

MINUTES
OF THE
TWENTY-EIGHTH ANNUAL SESSION
OF
DIBBLE ASSOCIATION
OF THE
CHURCH OF GOD
DENOMINATED
FREE WILL BAPTIST

HELD WITH

Dibble Church, beginning on Wednesday night
before the second Sunday in September, 1935.

OFFICERS

Moderator,	Eld. Clay Richey,	Blanchard, Okla.
Ass't Mod.,	Eld. L. E. Ward,	Blanchard, Okla.
Clerk,	Shay Richey,	Blanchard, Okla.
Ass't Clerk,	Fannie Smithen,	Tabler, Okla.
Treasurer,	Jack Hopkins,	Blanchard, Okla.

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RULES OF ORDER

1. At every sitting of the Association, business shall be opened and concluded by prayer by the Moderator or whomsoever he may request.

2. Ministers and Deacons present are invited to seats, allowed to take part in debates on all subjects, and to vote.

3. Those who speak shall arise and address the Moderator. Personal reflections shall be avoided in all debates.

4. No motion shall be discussed without a second.

5. When a motion has been made and seconded, and a member opposes its discussion, the Moderator shall put the question, "Shall it be discussed?" If negative the question shall be dismissed.

6. If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member, and the vote taken separately.

7. Motions made and lost shall not be recorded.

8. No one shall speak more than twice on the same subject without special leave of the Moderator.

9. All questions shall be decided by a majority vote of all members present.

10. No member shall absent himself without special leave of the Moderator.

11. Minutes shall be leisurely read and corrected before the close of the Association, if necessary.

12. At all future sessions of the Association, arrangements shall be made to insure two sermons, or other devotional exercises equivalent thereto, during each day of the session, and the chair shall announce just before adjournment who shall fill the stand at the next meeting.

13. These Rules of Order shall be distinctly read from the chair immediately after organization of the Association.

14. Alterations may be made in these rules at any regular session of the Association.

ORDER OF BUSINESS

1. Introductory Sermon.
2. House called to order by the Moderator.
3. Letters called for, read and received.
4. Right hand of fellowship and seating delegates.
5. Election of officers.
6. Petitionary letters called for.
7. Reading Rules of Order (By-Laws).
8. Invite visiting brethren to seats in council.
9. Appointment of Committees.
10. Unfinished Business.
11. New Business.
12. Reports of Committees.
13. Miscellaneous Business.

Form of Church Conference

1. Call Church in Conference.
2. Call for peace of the Church.
3. Call visiting brethren to seats in council.
4. Reading 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?
9. A call for confession.
10. Invitation for members.
11. Adjournment.

PROCEEDINGS

Dibble Association of Free Will Baptist met with the Dibble church, at Dibble, Oklahoma on Wednesday night before the second Sunday in September, 1935.

WEDNESDAY NIGHT SERVICE

The Annual Session of the Dibble Association was called together by class singing. Prayer by Brother Frank Lee. Devotional services were conducted by Eld. Clay Richey.

The Introductory sermon was delivered by Eld. L. E. Ward. Lesson read from Proverbs.

Dismissed with prayer.

THURSDAY MORNING SESSION

Meeting called to order by singing, "A Wonderful Peace." Scripture reading from 1st John.

Prayer by Bro. B. J. Peters.

Church letters were called for, and letters from the following churches were read: Bridge Creek, Hawkins, Iron Chapel, Bryant, Freney, Atkinson and Dibble.

While singing the right hand of fellowship was extended. Petitionary letters were called for, none received.

Election of Officers

Moderator,.....Eld. Clay Richey,Blanchard, Okla.
Ass't Mod.....Eld. L. E. Ward,Blanchard, Okla.
Clerk,.....Sister Shay Richey,Blanchard, Okla.
Ass't Clerk,.....Fannie Smithen,Tabler, Okla.
Treasurer,.....Jack Hopkins,Blanchard, Okla.

Reading of Rules of Order by Moderator.

Appointment of committees by Moderator

Divine Service—Brothers Bill Ramsey, Boyd Lee, Bryan Stacy and Richard Clagg.

Resolutions—Brothers Jack Hopkins, Frank Lee, B. J. Peters, Sister Ruby Ramsey, Sister Effie Peters and Bro. Bryant.

Finance—Bro. Cash, Bro. John Scroggins, Sister Ruth Drennan.

Obituary—Bro. John Nunnely, Bro. Allie Ward, Sister Edith Rayburn.

Temperance—Bro. E. E. Morris, Bro. Haskell Perrin, Bro. Tom Dorsey.

Sunday School—Bro. T. O. Dunn, Sister Bryant, Par-sal Wilbanks.

Home Missions—Sisters Effie Peters, Ruth Drennan, Ruby Ramsey, Bertha Cagle.

Eld. Frank Lee was selected by the Divine Service committee to preach at eleven o'clock a. m.

Motion carried to adjourn business until one o'clock.

THURSDAY, ELEVEN O'CLOCK SERVICE

Called together by singing, "Standing on the Promises."

Prayer by Bro. Sam Pyhus.

Bro. E. E. Morris conducted the devotional service.

Lesson read from Isaiah 35:4.

Dismissed with prayer by Bro. T. O. Dunn.

THURSDAY AFTERNOON SESSION

Called to order by singing, "At the Cross."

Scripture reading, Romans 12:1—

Round table discussion on "Management of Church."

Recess for committee work.

Called back together by singing, "Blessed Assurance."

Prayer by Bro. Jack Hopkins.

A five minute talk was made by each deacon present on "The Duties of a Deacon."

Motion carried that we adjourn till 9:00 o'clock Friday morning.

Dismissed with prayer by Bro. Bryan Stacy.

THURSDAY NIGHT SERVICE

Called together by singing, "Look for the Rainbow."

Prayer by Bro. Coggins.

Bro. Yandell delivered a wonderful message on "The Church." Scripture lesson 15:18.

Dismissed with prayer by Bro. Nunnely.

FRIDAY MORNING SESSION

Associational body was called together by singing, "I Am Thine, O Lord."

Scripture lesson Psalm 23.

A united prayer at the altar. Congregation sang, "What a Friend We Have in Jesus."

Motion carried to withdraw Resolution No. — on meetings running during the Association.

Motion carried that we adjourn business session until one o'clock, for eleven o'clock service.

FRIDAY, ELEVEN O'CLOCK SERVICE

Bro. Ward conducted a very spiritual devotional service. After this Bro. Clay Richey preached on "Why Was It Necessary for a Church?" Lesson Exo. 25:8.

Dismissed with prayer by Bro. Joe Pate.

FRIDAY AFTERNOON SESSION

Called together by singing, "It Will Be Glory By and By."

Scripture reading Psalm 15.

Prayer by Bro. J. O. Hudson.

Motion carried that the Association pay Bro. Coggins 36 dollars this year.

Motion carried that we establish the preachers' and deacons' day of annual session of the Association.

Motion carried to elect an Executive Board. Those elected on the board were: Bro. Clay Richey, Bro. L. E. Ward, Sr., Bro. Jack Hopkins, Bro. E. E. Morris and Bro. F. W. Lee.

Motion carried to elect delegates to the State Association. Those elected were: Bro. Arthur Hearron, Bro. Jess Rolin, Bro. K. C. Bowser, Bro. Haskell Perrin, Sister Shay Richey.

Motion carried to make the Atkinson church building a mission work throughout the Association.

Divine Service committee selected Bro. J. O. Hudson to preach at 2:00 o'clock p. m.

FRIDAY AFTERNOON SERVICE

Called together by singing, "Oh, Will You Follow On?"

Prayer by Bro. Truman Huddleston.

Bro. J. O. Hudson delivered the message, lesson Luke 15.

Motion carried that we adjourn until 9:00 o'clock Saturday morning.

Dismissed with prayer by Bro. Byron Stacy.

FRIDAY NIGHT SERVICE

Called to order by singing, "I'd Like to Be a Little Child on Mother's Knee."

Prayer by Bro. Williams.

Bro. Ward conducted devotional services.

Bro. Coggins delivered the message, lesson Acts 20:21.
Dismissed with prayer by Bro Jack Hopkins.

SATURDAY MORNING SESSION

Called together by singing, "Leaning on the Everlasting Arms."

Scripture lesson Psalm 25:1-20.

Prayer by Bro. George Taylor.

Motion carried that the Executive Board meet with the Atkinson church to work out a plan to finish the church.

Motion carried to pay the Clerk \$5.00 for her services.

Motion carried that the Executive Board pass on the minutes before paying for them.

Motion carried to adjourn until one o'clock p. m.

Divine Service committee selected Bro. Morris to preach at the eleven o'clock service.

Prayer by Bro. Coggins.

SATURDAY, ELEVEN O'CLOCK SERVICE

Called together by singing, "Where We'll Never Grow Old."

Prayer by Bro. B. J. Peters.

Bro. Ward conducted the devotional service.

The Dibble quartet sang a special song which was appreciated by all.

Bro. Morris delivered the message, lesson read from Samuel 10:1—.

SATURDAY AFTERNOON SESSION

Opened by singing, "Whosoever Will."

Scripture lesson Hebrews 12:1-2.

Prayer by Bro. Arthur Lee.

Ministers' reports read and accepted.

Committee reports read and approved and committees discharged.

The next Annual Session of Dibble Association was voted to be held with Bridge Creek church, beginning on Thursday night before the second Sunday in Sept., 1936.

The first quarterly meeting with Bryant church.

Second quarterly meeting with Iron Chapel church.

Third quarterly meeting with Hawkins church.

Eld Clay Richey was chosen by the body to preach the Introductory sermon at the next Association.

Motion carried to adjourn to meet with Bridge Creek church, beginning on Thursday night before the second Sunday in September, 1936.

Dismissed by singing, "God Be With You Till We Meet Again."

Eld. Clay Richey, Moderator,
Shay Richey; Clerk.

Treasurer's report accepted as read, as follows:

Report dated September 7, 1935.

Money received 1935 \$35.00

Balance carried over from 1934 59.67

Total receipts \$94.67.

Paid Rev. W. M. Coggins \$36.00

Paid Association Clerk 5.00

Paid to W. E. Dearmore 25.00

Paid for State minutes 3.00

Total amount paid out \$69.00

Leaving a balance of \$25.67

Jack Hopkins, Treasurer.

COMMITTEE REPORTS

Home Mission—We, your Committee on Home Mission, believe each church should have an active Home Mission to help support the church. We are glad to report that most of the churches have a Home Mission.

Ruth Ramsey, Chairman.

Sunday School—We, your Committee on Sunday School, find that all the churches report good Sunday schools. We recommend that we all encourage this work more.

T. O. Dunn, Chairman.

Finance—We, your Committee on Finance, submit the following:

Amount received for minutes:

Dibble church	\$5.00
Iron Chapel church	5.00
Hawkins church	5.00
Bryant church	5.00
Bridge Creek church	5.00
Atkinson church	5.00
Freeny church	5.00

Total amount received \$35.00

Cash Roberts, Chairman.

Obituary—We, your Committee on Obituary, report:

It is with sad hearts that we report the loss of our dearly beloved, tho we know our loss is Heaven's gain:

Hawkins church: Bro. J. E. Wilson was taken from us May 31, 1935. Sister Elizabeth Ledford, mother of Sister W. G. Jervis, died September 17, 1934.

Dibble church: Sister Tommy Ashford departed this life March 10, 1935. Bro. R. M. Rolén was called from our number March 18, 1935. Bro. Sye Graham died February, 1935. Sister Pullen, wife of Bro. J. J. Pullen, died September 7, 1935.

J. E. Nunnely, Chairman.

Temperance—We, your Committee on Temperance, beg to report that we cannot place too high an estimate on this subject. It is our duty to well-being in this life. Intemperance is disloyal to the laws of nature and to God. It is an utter disregard to the laws of God; it is harmful and can destroy the soul as well as the body. Therefore we ask that each member abstain from intemperance, and that God's children should always lend a helping hand to their fellowman and try to help him to a higher place. We ask our ministers to preach at least two sermons a year on this subject. We also ask that each church, finding a member indulging in such, require public statement from same, or else withdraw from him.

E. E. Morris, Chairman.

Resolutions

Resolution No. 1 (From 1934 minutes)—Be it Resolved, That this Association elect an executive committee of five members, with the Moderator of our Association as chairman. To this board is delegated power to act in behalf of and for the Dibble Association from one meeting to another of the said Association, and shall have power and authority to elect such officers as may be deemed best for its own government, and to carry out the plans and undertakings of Dibble Association. The board shall have power to fill vacancies that may occur in its own body.

To this Executive Board is further delegated power to collect funds and employ and superintend such work for the field as may seem best, and the means in hand may warrant. They shall not convey on mortgage any real estate or personal property unless authorized to do so by the Dibble Association. This Executive Board shall keep a record of all work done, money raised, meetings held, and make a full and complete report at the next regular meeting of the Association, and shall further receive, hold, manage, use, control, and convey any property entrusted to said Association for any purpose in accordance, and only in accordance, with the purpose of the donor or donors and in no case to divert it from its original object.

The Chairman and the Treasurer of said Executive Board shall sign all deeds and bonds, notes, etc., and any other papers by which Dibble Association is to become legally held. It shall be the duty of this Executive Board to meet at each regular or adjourned session of the Association and as often as may be necessary, and any member absenting himself from the meetings three times may be dropped from the board and his successor elected. No meeting of the Executive Board shall be legal unless at least three are present. All transactions must be favored by a majority of all members present, and a written record shall be made and kept of all transactions. No member of the Executive Board shall delegate authority to any other member of said board to cast his vote for him for any thing.

The board shall have the power to call the Association in conference by notifying each church ten days prior to

conference, and they shall have the authority to change quarterly meeting or association, if the place where said quarterly meeting or Ass'n is to meet is not able to care for the meeting, and their decision shall be final. This must be done in time to notify each church.

Resolution No. 1—Be it Resolved, That each church bring to the Association \$10.00 for expense of Association.
Jack Hopkins, Chairman.

Resolution No. 2—Read and approved it reads thus: "We, your Committee on Resolutions, wish to thank the Dibble church for their hospitality shown us during our stay with them.

Jack Hopkins, Chairman.

MINISTERS' REPORTS

Eld. A. V. Lee—Sermons preached 40, held one revival, preached one funeral, churches pastored none, baptized none, miles traveled unknown, money received \$19.70. Pray for me, that I will do more in the future than I have in the past.

Eld. E. E. Morris—Pastored two churches, Hawkins and Bridge Creek, sermons preached 168, funerals preached eight, conversions witnessed 51, marriages performed five, money received \$348.00. Pray for me, that my work will please the Lord.

Eld. L. E. Ward, Sr.—Sermons preached 191, conversions witnessed 4, pastored 4 churches, Spring Hill, Dibble, Simpson, Bryant, marriages performed 12, funerals preached 34, money received \$248.86. Pray that next year might be a more prosperous year.

Eld. Clay Richey—Sermons preached 110, conversions witnessed 7, marriages performed none, baptized one, money received \$96.50, churches pastored one, Iron Chapel, conducted three revival meetings. Pray for me, that I will do the Lord's will

Eld. W. L. Nance—I have preached two or three times a month all year, attended two revivals, traveled about 250 miles. Pray for me, that I may do the Lord's will.

Eld. E. G. Atkinson—Sermons preached 72, miles traveled unknown, helped in one revival meeting, baptized 7, money received none, money paid out \$25.00, conversions witnessed 23. Pray for me, that God will restore my health, that I might do more for the great cause of God.

Eld. J. O. Hudson—Churches pastored one, marriages performed none, conversions witnessed 20, miles traveled unknown, money received \$57.50, funerals preached none, baptized none, called to pastor Freeney and Atkinson churches next year.

Reports of Licensed Preachers

Bro. Joe Pate—Sermons preached 60, conversions witnessed 3, miles traveled 135, money received \$2.00. Pray for me, that I may do better work this coming year.

CHURCH REPORTS

Freeney Church—State of religion good, members received three, baptized three, dismissed none. Condition of Sunday school good. Paid pastor \$30.00, paid for evangelistic work \$12.19.

Eld. J. O. Hudson, Pastor, Mrs. Dela Wilson, Clerk.

Bridge Creek Church—State of religion good, members received this year 12, No. baptized 13, No. dismissed 27, No. died none, total membership 111. Condition of Sunday school good, condition of F. W. B. League good. Paid pastor \$141.50.

Eld. E. E. Morris, Pastor, Bryan Stacy, Clerk.

....Bryant Church—State of religion good, total membership 54. Condition of prayer meeting good, condition of Sunday school good, average number of pupils 30, No. of officers 2, No. of teachers 4. Amount paid pastor \$82.23, amount for evangelistic work \$20.00.

Eld. L. E. Ward, Pastor, Amy Manning, Clerk.

Dibble Church—State of religion good, members received 5, No. dismissed one, No. died three, total membership 147. Condition of Sunday school good, average No. pupils 50, No. officers 3, No. teachers 5. Amount paid pastor \$41.75, amount for evangelistic work \$20.00, am't for building and repairs \$7.00, value of church property \$1,000.00.

Eld. L. E. Ward, Pastor, Eliza Sharp, Clerk.

Atkinson Church—State of religion good, total membership 52, new members 5, baptized 4, dismissed 5. Average number of pupils in Sunday school 42, Sunday school good, teachers 2, officers 2. Value of church property \$125.00, amount for building \$88.00. Home Mission good, prayer meeting good.

Bro. Coggins, Pastor, Mrs. Pearl Isom, Clerk.

Hawkins Church—State of religion fair, members received this year one, No. baptized one, No. dismissed 2, No. died one, total membership about 38. Condition of Sunday school fair, average No. of pupils 30, No. of officers 3, No. of teachers 3. Amount paid pastor \$110.00, paid for evangelistic work \$20.00.

Eld. E. E. Morris, Pastor, Fannie Smithen, Clerk.

Iron Chapel Church—State of religion good, members received this year one, No. baptized one, total membership 40. Condition of Sunday school good, average No. of pupils 50, officers two, teachers four. Paid pastor \$33.00, amount for evangelistic work \$21.00.

Eld. Clay Richey, Pastor, Nettie Hudson, Clerk.

CHURCH CLERKS

Atkinson,	Mrs. Pearl Isom,	Blanchard, Okla.
Bridge Creek,	Bryan Stacy,	Blanchard, Okla.
Bryant,	Amy Manning,	Lindsay, Okla.
Dibble,	Eliza Sharp,	Blanchard, Okla.
Freeny,	Mrs. Dela Wilson,	Blanchard, Okla.
Hawkins,	Fannie Smithen,	Tabler, Okla.
Iron Chapel,	Nettie Hudson,	Blanchard, Okla.

ORDAINED MINISTERS

L. E. Ward, Sr., Blanchard, Okla. E. E. Morris, Blanchard, Okla.
L. E. Ward Jr., Blanchard, Okla. Clay Richey, Blanchard, Okla.
J. O. Hudson, Blanchard, Okla. A. V. Lee, Blanchard, Okla.
W. F. Lee, R4, Lindsay, Okla. B. C. Moncus, Chickasha, Okla.
L. M. Buckner, R2, Lindsay, Okla. E. G. Atkinson, Blanchard, Okla.
John Nunnely, Blanchard, Okla. W. L. Nance, Blanchard, Okla.

CONSTITUTION

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

Art. 1. MEMBERSHIP. This Association shall be composed of members chosen by the churches or quarterly meetings of our union, not exceeding three messengers from each church, and upon producing letters, they shall be entitled to seats. All ordained ministers and deacons of said union shall be regular members, when present, by virtue of their office.

Art. 2. NAME. The members thus chosen and convened in the Yearly Meeting or Association of the Church of God, denominated Free Will Baptist, being composed of the sundry churches in the Dibble Association, the Association having no power to lord it over God's heritage, nor have any ecclesiastical power over the churches; reserving the right of withdrawing from any church becoming disorderly.

Art. 3. LETTERS. Letters from the different churches representing are to express their number in fellowship, including the names and addresses of ordained and licensed ministers, the number of members received upon profession of faith, by letter or recommendation, by restoration or denominational choice; the number dismissed by letter, excluded, and those having died since last Association. Churches, in sending their letters, may send obituaries of any who died during the year, that we may keep up the memorial of our dead.

Art. 4. OFFICERS. The Association shall have a Moderator, a Clerk, and a Treasurer, who shall be elected at each annual session by the suffrage of the members present.

Art. 5. NEW CHURCHES. 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.

Art. 6. **QUESTIONS.** No question from any church shall come under the consideration of the Association unless it has been first considered in its own church.

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

Art. 8. **MINUTES.** 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.

Art. 9. **CLERK.** It shall be the duty of the Clerk to keep a regular file of the minutes of the Association in a book to be kept by the Association for that purpose.

Art. 10. **SIGNATURES.** 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.

Art. 11. **AMENDMENTS.** Amendments to this Constitution may be made, when necessary, by a majority vote of the members present, notice having been given in writing, and recorded at the last previous session.

FREE WILL 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 the Father, Son and Holy Ghost, 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 Savior and Lord.

4. **THE HOLY SPIRIT.** The Scriptures assign to the Holy Spirit all the 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 the hearty renunciation of it. 2. Faith or the unreserved committal of one's self to Christ as 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.

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 WILL.** The human will is free and self-controlled, having power to yield to the influence of the truth and the Spirit and live, 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 of the water of Life freely.

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

13. **GOSPEL ORDINANCES.** **BAPTISM**, or the immersion of 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 employments 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 New Testament, therefore, we are opposed to war.

16. **RESURRECTION, JUDGMENT, AND 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 unto the resurrection of damnation; then the wicked shall "go away into eternal punishment, but the righteous into eternal life."

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 are we all baptized into one body" (1 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 that door should have full fellowship and equal rights with all other Christians. "Let a man examine himself, and 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 to 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 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 depth of the sea" (Matt. 18:6; 1 Cor. 10:30; 13:23). 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 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 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 legal way he has a 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" (1 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 that 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 empowered 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 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 the 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 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 that baptism by legal administration does not confer any claim to Christian rights, as this proves 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 in 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 us 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 fleshly body has for its members. Should Christians commune together at the Lord's table? "What God has 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 as assembled at God's table in heaven, so should we be on earth.

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 the appearance of evil, to abstain from all sinful amusements 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 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 bonds 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 we are able, promote the success of the church and of the Gospel.

We will everywhere hold Christian principle 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.

We agree faithfully to discharge our obligations in reference to the study of the Scriptures, secret prayer, family devotions, 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.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday schools, and evangelistic 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.

