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FAITH AND PRACTICE
OF THE
CAPE FEAR
FREE-WILL BAPTIST
CONFERENCE

REVISED 1926

Press of
The Standard Printery
Falcon, N. C.

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FAITH

1

THE HOLY SCRIPTURES

These are the Old and New Testaments. They were written by men divinely inspired, and contain God's will as revealed to man. They are a sufficient and infallible guide in religious faith and practice, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2

THE TRUE GOD

The Scriptures teach that there is only one true and living God (Deut. 6 : 4; 1 Cor. 8 : 4; Jer. 10 : 10; John 7:28; 2 Cor. 1:18; 1 John 5:20; 1 Tim. 6:17), who is a Spirit (John 4:24; 2 Cor. 3:17), self-existent (Ex. 3:14; Psalm 83:18; John 5:26; Rev. 1:4), eternal (Psalm 90:2; Deut. 33:27; Isa. 57:15; Rom. 1:20; 1 Tim. 1:17), immutable (Mal. 3:6; Num. 23:19; James 1:17), omnipresent (1 Kings 8:27; Jer. 23:24; Psalm 139: 7-10; Isa. 57:15; Acts 17:24), omniscient (Acts 15:18; 1 Chron. 28:9; Psalm 94: 9, 10; Acts 1:24;), omnipotent (Rev. 19:6; Job 42:2; Psalm 135:6; Matt. 19:26; Mark 14 : 36; Luke 18:27), independent (Eph. 4:6,

Job 9:12; Isa. 14:13, 14; Daniel 4:35; Rom. 11:33-36), good (Psalm 119: 68; 25:8; 106: 1; 145:9; Matt. 19:17), wise (Rom. 16:27; Daniel 2:20; 1 Tim. 1:17; Jude 25), holy (Lev. 19:2; Job 6:10; just (Deut. 32:4; Psalm 92:15; 119:137; Zeph. 3:5); and merciful (Eph. 2:4; Ex. 34:6; Neh. 9:17; Psalm 100:5), the Creator (Gen. 1:1; Ex. 20:11; Psalm 33:6, 9; Col. 1:16; Heb. 11:3), Preserver (Neh. 9:6; Job 7:20; Col. 1:17; Heb. 1:3) and Governor (Psalm 47:7; 2 Chron. 20:6; Psalm 95:3) of the Universe; the Redeemer (Isa. 47:4; Psalm 73:35; Prov. 23: 11; Isa. 41:14; 59:20; Jer. 50:34), Savior (Isa. 45:21; 43:3, 11; 49:26), Sanctifier (Ex. 31:13; 1 Thes. 5:23; Jude 1), and Judge (Heb. 12:23; Gen. 18:25; Psalm 50:6; 2 Tim. 4:8) of men; and the only proper object of divine worship (Ex. 34:14; 20:4, 5; Matt. 4:10; Rev. 19:10).

The mode of His existence, however, is a subject far above the understanding of man (Job 11:7; Isa. 40:28); finite beings can not comprehend Him (Rom. 11:33; Job 26:14). There is nothing in the universe that can justly represent Him, for there is none like Him (Ex. 9:14; 8:10; 1 Chron. 17:20). He is the foundation of all perfection and happiness. He is glorified by the whole inanimate creation, and is worthy to be loved and served by all intelligences (Psalm 19:1, 2; 145:10; 150:6).

3

DIVINE GOVERNMENT AND
PROVIDENCES

God exercises a providential care and superintendence over all His creatures (Acts 17:28; Matt. 10:20; Psalm 104:13, 14; Job 14:5; Eph. 1:11), and governs the world in wisdom and mercy, according to the testimony of His Word (Psalm 22:28; 97:2; Isa. 33:22; Ex. 34:6; Job 36:5). God has endowed man with power of free choice, and governs him by moral laws and motives; and the power of free choice is the exact measure of his responsibility (Deut. 30:19; Isa. 1:18-20; John 5:40; Rom. 2:14, 15; Prov. 1:24-28).

All events are present with God from everlasting to everlasting, but His knowledge of them does not in any sense cause them, nor does He decree all events which He knows will occur (Ezek. 33:11; Acts 15:11; 1 Sam. 2:30; Ezek. 18:20, 25, 31; Jer. 44:4).

4

CREATION, PRIMITIVE STATE OF
MAN AND HIS FALL

CREATION

God created the world and all things that it contains, for His own pleasure and glory, and for the enjoyment of His creatures (Rev.

4:11; Isa. 43:7; 1 Tim. 6:17). The angels were created by God (Col. 1:16), to glorify Him (Rev. 7:11), and obey His commandments (Psalm 103:20).

Those who have kept their first estate, He employs in ministering blessings to the heirs of salvation (Heb. 1:14; Jude 6), and in executing His judgments upon the world (2 Sam. 24:16; Rev. 16:1).

God created man, consisting of a material body and a thinking, rational soul (Gen. 2:7). He was made in the image of God to glorify his Maker (Gen. 1:26, 27; 1 Cor. 6:20).

PRIMITIVE STATE OF MAN AND HIS FALL.

Our first parents, in their original state of probation, were upright; they naturally preferred and desired to obey their Creator, and had no preference or desire to transgress His will (Eccl. 7:29; Eph. 4:24; Col. 3:10), till they were influenced and inclined by the tempter to disobey God's commands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so far different from that of Adam, that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil (Psalm 51:5; Rom. 8:7; Eph. 2:4; Psalm 58:3; Gen. 8:21; John 3:6; Gal. 5:19-21; Rom. 5:12).

Hence, none by virtue of any natural goodness and mere work of their own, can become the children of God (John 6:44; 1 Cor. 2:14); but all are dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Spirit (John 3:25; 1:13; Heb. 12:14; Col. 1:14; Titus 3:5), both of which are freely provided for every descendant of Adam (same as atonement, which see).

CHRIST

5

Jesus Christ, the Son of God, possesses all Divine perfections. As He and the Father are one, He in His Divine nature filled all the offices and performed the works of God to His creatures that have been the subjects of revelation to us. As man, He performed all the duties toward God that we are required to perform, repentance of sin excepted.

His divinity is proved from His titles, His attributes and His works. The Bible ascribes to Christ the titles of Savior (Isa. 45:25; 43:10, 11; John 4:42; Phil. 3:20; 2 Tim. 1:10; Titus 2:13), Jehovah (Psalm 83:18; Isa. 40:3; Luke 1:76), Lord of Hosts (Isa. 8:13, 14; 1 Peter 2:4-6; Isa. 6:5; John 12:41), the first and the last (Rev. 21:13; 1:1, 11; Isa. 44:6), God (1 Tim. 3:16; 1 John 3:16; John 1:1; Heb. 1:8; John 20:28, 29), true God

(1 John 5:20), great God (Titus 2:13), God over all (Rom. 9:5), Mighty God, and the everlasting Father (Isa. 9:6).

He is eternal (Col. 1:17; Micah 5:2; Heb. 1:8), unchangeable (Heb. 13:8; 1:12), omnipresent (John 3:13; Matt. 18:20; 28:20; Eph. 1:23), omniscient (John 16:30; 2:25, 26; 21:17; Rev. 2:23), omnipotent (Col. 2:8, 10; Matt. 28:18; Heb. 1:3; Rev. 1:8), holy (Acts 3:14; Luke 1:35; Heb. 7:26; Rev. 3:7), and is entitled to Divine worship (Heb. 1:6; John 5:23; Phil. 2:10, 11; Matt. 28:9; Luke 24:52).

By Christ the world was created (Heb. 1:8, 10; John 1:3, 10; Col. 1:16); He preserves (Heb. 1:3; Col. 1:17), and governs it (Isa. 9:6; 1 Peter 3:22; Eph. 1:21); He has provided redemption for all men (Eph. 1:7; Heb. 9:12; Gal. 3:13; Isa. 44:6; 1 Peter 1:18, 19; Rev. 5:9), and He will be their final Judge (2 Tim. 4:1; Matt. 25:31-46; John 5:22).

The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming like us; pollution and sin excepted (John 1:14; Phil. 2:6, 7; 2 Cor. 8:9; Heb. 4:15). In this state, as a subject of the law, He was liable to the infirmities of our nature (Heb. 2:17; Matt. 8:17; 4:2; 8:24; John 11:33, 35; 19:28; Isa. 53:3; Luke 22:44); was tempted as we are (Heb. 4:15; Matt. 4:1-11); but He lived our example, and rendered perfect obedience to the Divine re-

quirements (1 Peter 2:21; John 13:15; 1 John 2:6). As Christ was made of the seed of David according to the flesh, He is called The Son of Man (Isa. 42:21; Matt. 5:17; 3:15; Gal. 4:4); and as the Divine existence is the fountain from which He proceeded, and was the only agency by which He was begotten (Luke 19:10), He is called the Son of God (John 16:27; Matt. 1:18, 20), being the only begotten of the Father (Luke 1:35; Mark 1:1; John 1:34; 20:31), and the only incarnation of the Divine Being (John 3:16; 1:18).

 6

THE HOLY SPIRIT

The Scriptures ascribe to the Holy Spirit the acts of an intelligent being. He is said to guide (John 16:13), to know (1 Cor. 2:11); to move (Gen. 1:2; Acts 8:39), to give information (Acts 10:19; 1 Cor. 2:13; Acts 21:11; John 14:26), to command (Acts 13:2), to forbid (Acts 16:6), to send forth (Acts 13:4), to reprove (John 16:8; Gen. 6:3), and to be sinned against (Mark 3:29; Isa. 63:10; Acts 7:51; Eph. 4:30). The attributes of God are ascribed to the Holy Spirit; such as eternity (Heb. 9:14), omnipresence (Psalm 139:7), omniscience (1 Cor. 2:10), goodness (Neh. 9:20; Psalm 143:10), and truth (John 14:17). The works of God are ascribed to the Holy Spirit; creation (Job 33:4; 26:13;

Psalm 104:30), inspiration (2 Peter 1:21), giving of life (1 Peter 3:18; Rom. 8:11), and sanctification (1 Cor. 6:11).

The same acts which in one part of the Bible are attributed to the Holy Spirit are in other parts said to be performed by God (Isa. 6:8, 9; Acts 28:25, 26; John 3:16; Matt. 1:18). The apostles assert that the Holy Spirit is Lord and God (2 Cor. 3:17; Acts 5:3, 4). From the foregoing the conclusion is, that the Holy Spirit is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one with the Father. Then these three, the Father, Son, and Holy Spirit, are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles (Matt. 28:19; 2 Cor. 13:14; 1 Peter 1:2), which are acts of the highest religious worship.

7

THE ATONEMENT AND MEDIATION OF CHRIST

As sin can not be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world (1 John 2:2; Isa. 53:5; 10:11; Rom. 4:25; Matt. 20:28;

1 Peter 3:18; John 1:29; Heb. 9:26; Rom. 5:6-8), and thus made salvation possible for all men (Titus 2:11; Heb. 2:9; 1 Tim. 2:6; Isa. 45:22; 2 Peter 3:9; 2 Cor. 5:14, 15; 1 Tim. 4:10).

He died for us, suffering in our stead, to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son (Rom. 3:25, 26; 5:9, 18; Matt. 26:28; Eph. 1:7; Rev. 1:9; 1 Peter 2:24). Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next, by all who do not in this life refuse obedience to the known requirements of God (Rom. 5:18; 8:1; Mark 16:15; Rom. 2:14, 15). The atonement for sin was necessary (Heb. 9:22; Eph. 1:7; Rom. 5:19). For present and future obedience can no more blot out our past sins than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgression might go on with impunity, government would be abrogated, and the obligation of obedience to God would be, in effect, removed. Our Lord not only died for our sins, but He arose for our justification (Rom. 4:25; 1 Cor. 15:17), and ascended to heaven (Acts 1:11; Mark 16:19), where as Mediator between God and man He will make intercession for men until the final judgment (Heb. 7:25; Rom. 8:34; Heb. 9:24; 1 Tim. 2:5; 1 Cor. 15:24).

THE GOSPEL CALL

The call of the Gospel is coextensive with the atonement to all men (Mark 16:15; Isa. 45:22; Prov. 8:4; Isa. 55:1; Rev. 22:17), both by the Word and the Striving of the Spirit (Joel 2:28; John 16:18; 1:9; Isa. 55:11; Luke 2:10; so that salvation is rendered equally possible to all (1 Tim. 2:4; Acts 10:34; Ezek. 33:11; 2 Peter 3:9), and if any fail of eternal life, the fault is wholly their own (Hosea 13:9; Prov. 1:24-31; Isa. 65:12; Jer. 7:13, 14; Zech. 7:11, 13; John 5:40; Matt. 23:37).

REPENTANCE

The repentance which the Gospel requires includes a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin (2 Cor. 7:10; Psalm 51:17; Prov. 28:13; Psalm 32:3, 5, Ezek. 36:31; Psalm 51:3, 4; Ezek. 18:30). This repentance God has enjoined on all men; and without it in this life, the sinner must perish eternally (Acts 17:30; Luke 13:5; Acts 3:19).

10

FAITH

Saving faith is an assent of the mind to the fundamental truths of revelation (Heb. 11:1, 6; John 5:46, 47; Rom. 10:9); an acceptance of the Gospel through the influence of the Holy Spirit (Rom. 10:10; Gal. 5:22; 1 Cor. 12:8, 9); and a firm confidence and trust in Christ (Acts 16:31; John 3:16; Rom. 4:20, 22; Eph. 3:12). The fruit of faith is obedience to the Gospel (James 2:17; Gal. 5:6; 1 Tim. 1:5). The power to believe is the gift of God (Phil. 1:29; 2 Peter 1:1; Eph. 2:8); but believing is an act of the creature which is required as a condition for pardon, and without which the sinner can not obtain salvation (John 3:36; Mark 16:16; John 18:21, 24; Heb. 11:6). All men are required to believe in Christ; and those who yield obedience to His requirements become the children of God by faith (John 1:7; Gal. 3:26; Acts 10:43; Rom. 5:1; John 3:15).

11

REGENERATION

As man is a fallen and sinful being, he must be regenerated in order to obtain salvation (John 3:3; Heb. 12:14; Rev. 21:27; Gal. 5:19-21). This change is an instantaneous renewal of the heart by the Holy Spirit (John 3:5; 1:13; Ezek. 36:26, 27; Titus 3:5; Eph.

2:10), whereby the penitent sinner receives new life, becomes a child of God (Rom. 8: 16; John 1:12; 5:25; James 1:18; 2 Cor. 5: 17), and disposed to serve Him (Ezek. 11:19, 20; 1 Peter 2:5). This is called in Scripture being born again, born of the Spirit (John 3: 5, 6, 8; 1 John 4:7; 5:1), being quickened (Eph. 2:1; Psalm 119:50, 93; Eph. 2:5; Col. 2:13), passing from death unto life (John 5: 24; 1 John 3:14), and a partaking of Divine nature (2 Peter 1:4; Heb. 3:14).

12

JUSTIFICATION

Personal justification implies that the person justified has been guilty before God; and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin, and restored to the Divine favor (Rom. 5:1, 16; Acts 13: 39; Isa. 53:11). Though Christ's atonement is the foundation of the sinner's redemption, yet without repentance and faith it can never give him justification and peace with God (Acts 13:19; Heb. 4:2; 11:6; Rom. 9:31, 32; Acts 13:38, 39).

13

SANCTIFICATION

MAN'S SIDE.—A complete consecration of himself and all his to God and His service

(Rom. 12:1; 1 Cor. 6:19, 20; Lev. 20:7; 2 Cor. 7:1; 1 Cor. 10:31; Mal. 3:10; Luke 12:22, 23; 14:25-33).

GOD'S SIDE.—Is an instantaneous work of God's grace in a believer's heart whereby the heart is cleansed from all sin and made pure by the blood of Christ; it is obtained by faith and is subsequent to regeneration. The Christian can and should abide in this state unto the end of life, constantly growing in grace and in the knowledge of our Lord Jesus Christ (1 Thes. 4:3; John 17:17; 1 Thes. 5:23; Heb. 13:12; Eph. 5:26; 1 John 1:7; Lev. 20:8; Heb. 9:13, 14; 2 Tim. 2:20, 21; Heb. 2:11; 10:1-22; Luke 24:49; Acts 2:1-4; 15:8, 9; 26:16-18; 1 Cor. 1:30; 1 John 4:16-18).

14

BAPTISM OF THE HOLY GHOST

We believe that the baptism of the Holy Ghost may be obtained by a definite act of appropriating faith on the part of the fully cleansed believer, and that the first evidence of the reception of this experience is the speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17).

15

GIFTS OF THE SPIRIT.

We believe that it is the privilege of the Spirit-baptized believer to enjoy the benefits

of spiritual gifts — wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues (1 Cor. 12:1-14), and that these gifts are separate and apart from the baptism.

16

PERSEVERANCE OF THE SAINTS

There are strong grounds to hope that the truly regenerate will persevere unto the end and be saved through the power of Divine grace which is pledged for their support (Rom. 8:38, 39; 1 Cor. 10:13; 2 Cor. 12:9; Job 17:9; Matt. 16:18; John 10:27, 28; Phil. 1:6); but their future obedience and final salvation are neither determined nor certain, since, through infirmity and manifold temptations, they are in danger of falling; they ought therefore to watch and pray, lest they make shipwreck of their faith and be lost (2 Chron. 15:2; 2 Peter 1:10; Ezek. 33:18; John 15:6; 1 Cor. 10:12; Heb. 6:6; 12:15; 1 Chron. 28:9; Rev. 2:4; 1 Tim. 1:19; 2 Peter 2:20, 21; 1 Cor. 9:27; Matt. 24:13).

17

THE SABBATH

This is one day in seven, which, from the creation of the world, God has set apart for sacred rest and holy service (Gen. 2:3; Mark 2:27; Neh. 9:14).

Under the former dispensation the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath (Ex. 20:8-11). Under the Gospel, the first day of the week, in commemoration of the resurrection of Christ, and by authority of the apostles, is observed as the Christian Sabbath (Luke 24:1-7; 33:36; John 20:19; 26; Acts 2:1; 20:7; 1 Cor. 16:2; Rev. 1:10; Psalm 118:22-24). On this day all men are required to refrain from secular labor, and devote themselves to the service of God (Isa. 58:13, 14; 56:2; Ex. 20:8-11).

In these days when the Sabbath is being desecrated by so many, we as a church feel it our duty to take a stand against the practice of buying and selling on Sunday, attending meetings for worldly amusement, visiting pleasure resorts, promiscuous and questionable joy-riding, etc., on the Sabbath.

WORLDLY AND SINFUL AMUSEMENTS

We believe that it is decidedly against the Christian character and influence of all people to engage in dancing and card-playing, and to attend fairs, shows, carnivals, etc; going to swimming lakes and pools and bathing with mixed crowds in the modern half-nude style bathing suits, or in any suits without being well chaperoned. Church members who practise the things mentioned above should be admonished and treated as in other offences.

TEMPERANCE

To be temperate is to abstain from the use of all intoxicating liquors, be moderate in eating, avoiding immodest styles and fashions of the world; leaving off those things that will make us conform to the ways of the world. "Abstain from all appearance of evil" is a good motto.

Members of the Free-Will Baptist Church who persist in the use of intoxicating liquors, after they have been admonished, are to be excluded.

We believe that the use of tobacco in any form is in direct opposition to the principles of gospel temperance, and should be discontinued by our entire membership, and especially those who are ministers of the Gospel. Our churches and Sunday schools should discourage every form of intemperance, and do what they can to encourage the enforcement of the prohibition laws and regulations.

TITHING

While the individual member of the church is left free to decide for himself the amount he should give to God's cause, we believe that one-tenth of our net income belongs to God. While this was practised under the law, instead of repealing, as some would have us be-

lieve, Jesus endorsed it (Matt. 23:23). For other Scriptures on tithing, see Gen. 28:22; Lev. 27:30; Mal. 3:8-10.

21

DIVORCE

We believe that there is only one Scriptural reason for divorce, and that is, fornication, or adultery, on the part of the person from whom the divorce is desired. We do not believe that there is any Scripture that sets either the husband or wife free to marry again so long as both parties live (Matt. 5:32; 19:9; Luke 16:18; Rom. 7:3; 1 Cor. 7:10).

22

THE CHURCH

The Church is an organized body of believers in Christ, who statedly assemble to worship God, and who sustain the ordinances of the Gospel agreeably to His Word (1 Cor. 1:2; Acts 2:41, 47; 20:7; 1 Cor. 16:1, 2; Rev. 1:4). In a more general sense it is the whole body of Christians throughout the world, and none but the regenerate are its real members (Eph. 5:25, 27; 1:22, 23; 1 Cor. 12:27, 28; Col. 1:18, 24; 1 Peter 2:5; John 18:36; 15:2, 6). Believers are admitted to a particular Church on their giving evidence of faith, being baptized and receiving the hand of fellowship (Acts 2:41; 8:12; Gal. 3:27).

THE GOSPEL MINISTRY

QUALIFICATIONS OF MINISTERS.—They must possess good natural and acquired abilities (2 Tim. 2:15; 1 Tim. 4:13-16; Titus 1:9; 2:7, 8; 2 Tim. 1:7; 2:2; 1 Tim. 3:2-7), deep and ardent piety (Psalm 50:16; 2 Tim. 1:8-11, 14; 2:22; 3:5; Titus 1:5-9; 1 Cor. 2:12-16), be specially called of God to the work (Acts 20:28; Heb. 5:4; 1 Cor. 9:16; Acts 13:2), and ordained by the laying on of hands (1 Tim. 4:14; 2 Tim. 1:6; Acts 13:3).

DUTIES OF MINISTERS.—They are to preach the Word (Mark 16:15; 2 Tim. 4:2; 2 Cor. 4:5; Ezek. 33:7), administer the ordinances of the Gospel (Matt. 28:19; Luke 22:19, 20; Acts 20:11; 27:35; 1 Cor. 11:23-28; 10:16), visit their people, and otherwise perform the work of faithful pastors (Heb. 13:17; 1 Peter 5:2; Acts 20:28, 31; Jer. 3:15).

ORDINANCES OF THE GOSPEL

CHRISTIAN BAPTISM.—This is the immersion of believers in water in the name of the Father, the Son, and the Holy Ghost (Matt. 28:19; Col. 2:12; Acts 8:36-39; Matt. 3:16; Mark 1:5; John 3:23; Acts 16:32-34; 2:41); in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the

pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day (Rom. 6:4; Col. 3:3; 2:12; Titus 3:5; Gal. 3:27; 1 Cor. 15:29).

THE LORD'S SUPPER.—This is a commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body; and the cup, the emblem of His shed blood (1 Cor. 11:23-26; Matt. 26:26-28; Luke 22:19, 20). And by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity (1 Cor. 10:16, 21; 11:27-29). 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 (1 Cor. 10:17; Matt. 26:27; Rom. 14:1, 10; 1 Cor. 12:12-27; Acts 2:42; 20:7).

FEET-WASHING.—This is a sacred ordinance of humility, instituted by our Lord Jesus Christ and enjoined upon His disciples as a duty to be observed by them. In this He set the example (Matt. 28:19, 20; John 13:1-17).

LAYING ON OF HANDS.—In this the believer is taught to receive the gift of the Holy Ghost (Acts 8:14-17; 19:6).

DEATH AND THE INTERMEDIATE STATE

DEATH.—As the result of sin, all mankind

are subject to the death of the body (Rom. 5:12; Heb. 9:27; 1 Cor. 15:22; Psalm 89:48; Eccl. 8:8).

INTERMEDIATE STATE.—The soul does not die with the body; but immediately after death, it enters into a conscious state of happiness or misery, according to the moral character here possessed (Eccl. 12:7; Phil. 1:23; Luke 23:43; Matt. 17:3; 22:31, 32; Acts 7:59; Matt. 10:28; 2 Cor. 5:8; Luke 16:22-26; Rev. 6:9).

26

SECOND COMING OF CHRIST

The Lord Jesus, who ascended on high and sits at the right hand of God, will come again to close the gospel dispensation, glorify His saints, and judge the world (Acts 1:11; Matt. 25:31; 1 Cor. 15:24-28; 1 Thes. 4:15-17; 2 Thes. 1:7, 10; 2 Peter 3:3-13; Matt. 24:12-14).

27

THE RESURRECTION

The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil, unto the resurrection of damnation (John 5:28, 29; Acts 24:15; 1 Cor. 15:22, 23; 2 Tim. 2:18; Phil. 3:21; 1 Cor. 15:35-44; Daniel 12:2).

THE GENERAL JUDGMENT AND FUTURE RETRIBUTION

There will be a general judgment, when time and man's probation will close forever (Acts 17:31; 1 Cor. 15:24; Rev. 10:6; 22:11; 2 Peter 3:11, 12; Eccl. 9:10). Then all men will be judged according to their works (2 Cor. 5:10; Eccl. 12:14; Matt. 12:36; Rev. 20:12; Rom. 2:16). Immediately after the general judgment the righteous will enter into eternal life, and the wicked go into a state of endless punishment (Matt. 25:40; 2 Thes. 1:8-10; Rom. 6:23; 2 Peter 1:11; Mark 3:29; 9:43, 44; Jude 7; Rev. 14:11; 21:7, 8, 27; Matt. 13:41-43; Rom. 2:6-10).

CHURCH COVENANT

Having been brought, as we believe, by Divine grace to accept the Lord Jesus as our Savior and Preserver, we do now solemnly and joyfully covenant and agree, by God's help, to walk together in brotherly love.

We, therefore, enter into covenant as members of this Church and as Christians, that

we will watch over each other in love, sharing together each other's joys and sorrows; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer for ourselves and others; that by Divine assistance we will endeavor to bring up those under our care in the nurture and admonition of the Lord; that in all things we will strive to exemplify our profession by a corresponding practice, to abstain from all sinful conformity to the world; to be just in our dealings, faithful in our engagements, and exemplary in all our deportment; that we will abstain from the sale and use of intoxicating liquors as a beverage; that we will sustain the worship, ordinances, discipline and doctrines of this Church; that we will contribute cheerfully, according to our ability, to the support of the ministry, the expense of the church, the relief of the poor and the general spread of the Gospel.

In keeping this solemn Covenant, may we ever enjoy the blessings and presence of the Great Head of the Church.

PRACTICES

THE ORGANIZATION OF THE CHURCH

When any number of believers desire to be organized into a Free-Will Baptist Church;

they are examined by one or more regular Free-Will Baptist ministers in reference to their Christian character, doctrines, and ability to sustain a church. If the examination is satisfactory, the applicants are organized into a church as follows:

a. The Bible is presented as the only rule of faith and practice.

b. The Church Covenant recorded in this Discipline is adopted.

c. A prayer of consecration is offered.

d. The hand of fellowship is given. Then officers are elected.

OFFICERS

a. The officers of the Church are Clerk, Treasurer, Deacons, Deaconesses, Finance Committee and Pastor.

b. **CLERK.**—It is the duty of the Clerk to keep a church book, and in it record the Church Covenant, the names of the members, and all the proceedings of the Church, in the exercise of its discipline and management of its temporal affairs. He also signs all letters and other communications made by authority of the Church.

c. **TREASURER.**—It is the Treasurer's duty to receive all the money belonging to the Church, and pay out the same by order of the Church. He should keep a correct account of all receipts and expenditures, and make a full statement of the same to the Church at the

end of each Conference year, or oftener, if so ordered by the Church.

DEACONS.— They are elected for life or during good behavior. They should be men distinguished among their brethren for piety and benevolence. Before entering upon the duties of their office, they are ordained by the pastor or other regular minister. Ordination consisting of charge, laying on of hands, and prayer. It is their duty to serve at the Lord's table, to distribute of the bounty of the Church among its needy members, to visit the sick, to assist the pastor in promoting order and attendance upon the means of grace, to see that efficient Scriptural discipline be enforced in the Church, and to conduct religious meetings in the absence of the pastor.

FINANCE COMMITTEE.— These have the general management of the finances of the Church, subject to the Church's control.

DEACONESSES.— They assist the Deacons and Finance Committee, in visiting the sick, in collecting funds and distributing among the needy members, and enforcing proper discipline among the female members.

PASTORS.— Each Church elects its own Pastor, upon such terms as may be agreed upon between the parties themselves. It is the pastor's duty faithfully to preach the Word, to have the general superintendence of the Church, to be himself an example to the flock, to visit the members, especially the sick, as he has opportunity, and to do all in his power to promote the religious interests of the

Church which he serves, and to advance the cause of Christ among men.

GOVERNMENT

RECEPTION OF MEMBERS

Any person who gives evidence of a change of heart, profess faith in the Lord Jesus Christ, and has been immersed by a proper administrator, is received to membership by a vote of the Church. From other churches, immersed persons are received by letter. No one, against whom any valid objection is made, is received to membership. When any member objects to the reception of an applicant, the matter is deferred until the Church can ascertain the nature of the objection. If, in the opinion of the Church, the objection is not a valid one, the applicant may be received. Excluded members are received again only when they confess their errors and give evidence of repentance. Persons excluded from other churches are not received, unless it be made evident that they were excluded upon unjustifiable grounds. The hand of fellowship is extended to all who are received into the membership of the Church.

DISMISSION OF MEMBERS

Only members in good standing are dismissed from the Church, and these for no other reason than to unite with some other Church. Such members receive letters of honorable dismission and commendation, but are under the watch-care of the same Church until they are received into some other.

A withdrawal without such letter of commendation is equivalent to excommunication, and treated as such by the Church.

PRINCIPLES OF DISCIPLINE

Offences that may require the exercise of discipline are either private or public. Private offences are such as are from their nature known to very few persons; public offences include all others. In the case of private, individual transgression, the offender is admonished privately by the Deacon, and if satisfaction is given, the case is carried no further; but if satisfaction is not given, the case is reported to the Church for final action. In case of private grievance in which two or more members are concerned, the aggrieving and aggrieved parties should be brought together by the Deacons and the matter settled privately if possible. No such case is allowed to come before the Church except as directed in Matt. 18:15-17.

When a member is openly at variance with his fellowman, whether it be a member of the

Church or not, he shall be required to make a reasonable effort to become reconciled according to Matt. 6:14, 15; Mark 11:25, 26.

When two or more members are openly at variance, or when a member is walking in a disorderly manner by general report, the Church, through a Committee or otherwise, calls the offender or offenders to account; and in the presence of such offenders — unless they refuse to be present, then in their absence — the Church examines into the nature of the offence or the character of the general reports; if the parties are found guilty and do not give satisfactory evidence of penitence, after suitable discipline, they are excluded from the Church.

If a member habitually absents himself from the meetings of the Church, refuses to bear his proportionate part of the Church expenses, or casts his influence against the Church, he is admonished by the Deacon, and if he still persist, his case is brought before the Church as one for discipline.

A Minister, if found guilty of transgression or heresy, is brought to trial and acquitted or convicted like any other member; only in the Minister's case the Church calls a council of two or more Ministers to advise with her in respect to her final action.

We wish to exhort laymen and ministers to guard carefully and prayerfully against contracting debts that are liable to bring about financial embarrassment.

It often happens that men make and promise to pay accounts in good faith, but they fail to meet their obligations, for causes that they can not control.

We do not know of many things that have been more hurtful to ministers in all denominations than to have obligations along this line that they can not or will not pay.

Ministers and lay members of our churches who fail to make a reasonable effort to meet their financial obligations should be disciplined as for other offences.

MEETINGS OF THE CHURCH

Each Church meets as often as practicable for the public worship of God.

The times of celebrating the Lord's Supper, Washing Feet, and of Business Meetings, are arranged by each local Church to suit its own convenience. Generally these meetings are monthly or quarterly, Business Meetings preceding the Lord's Supper.

Each Church is required to observe the Ordinances. Foot-washing follows the Lord's Supper.

Conference of Business Meetings are opened and closed with suitable devotional exercises. The Pastor acts as Moderator of the Business Meetings of the Church. In the absence of the Pastor, the Church may meet when it is necessary and attend to ordinary Church business; but no member is excluded in the ab-

sence of the Pastor. All Business Meetings are conducted according to certain Rules of Order.

THE MINISTRY

When a Church has satisfactory evidence that one of her members has been called of God to preach the Gospel, she grants him a license to preach, signed by the Pastor and Clerk. This license is generally for one year, but may afterwards be renewed by the Church.

A Church desiring the ordination of a member, who has been previously licensed, recommends him to the Ordaining Council.

This Council examines him on the principal doctrines of the Bible and the practices of the Free-Will Baptist Church.

If he is found worthy, the Council furnishes him with a certificate of ordination, after they have ordained him by the laying on of hands, prayer, a charge, the hand of fellowship and a sermon.

The Council shall sign the certificate, and among his brethren he bears the title of Elder.

When a minister of another denomination desires to unite with the Free-Will Baptists, he first becomes a member of some Free-Will Baptist Church; then in his case the proceedings are the same as those in ordaining a licentiate through the examination, and instead

of a second ordination, his former certificate is endorsed by the Council.

INDEPENDENCE OF THE CHURCHES, ETC.

Each local Church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each Church is not held as a law of isolation; on the contrary, Churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a Church and the settlement of serious difficulties. On the same principles, the Churches meet by delegation in the Annual Conferences, etc.

The Annual Conference being the highest tribunal, shall have final jurisdiction over the local churches.

CONSTITUTION

ARTICLE 1. This body shall be known as The Cape Fear Free-Will Baptist Conference.

ART. 2. The object of this Conference shall be to promote Christ's Kingdom among men

by means in strict conformity to the Holy Scriptures.

ART. 3. This Conference shall be composed of the ministers who are members of churches belonging to the body, and of delegates from these churches, each church being entitled to three delegates.

ART. 4. The delegates from each Church shall bear to the Conference a letter certifying their appointment, showing the condition and statistics of the Church, and giving a statement of all funds raised during the year for denominational or other benevolent purposes.

ART. 5. The officers of this body shall be a Moderator, a Treasurer, Corresponding and Recording Secretary, who shall be elected for a term of two years, and said election to take place one year prior to their entering upon the duties of said office.

ART. 6. This Conference may, at each regular meeting, elect as many Boards or Standing Committees as may be necessary in carrying out its benevolent purposes. These shall keep a record of their proceedings and make a report at each regular meeting of this Conference.

ART. 7. Any Church desiring to become a member of this body shall present her petition at a regular session of Conference, through delegates appointed for that purpose. If she be received, the Moderator shall extend to her delegates the hand of fellowship.

ART. 8. The Conference may extend to vis-

iting brethren all privileges of the body, save that of voting.

ART. 9. This Constitution may be amended at any regular session by vote of four-fifths of the members present.

RULES OF ORDER

MOTIONS

A motion must be made by one member; seconded by another, and afterwards stated by the Moderator, before it is debated. A motion shall be reduced to writing by the mover, at the demand of any one member.

All resolutions shall be submitted in writing.

A motion or resolution may be withdrawn at any time before a decision or amendment by the Conference.

Any motion or resolution containing more than one distinct proposition shall be divided, provided the call for a division be sustained by a majority.

No motion to amend shall be in order beyond a motion to amend the amendment.

No amendment relating to a different subject shall be in order.

A motion lost shall not be recorded except so ordered at the time.

SPEAKING

When a member speaks or offers a motion, he should rise and respectfully address the

Moderator, confine himself to the question under consideration, and avoid all personality or unkind and disrespectful language.

When two or more members rise to speak at the same time, the Moderator shall decide who is entitled to the floor.

While a member is speaking, no one shall interrupt him except to call him to order, ask leave to explain or make explanation. The one allowed to explain shall confine himself strictly to an actual misunderstanding of language which may need explanation.

If the speaker yield the floor to another, he can not claim it again.

No member shall speak more than twice, or longer than fifteen minutes each time, on any question, without leave of the Conference, which leave shall be granted without debate.

All conversation, by whispering or otherwise, which is calculated to disturb the speaker or hinder the transaction of business, and passing between the speaker and the chair, shall be out of order.

COMMITTEES

Committees shall be nominated by Conference (no member being allowed to nominate more than one on the same Committee), and the nomination then confirmed by vote; or the Committee may be named by the Moderator by request of the Conference.

The member first named on a Committee shall be its chairman to call the Committee together, but after it is convened, the Com-

mittee may elect its own chairman and secretary.

Any subject under debate, or any matter of business, may be referred to a Committee, with or without instructions.

All reports of Committees shall be made in writing, signed by a majority. When a majority report is followed by a minority report from the same Committee, the former, after being read, shall lie on the table until the latter is presented, after which it may be considered.

A report of a Committee may be recommitted, when necessary for further investigation, or to present it in some more acceptable form.

All reports when read shall be considered as properly before the body, without a motion to accept.

VOTING

Voting shall be done by "aye" and "nay," by standing up when a vote is close, or when it becomes necessary to count the affirmative and negative, and in special cases by ballot.

The Moderator, in case of a tie, may give the casting vote.

All members should vote on one side or the other, unless excused.

No motion, discussion, or other business, shall be admitted while the vote is being taken.

LAYING ON THE TABLE

Immediate action upon any question may be deferred by laying on the table to special time or indefinitely. In the same way questions may be postponed.

PRIVILEGE QUESTIONS

When a motion or resolution is before the body, the only motions in order shall be: 1st, to adjourn; 2nd, previous question; 3rd, to lay on the table; 4th, to postpone indefinitely; 5th, to postpone to a definite time; 6th, to refer; 7th, to divide, if division is admissible; 8th, to amend — to take precedence as herein arranged.

Motions to adjourn, when to adjourn simply, to take the previous question, and to lay on the table, must be decided without debate.

FILLING BLANKS

Names suggested for filling blanks shall be voted on in order of their nomination; when different numbers and times are proposed, the greatest number and longest time shall be voted on first.

RECONSIDERATION

A motion to reconsider a motion previously passed must be made by one who voted in the affirmative when the motion passed, and if a vote to reconsider is lost, it can not be renewed during the session.

ORDER OF BUSINESS FOR LOCAL CHURCH QUARTERLY MEETINGS

1. Call to order for business.
 2. Roll call.
 3. Read minutes of last meeting.
 4. Confessions.
 5. Censures.
 6. Unfinished business.
 7. Report of deacons.
 8. Report of committees.
 9. Report of treasurer of finance committee.
 10. New business.
 11. Miscellaneous business.
 12. Adjournment.
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CEREMONIES

SOLEMNIZATION OF MATRIMONY

The persons to be married, standing together, the man on the right hand and the woman on the left, the Minister shall say:

Dearly Beloved: We are gathered together here in the sight of God and in the face of this company to join this man and this woman in holy matrimony, which is commended of St. Paul to be honorable among all men; and therefore is not to be entered into unadvisedly or lightly, but reverently, discreetly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any person or persons can show

just cause why they may not lawfully be joined together, let them now speak, or else forever hold their peace.

Speaking to the persons to be married he shall say:

I require and charge you both, as ye will answer in the day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be well assured that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

If no impediment shall be alleged or suspected, the Minister shall say to the man:

Man, wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and, forsaking all others, keep thee only unto her, so long as you both shall live?

The man shall answer, I will.

Then shall the Minister say to the woman:

Woman, wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him; love, honor, and keep him, in sickness and in health, and, forsaking all others, keep thee only unto him, so long as you both shall live?

The woman shall answer, I will.

Then shall the Minister join their right hands together, and say:

Those whom God hath joined together, let no man put asunder.

Then the Minister shall speak to the company:

Forasmuch as this man and this woman have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by joining hands, I pronounce that they are man and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Minister may add this blessing:

God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

FUNERAL SERVICES

The general order of service in a private house shall be:

Reading of Scripture.

Address.

Prayer.

Benediction.

The service may be opened by singing, and

other songs may be sung at the discretion of the Minister.

OPENING SERVICES.

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. John 11:25, 26.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19: 25-27.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Psalm 20:1.

God is our refuge and strength; a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Psalm 46: 1-3.

For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Isa. 25:4.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear

the voice of the Son of God: and they that hear shall live. John 5:25.

And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day. John 6:40.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. John 6:51.

These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16:33.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted. 2 Cor. 1:3, 4.

MORTALITY

Man that is born of woman is of few days and full of trouble. He cometh like a flower, and is cut down: he fleeth like a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me into judgment with Thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months

are with Thee; Thou has appointed his bounds that he can not pass; turn from him that he may rest, till he shall accomplish, as an hireling, his day. Job 14:1-6.

Job 14:7-14 may be read also. Psalm 39:4:13 and Psalm 90:9-17 can be used at the choice of the Minister.

CONFIDENCE.

Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. Psalm 106: 1-6.

The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the

house of the Lord forever. Psalm 23. Psalm 27 may be read also.

FUNERAL OF A LITTLE CHILD

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name, receiveth Me. But whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Matt. 18: 1-6.

And they brought young children unto Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. 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. Mark 10:13-16.

FOR A YOUNG MAN

And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, that a great prophet is risen up among us; and, that God hath visited His people. And this rumor of Him went forth throughout all Judea, and throughout all the region round about. Luke 7:11-17.

Eccl. 11:7-10 may be read if desired.

FOR A YOUNG WOMAN

And when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at his feet, and besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may

be healed; and she shall live. And Jesus went with him; and much people followed Him, and thronged Him.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. And He suffered no man to follow Him, save Peter, and James, and John, the brother of James. And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He was come in, He saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth. And they laughed Him to scorn. But when He had put them all out, he taketh the father and mother of the damsel, and them that were with Him, and entereth in where the damsel was lying. And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. Mark 5:21-24; 35-42.

FUNERAL OF A VIRTUOUS WOMAN

Who can find a virtuous woman? for her price is far above rubies, The heart of her

husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. Prov. 31:10-15.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydia was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. Acts 9:36-42.

FUNERAL OF AN AGED PERSON

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the cloud return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. 12: 1-7.

Job 5:17-27 may be read if preferred.

RESURRECTION.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another of fishes, another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. 15: 35-50.

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. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thes. 4:13-18.

Matt. 28:1-10 may be read if desired.

Arriving at the grave, the Minister may read the following:

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting, upon them that fear Him, and His righteousness unto children's children. Psalm 103:15-17.

Psalm 46:1-3, or John 5:28, 29, may also be read.

COMMITTAL

And now it becometh us, in resignation to the will of God our Heavenly Father, to commit the mortal part of the one we have loved, to the ground — earth to earth, ashes to ashes, dust to dust — thankful for His adorable gift of Christ our Savior, who has abolished death, and brought life and immortality to light through the gospel.

Then he may read or repeat Rev. 14:13.

PRAYER OR BENEDICTION

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen. Jude 25.

SONGS FOR FUNERAL SERVICES

What a Friend We Have in Jesus

What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear —
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

Safe in the Arms of Jesus

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.
Hark, 'tis the voice of angels
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

Jesus, my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.

Asleep in Jesus

Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O how sweet
To be for such a slumber meet;
With holy confidence to sing
That death has lost its venom'd sting.

Asleep in Jesus; peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Savior's power.

The Sweet By and By

There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.

CHORUS.—In the sweet by and by
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more;
Not a sigh for the blessings of rest.

To our bountiful Father above
We will offer our tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.

DEDICATION OF A CHURCH

Several Ministers should be invited to assist in the exercises.

Opening song.

Either of the following Scriptures may be read, at the discretion of the Minister:

Gen. 28:10-22; Heb. 10:19-25; 2 Chron. 6:12-21; Psalm 48; Psalm 84; Psalm 122; Matt 16:13-20; Eph. 2:10-22; Psalm 133; John 10:17, 18; 11-26; 1 Cor. 3; Heb. 10:19-26.

Sermon.

The offering may be taken.

The officers of the church shall then address the Minister through one of their number as follows:

“God has been gracious to us, and through His goodness we have been enabled to build this house as a place in which to worship Him. We thank Him for it. It is His house, not ours; therefore we present it to you to be set apart from all unholy or common uses, in the name of the Father, and of the Son, and of the Holy Ghost.”

Congregation respond: “So may it be.”

The congregation standing, the Minister shall say:

“We heartily thank God for putting it into the hearts of His people here to build this house for His worship. He has graciously blessed them in the work, and enabled them to complete it in His name and for His glory.

Therefore we solemnly dedicate it to His service for the reading and preaching of His blessed Word; for the administration of His ordinances, and for other acts of religious worship.

“We heartily desire that these walls may continually serve to set forth His most worthy praise, and trust that He may make here His abiding place, and manifest His adorable majesty and glory.

“Now that He may accept this house as the work of our hands and add His approval to the same, let us devoutly pray.”

All join in prayer, to be led by the one selected for that purpose.

Close by song and benediction.

INDEX

Amusements, worldly	17
Atonement	10
Baptism of the Holy Ghost	15
Baptism, water	20
Ceremonies	38
Christ	7
Church covenant	23
Clerk	25
Committal Service	51
Constitution	32
Committees	35
Creation	5
Divine government	5
Divorce	19
Deacon	26
Deaconesses	26
Death	21
Dedication of a church	54
Dismission of members	28
Faith	13
Finance committee	26
Filling blanks	37
Foot-washing	21
Funeral services	40
Funeral of a little child	44
Funeral of a young man	45
Funeral of a young woman	45
Funeral of a virtuous woman	46
Funeral of an aged person	48
Gifts of the Spirit	15
Government	27
Holy Scriptures	3

INDEX—Continued

Independence of the churches	32
Intermediate state	22
Justification	14
Laying on of hands	21
Laying on the table	37
Meetings of the church	30
Motions	34
Officers	25
Order of business	38
Pastors	26
Perseverance of the saints	16
Prayer or benediction at a funeral	51
Primitive state of man, and the fall	5
Principles of discipline	28
Privilege question	37
Reception of members	27
Regeneration	13
Repentance	12
Reconsideration	37
Rules of order	34
Sanctification	14
Second coming of Christ	22
Solemnization of matrimony	38
Songs for funeral service	51
Speaking	34
The gospel call	12
The Holy Spirit	9
The Sabbath	16
The true God	3
Temperance	18
The Church	19
The gospel ministry	20
The Lord's Supper	21

INDEX—Continued

The general judgment and future retri- bution	23
The ministry	31
The resurrection	22
The Scripture on the resurrection	48
The organization of the church	24
Tithing	18
Treasurer	25
Voting	36











The Bellhind. Church
Miss Minnie Champion
Miss Alil Burroughs
Miss Florence Weston
Miss Vallie Burroughs

