

MINUTES

OF THE

Twenty-first Annual Session

OF THE

CANADIAN ASSOCIATION

OF

Free Will Baptists

Held with Paden Church, Paden, Oklahoma,
August 5, 6, 7 & 8, 1926.

OFFICERS

Eld. W. H. Carter, Moderator	Tuskegee, Okla.
Eld. O. P. Westbrook, Ass't M.	Okemah, ..
Eld. T. R. Kampllain, Clerk-Treas.	Wetumka, ..
Jesse Eason, Ass't Clerk.	" ..

The next session of the Association will meet with Shady Grove Church, near Wetumka, Oklahoma, beginning on Thursday night before the second Sunday in August, 1927. Eld. V. K. Smith to preach the introductory sermon. Eld. W. P. Scott, alternate.

PROCEEDINGS

Minutes of the Twenty-first Annual Session of the Canadian Association of Free Will Baptists, held with the Paden Church, beginning on Thursday night before the second Sunday in August, 1926.

Eld. W. K. Smith was chosen one year ago to preach the introductory sermon. As the Association met under the McAdams tent where a revival had already started, Sister McAdams consented to preach the introductory sermon.

After a good service, we adjourned to meet Friday morning at 8:30 o'clock.

Closing prayer by Eld. W. K. Smith.

FRIDAY MORNING

Met per adjournment at 8:30 o'clock.

After Scripture reading from Jcl n 10: 1-19, Eld. W. P. Scott offered prayer.

The Moderator being present, we proceeded to the election of officers for the ensuing year. Eld. W. H. Carter was chosen moderator, Eld. O. P. Westbrook assistant moderator, Eld. T. R. Kampplain clerk and treasurer and Bro. Jesse Eason, assistant clerk.

The moderator proceeded to appoint the following committees,

ARRANGEMENTS—Bros. W. K. Smith, G. T. Brock and N. J. Muncy.

DIVINE SERVICE—Bros. G. A. Eason, B. M. Mayfield and J. H. Vanzant.

OBITUARY—Bros. W. L. Hutchins, A. A. Miller and Sister Fannie Townsend.

TEMPERANCE—Bros. W. P. Scott, T. J. Townsend and W. H. Hulsey.

FINANCE—Bros. G. T. Kesner, T. J. Townsend and Sister Cora Miller.

SABBATH SCHOOLS—Bros. A. G. Vanzant, Sisters Ina Dunivan and Rosa Carter.

RESOLUTION—Bros. W. P. Scott, T. J. Townsend and W. K. Smith.

MINISTERIAL STANDING—Bros. B. M. Mayfield, J. A. Eason and N. Muncy.

Letters from the different churches were called for, and the following churches responded with letter and delegates—Shady Grove, Mountain View, Paden, Thirty-eight, Allen Antioch, Vanzant. Letters read, delegates seated and hand of fellowship given.

The ministers were called upon to enroll, and give names and addresses, and the following responded:

Eld. L. K. Green,	.....	Weleetka, Okla.
" T. J. Townsend,	.....	Wetumka, "
" W. K. Smith,	.....	Paden, "
" W. P. Scott,	.....	Holdenville, "
" O. P. Westbrook,	.....	Okemah, "
" W. L. Hutchins,	.....	Yeager, "
" T. R. Kamplair,	.....	Wetumka, "
" W. H. Carter,	.....	Tuskegee, "
" A. A. Miller,	.....	Hatfield, Ark.
" W. T. Childers,	.....	Okemah, Okla.
" D. T. Mansker,	.....	Paden, "

VISITING MINISTERS

Eld. H. M. McAdams,	.....	Tecumseh, Okla.
" Lizzie McAdams,	.....	Tecumseh, "
" A. B. Epperson,	.....	Seminole, "
" B. F. Brown,	.....	Tecumseh, "

The committee reported Eld. W. P. Scott to preach at 11 o'clock a. m. and Eld. A. A. Miller to follow.

Adjourned for preaching to meet at 2:30 p. m. Prayer by Bro. Westbrook.

Eleven o'clock service. Preaching by Bros. W. P. Scott and A. A. Miller. Text Nehemiah 2:18. After a good service dismissed to meet at 2:30 p. m.

MINISTERS ABSENT

Eld. T. H. Horton,	Dustin, Okla.
" G. W. Rupe,	Calvin, "
" J. T. Champion,	Mason, "
" S. D. Pendergraff,	Welty, "
" A. A. Orrill,	Ft. Cobb, "
" N. G. Hatchett,	Dustin, "
Sister D. Madison,	Dustin, "

CHURCH CLERKS

Antioch—Ethel Eason,	Wetumka, Okla.
Paden—L. E. Ewing,	Paden, "
Vanzant—Helen Vanzant,	Paden, "
Allen—Susie Burden,	Weleetka, "
Mountain View—Eula Morris,	Holdenville, "
Shady Grove—B. M. Mayfield,	Wetumka, "
Thirty-eight—Ama Jackson,	Okemah, "

DEACONS (Partial addresses)

Vanzant—A. L. Baker, Paden, Okla.; J. B Westbrook, Wetumka.
 Allen—G H Jones, Weleetka, Okla.
 Paden—N J Muncy and G. T Brock, Paden, Okla.
 Welcome—T O Dunivan, Tuskegee, Okla.
 Antioch—G A Eason, Wetumka, Okla.
 Thirty-eight—W H Hulsey, Okemah, Okla., R. 3
 Shady Grove—B M Mayfield, Wetumka, Okla.; G. T Kesner, Dustin, Okla. H B Brooks, Wetumka, Okla.; Luther Coffey, Wetumka, Okla.; J D Campbell, Wetumka, Okla.

FRIDAY AFTERNOON

Met per adjournment at 2:30 p. m. Devotional service by Eld. W L Hutchins. Scripture reading, Psalms 121.

Art. 15 of the Constitution was taken up and discussed pro and con, and the churches urged to be sure and comply with it.

Committee reports called for: The committee on Sabbath Schools made their report. (See Committee reports) Report was received and committee discharged.

Committee on Obituary made their report. (See Reports) Report received, and committee discharged.

The committee on Divine Service reported that Bro. Carter preach tonight, Bro. Townsend to follow. Dismissed by Bro. Hulsey.

Adjourned to meet at 8:30 a. m. Saturday.

SATURDAY MORNING SESSION

Met Saturday morning at 9 o'clock. Devotional service led by Eld. O. P. Westbrook. Scripture lesson, Ps. 133.

Proceeded with the business of the Association. Committee on divine service reported. Eld. T. R. Kampplain to preach at 11 o'clock, and Eld. W. L. Hutchins to follow.

Motion carried to drop our 5th Sunday meeting.

Motion carried to have 200 minutes printed.

Motion carried to adjourn till 2:30 p. m.

Preaching at 11 o'clock by Kampplain & Hutchins—a real good service

SATURDAY AFTERNOON SESSION

Met per adjournment at 2:30. Devotional service led by Eld. W. T. Childers. Proceeded with the regular business.

COMMITTEE REPORTS

Committee reported on ministerial standing as follows: We find our ministers in good standing. We are glad to find them to be so, for it speaks well for them. Hope they will be energetic this year and bring in a good report of much work done this year.

Committee { B M Mayfield,
J A Eason,
J N Muncy

FINANCE—We, your committee on Finance have from churches and donation \$22.60 for printing minutes.

Committee { T J Townsend,
G T Kesner,
Sister Cora Miller

SUNDAY SCHOOLS—We, your Committee on Sunday Schools submit the following: That each minister organize a Sabbath School in each church, if possible; that the Bible be used by all who can read it, and that we use our own literature when practical, as we have a publishing house. We believe the Sabbath School to be the nursery of the church. We would urge that each church try to report their Sunday School at the Association.

Committee { A G Vanzant,
Rosa Carter,
Ina Dunivan.

ARRANGEMENTS—We have discharged our duty as best we could, in looking after the welfare and comfort of the association during its session, and we pray God's blessings on each one present.

Committee { W K Smith,
G T Brock,
N J Muncey

Committee on divine service reported that the following ministers preached:—Eld. W P Scott Friday at 11 a. m. and Eld. A A Miller, Friday night; Elds. Carter and Townsend, Saturday at 11 a. m. and Elds. Kampplain and Hutchins Saturday night; Eld. Westbrook Sunday at 11 a. m. and Sister Lizzie McAdams Sunday night.

Committee { G A Eason,
B M Mayfield
J H Vanzant

OBITUARY—We, your committee, find that death has removed one of our ministers since last association, Eld. W. T. Rogers of Paden Church, Paden, Okla. Bro Rogers was born May 4, 1852, was converted in the year 1872 and called to the work of the ministry in the year of 1881. He was also a member of the Masonic Lodge. After forty-five years of labor in the vineyard of the Master, God called him home April 5, 1926. "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gate into the city." May God's choicest blessings rest on all the bereaved ones.

Committee { W L Hutchins,
A A Miller,
Sister Fannie Townsend.

The Standing Committee on Ministerial Standing gave their report. The report was received, and Committee retained. It may be that I did not get the names of the committee correct, but I hope, if there is any mistake the brethren will overlook it. I may have it wrong.

TEMPERANCE—Committee on Temperance submitted the following report. We believe that a majority of the crimes committed are caused from the use and unlawful sale of intoxicating drinks; it is detrimental to the cause of Christianity, morality and decency; blighting the fairest flowers of our country. It clouds the mind, corrupts the morals of both young and old, wrecks many otherwise happy lives and homes, and laughs at the ruin it has wrought. None are exempt from its direful influence.

Therefore, be it resolved, That we recommend a right enforcement of our prohibition laws, and that we assist in the enforcement of the same. That our ministers' preach one or more discourses to each church they pastor during the year on temperance.

Be it resolved, That we place ourselves on record as a denomination that opposes the use and sale of cigaretts to our boys, and that we use our influence to put down the use and sale of same.

Committee { W P Scott,
T J Townsend,
W H Hulsey.

RESOLUTIONS—Committee on Resolutions adopted same resolutions as in 1925 minutes as follows:

No. 1, That each minister preach as many as two doctrinal sermons during the year to each church.

No. 2. That the churches of this Association that do not pay the amount promised the pastor, if he fills his part of the agreement, shall not have another pastor until they pay the deficit.

No. 3. That the ladies of each church give the proceeds of all eggs laid on Sunday to the support of the church, to be given to church treasurer, and paid out by order of church.

No. 4. That we go on record as endorsing our College and paper at Tecumseh, and come to their rescue with our means.

LIST OF CHURCHES

Shady Grove, Wetumka—Delegates, G T Keener, J D Campbell, Sister Fannie Townsend, B M Mayfield. Number of members, 62; W P Scott, pastor. B M Mayfield, clerk paid pastor, \$80.00; Minute fund, \$3.00. Time of meeting on Saturday night before the 4th Sunday in each month.

Mountain View, Holdenville, Okla., R 3—Delegates, Eee Blaylock, Sister Carmicheal; W P Scott, pastor; Eula Morris, Clerk, P. O. Holdenville, R 3. No. of members, 73 For minutes, \$3 03. Paid pastor, \$75 00. Time of meeting on the 1st Sunday in each month.

Antioch, Wetumka—Delegates, Jesse Eason, Ollie Clenney. No. of members, 23; Paid pastor, \$118.35; W K Smith, pastor; Minute fund, \$2.50. Meeting day, the first Sunday. Ethel Eason, Clerk.

Thirty-eight Church, Okemah, Okla.—Delegates, W. H Hulsey and Dave Jackson. No pastor selected yet. Number of members, 57. Paid pastor \$96.00. Minute money, \$1 00 Meeting day, the 1st Sunday. Annie Jackson, clerk, Okemah

Vanzant, Paden, Okla.—Delegates, Arthur Vanzant Sister H. F. Parsons. No. of members, 32. Meeting day 3rd Sunday. Called Bro. J. W. Davis as pastor and agreed to pay \$84.00. Helen Vanzant, Paden, Okla.

Allen, Weleetka, Okla.—G A Jones, delegate. R L Roberts, pastor. No. of members, 7. Meeting day the first Sunday in each month. Susie Burden, clerk, Weleetka.

Paden Church, Paden, Okla.—Delegates, Sister Maddox and Sister Billings. O P Westbrook, pastor. Salary, \$156.00 No. of members, 53. Paid for minutes, \$3.00. Meeting day 2nd Sunday. L. E. Ewing, clerk, Paden.

Report of Sabbath Schools received, and Committee discharged. (See Committee Reports)

Report of Committee on Divine Service received and Committee discharged.

Report of Committee on Temperance received and Committee discharged.

Reports of the Committees on Obituary, Finance, Ministerial Standing, Arrangements, and Resolutions were all received and the committees discharged.

Shady Grove Church was chosen as the place to hold the next Association, to begin on Thursday night before the 2nd Sunday in Aug. 1927. Eld. W. K. Smith to preach the introductory sermon, Eld. W. P. Scott, alternate.

Motion carried that we send delegates to the Association when convened near Stigler, Okla. We send Bro. J B Westbrook, and Bro. Baker.

The Association offered a vote of thanks to the Church, town and community at large, for their kindness, hospitality and open doors. Never were there people that were more generous, hospitable or kind. May God bless them with an abundance of temporal and spiritual blessings, and may the revival prove a great blessing to the whole community. We say again, "God bless them"

Now, brethren, I have come to the end of our work for this time. I have done my best to present this minute to you just as correct as it occurred, and ask the prayers of every one that may read them for the upbuilding of our cause, that we may grow and prosper in our work and that our association next year may be the best in all our history.

W H Carter, Moderator,

O P Westbrook, Assistant Moderator,

T R Kampllain, Clerk and Treasurer,

J A Eason, Assistant Clerk.

PROPOSED RULES FOR ORGANIZING ASSOCIATION

Each annual session of this Association shall be called to order by the clerk, and in his absence the assistant clerk, and in his absence the standing member having seniority in years. After the clerk, or the one calling the assembly to order, shall declare a quorum present, he shall call the moderator to the chair, or in his absence the assistant moderator, and in his absence, the standing member having seniority in years may preside.

Letters from the churches may be called for. The letters as they are read should be received, one at a time, so that if there are any mistakes or corrections to be made they will not be overlooked. As the names of the delegates are called, they may come to the front, and when the letters are read, the hand of fellowship is given. Then proceed to the election of a moderator, assistant moderator, clerk and treasurer.

After the election the moderator in charge may then retire, and the officers elected may take charge.

Now, brethren, I submit these rules for your consideration. If you see some improvements we can make, let us make them. If we have the same way, we can have our minutes uniform. Compare them with this minute and see which you like best.

T R. Kamplain, Clerk.

LETTER OF DISMISSAL

This is to certify that.....
member in good standing of the Freewill Baptist Church of
Christ at _____, and as such we recom-
mend him (or her) to the fellowship of God's people, and is
dismissed from us when united with another church.

Done in Church Conference this day of 19. . .
..... Pastor Clerk

RULES OF ORDER

1. The Association, when met, shall be opened and closed by singing and prayer.
2. Only one person shall speak at a time, and he shall rise and address the moderator.
3. No person shall be interrupted by anyone except by the moderator, until he is through speaking; nor shall the moderator interrupt unless he breaks order.
4. Any person speaking shall adhere to the subject in question and shall not cast any reflection on him who may have spoken before him.
5. No person shall speak more than three times on any one subject without leave of the Association.
6. No person shall laugh or whisper in time of public speaking.
7. The members shall be addressed by the appellation of brother and sister.
8. No member shall absent himself from the association while in session without leave.
9. The names of the members of the Association shall be enrolled and called over as the Association may deem it necessary.
10. No member shall speak more than fifteen minutes at any one time without leave of the Association.
11. Any person who knowingly breaks any of these rules shall be reprov'd by the moderator according to the direction of the Association.

CONSTITUTION

From long experience we, the members of the Church of God (denominated Free Will Baptists), being regularly baptized upon a profession of our faith in Jesus Christ; and being convinced of the necessity of a combination of churches to perpetuate a union and communion amongst us, and to preserve and maintain correspondence with each other, do therefore ordain this Constitution for our better church government.

1. The Association shall be composed of members chosen by the different churches of our Union, not exceeding three (3) delegates from each church, who upon producing letters they shall be entitled to seats. All ordained ministers of said Union shall be regular members when present by virtue of their office.

2. The members thus chosen and convened to be denominated the Canadian Association of Free Will Baptists, being composed of sundry churches of Oklahoma, the Association having no power to lord it over God's heritage.

3. Letters from different churches are to express their number in fellowship, the number received by experience, letters of recommendation, dismissed or excluded, the No. of ordained and licensed preachers with addresses, restored and those who have died since the last Association. The churches in sending their letters may send Obituaries of any members who have died during the year that we may keep up the Memorial of our Dead.

4. The Association to have a Moderator, Clerk and Treasurer, who are to be chosen by the suffrage members present.

5. Newly constituted churches may be admitted to the association, which are to petition by letter and delegates, and if upon examination they are found to be orthodox and orderly they may be received into the association, the Moderator giving the right hand of fellowship.

6. No question from any church shall come under the consideration of the Association unless it has been first discussed in its own church, unless it is of a general nature, and of interest to other churches.

7. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

8. The Association is to endeavor to furnish the churches with minutes of the Association in proportion to the number of members in each church, the distribution to be at the discretion of the Association.

9. It shall be the duty of the Clerk to keep a regular file of the minutes of the Association on a book to be kept by the Association for this purpose.

10. The minutes of the Association shall be read and corrected, if needed, and signed by the Moderator and Clerk before the close of the Association.

11. Amendments to the Constitution may be made when necessary by a majority of the members present.

12. The pastor of the church shall preach once to each church he pastors on the ordinances of the church each year, and one discourse on temperance.

13. Every church shall call their pastor, state what amount they can raise, and it shall be the duty of the deacons to solicit and raise the amount of funds necessary for all expenses of the church, act as treasurer, keeping account of business, and report all transactions to the church. The deacons shall select one of their number to act as treasurer, provided the church has no treasurer.

16. Every candidate for the ministry shall preach under license until the church to which he belongs calls for his ordination. Said license to be issued by the church of which he is a member and shall be approved at the next annual session of the association.

15. Resolved, that each church have a treasury and come together and subscribe the amount they intend to pay into the treasury during the year for the support of the ministry, widows, orphans and incidental expenses, and that said amount be paid quarterly, and that said funds shall not be paid out except by order of the church.

THE LAW OF THE LORD'S SUPPER

(By Rev. Wm. Mankin.)

The Lord's supper was instituted for God's people. They all have equal rights to the supper, and the right is a birth-right. "For by one spirit we are all baptized into one body." I Cor. 12:13. This is not water baptism, but spiritual baptism. Again, Christ says: "I am the door, by me if any man enter in he shall be saved." John 10:9. "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." John 10:1. Christ is not water baptism, yet he is "the door." There is but one

door, and Christ says he is that door, and he that cometh in at the door should have full fellowship and equal rights with all other Christians. "Let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily eateth and drinketh damnation to himself," not the church, but to himself. It is a personal matter in judging and eating. The church that does judge and exclude any of God's people is not acting in keeping with the instructions given by the church at Corinth. To thus judge and exclude one of the children of God is to offend the child so judged and excluded. Now, listen to Christ: "He that offends one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Matt. 18:6; I Cor. 10:30; 13:32. It is contended that they of the same faith and order should be entitled to partake of the Lord's supper. I admit that Christ is the true faith, and his church true order, and that faith is the means by which men belong to the true order. If this is what is meant by the same faith, we shall not object, we are agreed. But if sect is referred to, we object. As to order, if nothing but gospel order is meant, very well; but we do not believe that one child of God should dictate just what another should believe or what church he should belong to in order that he may be in the right church, for the visible church is but an organic body of Christians, and placing your name on the church book of the best church on earth does not make you a Christian. The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now we ask if the eunuch were to wish to commune with some of the churches, would he be allowed the right? No; he is not the same faith and order, yet he is admitted in heaven, but could not be admitted to a sectarian table. At the Lord's table all his people have a perfect right, be he who he may, and when the supper is set, and all of God's people are not invited, it is not the Lord's, but a sectarian supper. "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5), and the way we become one body is by being baptized into that body, and, of course; this is spiritual baptism. He that gets in by water baptism, the same is a thief and a robber, and when any one gets into that body in a way he has a legal right to all the benefits and privileges of that body. "For we being many, are one bread and one body, for we are all partakers of that one bread." Cor. 10:17. By partaking we exhibit a oneness of that body. Who is meant by "we"? It certainly means all Christians of all ages. "When you come together, tarry one

for another, be of one mind," but let the Word of God control the mind. If it had ever been intended by the Savior that the supper should be guarded, as some attempt to guard it, God would have endowed the judges with power to discern the pure from the impure. But the standpoint from which to judge is water baptism, and a legal administration of the same. So, if baptism by immersion, and a legal administration, this settles the matter, and Christian character is left entirely out, by which some make a woeful mistake; for, after all this precaution, some have been found unworthy of the least of the privileges of any church. To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not all right? Some would answer, "If by a legal administrator, this is all that is wanting." Is it not purely a personal matter? So it is the duty of the preacher to baptize, and of the applicant to be baptized. When this is done, each has performed a personal duty. If I had never been baptized and had to wait until I found one whom I knew to be a legal administrator, I would never be baptized at all, as I cannot know the heart of man. Two acting in concert, one acting in good faith and the other not. Every Christian is strictly responsible for his own acts, and not for another. Simon the sorcerer, "believed and was baptized," and that by a legal administrator, and yet it was discovered that he was not a Christian. So we see baptism by a legal administration does not confer any claims to Christian rights, as this proves it to be a personal matter; for we clearly see that the apostle, inspired as he was, did not discover the evil of Simon's heart; neither can we know the heart of man. When we do our duty, it is ours; when an applicant, it is his. So we find that repentance, faith, baptism and Christian duties, all are personally accountable to God and not to man. Various are the opinions of men, and the way we account for them is in the capacity of men; and if we use the capacity God has given we do not think that we should be eternally condemned for what we cannot help. The church of Christ is divided into many members, but is one spiritual body and Christ the head; and they should have the same care for each other that the fleshy body has for its members. Should Christians commune together at the Lord's table? "What God hath joined together let no man put asunder." Christians do all feel alike if they do not think alike. They can preach together, sing and love together, and should they not commune together? Then a union and free communion is forced upon us. Christ said he would drink no more of the fruit of the vine until he should drink it anew in his kingdom. So assembled at God's table in heaven, so should we be on earth.

9. **Election.** God determined from the beginning to save all who should comply with the conditions of Salvation. Hence by faith in Christ men become His elect.

10. **Freedom of the Will.** The human will is free and self-controlled, having power to yield to the influence of the truth and the Spirit, or to resist them and perish.

11. **Salvation Free.** God desires the Salvation of all, the Gospel invites all, the Holy Spirit strives with all, and whosoever will may come and take the water of life freely.

12. **Perseverance.** All believers in Christ, who through grace, persevere in holiness to the end of life, have promise of eternal salvation.

13. **Gospel Ordinances.** Baptism, or the immersion of the believers in water, and the Lord's Supper, are ordinances to be perpetuated under the Gospel; Feet Washing, an ordinance teaching humility, of universal obligation, and to be administered to all true believers.

14. **The Christian Sabbath.** The divine law requires that one day in seven be set apart from secular employment and amusements for rest, worship, holy works, and activities, and for personal communion with God.

15. **War.** War destroys the lives of the innocent and is contrary to the teachings of the New Testament, therefore we are opposed to war.

16. **Resurrection, Judgment, Final Retribution.** The Scriptures teach the resurrection of all men at the last day. They that have done good will come forth to the resurrection of life, and they that have done evil to the resurrection of damnation; then the wicked will "go away into eternal punishment, but the righteous into eternal life."

FREEWILL BAPTIST ARTICLES OF FAITH

1. The Bible. The Scriptures of the Old and New Testaments were given by inspiration of God, and are our infallible rule of faith and practice.

2. God. There is one living and true God, revealed in nature as the Creator, Preserver, and Righteous Governor of the universe, and in the Scriptures as Father, Son, and Holy Spirit; yet as one God, infinitely wise and good; whom all intelligent creatures are supremely to love, adore and obey.

3. Christ. Christ is God manifest in the flesh; in His divine nature truly God, in His human nature truly man. The Mediator between God and man, once crucified, He is now risen and glorified and is our ever present Saviour and Lord.

4. The Holy Spirit. The Scriptures assign to the Holy Spirit all attributes of God. He is the reprover, comforter, guide and sanctifier of men.

5. The Government of God. God exercises a wise and benevolent providence over all beings and all things by maintaining the constitution and laws of nature. He also performs special acts of grace not otherwise provided for, as the highest welfare of man requires.

6. The Sinfulness of Man. Man was created innocent but by disobedience fell into a state of sin and condemnation. His posterity therefore inherited a fallen nature of such tendencies that all who come to years of accountability sin, and become guilty before God.

7. The Work of Christ. The Son of God by His incarnation, life, sufferings, death and resurrection effected for all a redemption from sin that is full and free and is the ground of Salvation by faith.

8. The Terms of Salvation. The conditions of Salvation are: 1. Repentance or sincere sorrow for sin and hearty renunciation of it. 2. Faith or the unreserved committal of one's self to Christ, our Savior and Lord with purpose to love and obey Him in all things. In the exercise of saving faith the soul is renewed by the Holy Spirit, freed from the dominion of sin and becomes a child of God. 3. Continuance in faith and obedience until death.

FREEWILL BAPTIST CHURCH COVENANT.

Having given ourselves to God by faith in Christ and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant. We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusement, and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligation in reference to the study of the Scriptures, secret prayer, family devotion, and social worship, and by self-denial faith and good works endeavor to "grow in grace and the knowledge of our Lord and Savior, Jesus Christ." We will not forget the assembling of ourselves together for church conferences public worship, and the observance of the ordinances of the Gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work. We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the Spirit" in the bond of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring and as far as able, promote the success of the church and of the Gospel. We will everywhere hold Christian principles sacred and Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society, constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sabbath Schools and evangelical efforts for the salvation of souls and the conversion of the world, and may the God of peace sanctify us wholly and preserve us blameless unto the coming of our Lord Jesus Christ.

RULES OF ORDER.

1. Introductory Sermon.
2. Called to order by Moderator.
3. Letters called for and adopted.
4. Right hand of fellowship.
5. Electing officers.
6. Reading Rules of Order.
7. Petitionary letters.
8. Invite visiting brethren to seats in council.
9. New Business.
10. Appointment of committees.
11. Report of Committees.
12. Miscellaneous Business.

FORM OF CHURCH CONFERENCE

- 1—Call Church Conference.
- 2—Call for peace of Church.
- 3—Call for visiting brethren to seats in Council
- 4—Reading of minutes of previous meeting.
- 5—Unfinished Business.
- 6—New Business.
- 7—Are any sick or in distress?
- 8—What has been done for the support of the Ministry and other incidental expenses?

FORM OF CHURCH LETTER TO ASSOCIATION

..... County, Oklahoma.
 We, the Freewill Baptist Church of Christ, at
 .. church to the Association com-
 posed of Free Will Baptists assembled with.....
of.....we send as dele-
 gates from our church Bros.
 whom we pray you to receive to aid in your deliberations.
 (Add full statistical reports.) Done in church conference
192....
 Moderator..... Clerk.
 ----- P. O., ----- County, Okla.

