, including churches at Black's Harbour, North Head, Grand Harbour, Seal Cove and Wood Island, in the Province of New Brunswick; Calais, Crawford, Jonesport, Beals, Alley's Bay, and Old Town, in the State of Maine.

**Central Nova Scotia**, including churches at Amherst, Westchester, Londonderry, Truro, and Halifax, in the Province of Nova Scotia.

**Southern Nova Scotia**, including churches at Havelock, Port Maitland, Brazil Lake, Sandford, Yarmouth, East Ferry, Woods Harbour, Sandy Point and Ingomar in the Province of Nova Scotia.
Education

Bethany Bible College, Yarmouth, Nova Scotia, training school of the Reformed Baptist Alliance, offers a Senior Matriculation academic course according to the educational standards of the Province of Nova Scotia, and a three-year Bible Course.

Bethany is supervised by a committee appointed by the Alliance, consisting of nine members: The Alliance Superintendent, Secretary, and Treasurer, are ex-officio members of the Board, while three additional ministers and three laymen shall be elected by the Alliance. The Bethany Bible College Board shall serve for a period of three years and shall be amenable to the Alliance.

The Minister and the Ministry

We recognize the Gospel ministry as a sacred calling. Those who are licensed or ordained to the work of the ministry should give satisfactory evidence of a divine call, a reasonable measure of natural ability for the task, and a consecrated spirit towards the service expected of the Gospel minister.

It is of the utmost importance that candidates for the ministry be upright in character, sound in doctrine, and diligent in the pursuit of duty. It is essential that the person entrusted with the responsibility of acting as shepherd of the flock have a clear witness of God’s saving grace and sanctifying power and a deep heart concern for the salvation of the lost.

Licence to preach the Gospel, and ordination credentials, will be issued by the Alliance when a candidate qualifies for them according to regulations. The regular procedure leading to the granting of licence or ordinational credentials is as follows:
The local church makes recommendation to the Ministerial Association that the candidate, a member or the pastor of the church applying, be licensed or ordained. Such recommendations should be made only through vote of the church based upon the belief that the candidate is chosen of God for the work of the ministry. Such recommended candidates will be interviewed by a special committee of the Ministerial Association, and report will be made to the Association, which is comprised of the ordained ministers of the Alliance. If the Credentials Committee reports favourably on the recommendations made, and if the Ministerial Association approves the recommendations, application for credentials will be made by the Association to the Alliance.

Licences granted by the Alliance must be renewed each year, while ordination credentials are retained permanently, if the person possessing them retains membership in the Alliance and adheres to the doctrines of the Church. The Alliance may continue ordination credentials to those who are temporarily or permanently removed from the active ministry by age or physical disability, but, in other cases, credentials may be withdrawn if the person holding them is not longer actively engaged in the work of the ministry.

It is the responsibility of both ministers and lay members of the Church to guard this sacred office from any defiling influence, whether in doctrine or in practice.

**Calling Pastors**

The meetings for the calling of pastors are among the most important of the church. They should be approached prayerfully and conducted strictly according to prescribed procedure, as well as under the highest ethical standards.

To assist churches in the conduct of this important meeting, the following order is suggested:
1. The election, by the meeting, of a chairman.
2. The declaration, by the chairman, of the purpose of the meeting.
3. Reference, by the chairman, to rules of Church Government relating to voting:
   a. "Only those persons who have been received into church membership and have attained to their fourteenth birthday shall be entitled to vote in church meetings."
   b. "An ordained or licensed minister may be called to the pastorate of the local church, or circuit, by a two-thirds vote of all church members of voting age, voting at a meeting duly called for that purpose, provided that such a minister be a member of the Alliance of the Reformed Baptist Church, or is recommended or approved by the Alliance Superintendent.
3. Voting for pastor shall be done by ballot, ballots having been prepared by the church clerk.
4. The chairman shall appoint tellers to distribute the ballots, and after time allowed for voting, collect them.
5. Those voting shall write or print on the ballot the name of the minister whom they desire called as pastor.
6. Ballots shall be examined by the tellers and the secretary, the latter reporting the results to the chairman, who shall in turn inform the meeting.
7. If when calling a new pastor, the church desires to have arrangements made for calling a second, or third man, if the one first called does not accept, there should be as many ballots as number of names desired listed. There should not be first, second, and third choices from one ballot.
Administration of the Sacraments

Baptism:

It is the privilege and duty of all believers to follow the Lord in the ordinance of baptism. Though our Church administers baptism by immersion only, yet, in special cases, those who give satisfactory evidence of being regenerated may be received into membership, though they have not been immersed.

The Lord’s Supper:

The commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body; and the cup, the emblem of His shed blood (Matt. 26:26-28); an ordinance by which the believer expresses his love for Christ, his faith and hope in Him, and the pledge of perpetual fidelity to the Saviour.

It is the privilege of all who have spiritual union with Christ thus to commemorate His death; and no man has a right to forbid these tokens to the least of His disciples. I Cor. 10:17.

The Communion Service shall be observed each month, preferably on the first Sunday of the month.

The Sacraments shall be administered by an ordained minister.

Matrimony and Divorce

Our Ministers will not solemnize marriage between persons when there is a former husband or wife living.

When a member of one of our churches is united in marriage to one who has a husband or wife living, though they may be divorced by law, such persons shall automatically forfeit membership in our Church.
Parliamentary Procedure

Churches are referred to the Alliance "Rules of Order" for help and guidance in the conduct of business meetings. Recommended as reference books are "Rules of Order" by General Henry M. Robert, and "Parliamentary Practice" by Bishop Thomas B. Neely.

Forms

1. Letter of Dismissal

   Date ................................

   This certifies that ...................... (name of person) has been a member of the .................. Reformed Baptist Church until ...................... (above date).

   By ...................... (his, her) request ...................... (he, she) is hereby dismissed from this Church.

   ........................................... Pastor
   ........................................... Clerk

2. Transfer of Membership

   This certifies that ...................... (name of person) is a member in good and regular standing with the Reformed Baptist Church at ...................... and, at ...................... (his, her) request, is hereby transferred to the Reformed Baptist Church at ...................... .

   When the reception of this transfer is acknowledged by the receiving local Church, ...................... (his, her) membership in this local Church will cease.

   Date ....................................
   ........................................... Pastor
   ........................................... Clerk
3. **Application for License to Preach**

This is to certify that ............................................. is a member in good and regular standing with the ............. Reformed Baptist Church, and by recommendation of the Church, application is hereby made to the Alliance of the Reformed Baptist Church for ...................... (his, her) license to preach.

............................................. Pastor

Date ............................

............................................. Clerk

4. **Application for Ordination**

This is to certify that Lie ............................... is a member in good and regular standing with the .............. Reformed Baptist Church, and by recommendation of the Church, application is hereby made to the Alliance of the Reformed Baptist Church for ...................... (his, her) ordination.

............................................. Pastor

Date .............................

............................................. Clerk
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