

Duplicate

MINUTES

—of the—

Thirty-second Annual Session

—of the—

CHURCH OF GOD (DENOMINATED)

FREE WILL BAPTIST

—of the—

Gaines Creek Association

Held with Red Oak Church August 12th to 15th, 1943.

The Introductory Sermon to be brought next year by
Rev. W. D. Higgins.

OFFICERS

Rev. W. D. Higgins, Mod.....	Crowder, Okla.
Rev. C. G. Myers, Ass't. Mod.....	Scipio, Okla.
Tillie Oliver, Clerk and Treas.....	Scipio, Okla.
Pauline Myers, Ass't. Clerk.....	Scipio, Okla.

Carl Jensen ordained

RULES OF ORDER

1. At every sitting business shall be opened and concluded by prayer by the Moderator or whosoever he may request.
2. Ministers present invited to seat are allowed to take part in debate on all subjects and to vote.
3. Those who speak shall arise and address the Moderator. Personal reflection shall be avoided in all debates.
4. No motion shall be discussed without being seconded.
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 as motion under debate contains two or more points, it shall be divided at the request of any member and a vote taken.
7. Motion made and lost shall not be recorded.
8. No one shall speak more than twice on any subject without special leave of the Moderator.
9. All questions shall be decided by a majority of the 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. In the future meetings of the Association, arrangements shall be made to insure two or more sermons each day or other equivalent devotional exercises.
13. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.
14. Alteration may be made in these rules at any regular session of the Association.

ORDER OF BUSINESS

1. House called to order.
2. Letters called for and adopted.
3. Right hand of fellowship.
4. Election of officers.
5. Reading of Rules of Order.
6. Petitionary letters.
7. Invite visiting brethren to seat in council.
8. Appointment of committees.
9. New business.
10. Report of committees.
11. Miscellaneous business.

Proceedings

The Thirty-second annual session of the Gaines Creek Association met with the Red Oak Church on Thursday night before the Third Sunday in August, 1943. Rev. Austin had charge of the preaching services.

FRIDAY MORNING SESSION

House called to order by Moderator Rev. W. D. Higgins. Singing by choir, followed by a united prayer.

Scripture reading by Rev. J. A. Claxton. 34th chapter of Psalms.

Motion made and carried we enter into conference to transact any business which might come before the body.

Moderator called for letters and received the following letters and delegates.

1. Scipio—Sister Pauline Myers, Sister Tillie Oliver, Rev. C. G. Myers, Rev. J. M. Snowder, Bro. Bud Conn, Rev. J. E. Yandell, pastor, Tillie Oliver church clerk.

2. Lone Oak—Bro. Bud Stidley, Sister Bud Stidley, Bro. Carl Lewis, Sister Joy Faye Hayes, and Sister Ott. Rev. Jess Henson, pastor. Golda Jensen, church clerk.

3. Oak Hill—Sister Vaught, Sister Della Bates, Bro. Bill Weeks, alternates Bro. Joe Vaught, Bro. Bill Bates, Bro. Alex Shropshire. Rev. Austin Jensen pastor. Jessie Vaught, church clerk.

4. Rocky Point—Sister Nome Lott, Sister Juanita Lott, Sister Juanita Stuart, Sister Effie Lott and Bro. Dave Lott. Rev. Earl Jensen, pastor. Effie Lott, church clerk.

5. Red Oak—Bro. Burke, Bro. and Sister Burdine, Bro. H. A. Williams, Bro. Laurey, Sister Ruby Benson Disney and Sister Dorothy Laurey. Rev. Austin Jensen, pastor. Sister H. A. Williams, church clerk.

6. Tannehill—Sister Etta Talbot, Sister Ella Pool, Sister Vernice Langham, Sister Leland Moore. Rev. C. G. Myers, pastor. D. D. Langham, church clerk.

7. Nale—Sister Willie Williams, Sister Martha Bess, Sister Nancy White. Rev. W. G. Higgins, pastor. J. C. Smith, church clerk.

By motion letters received and all delegates present were given the right hand of fellowship

The association now being organized, the following officers were elected to serve for the ensuing year.

Moderator.....	Rev. W. G. Higgins
Ass't. Moderator.....	Rev. C. G. Myers
Clerk and Treasurer.....	Tillie Oliver
Ass't. Clerk.....	Pauline Myers

The rules of order were read from chair.

Motion made and carried we strictly adhere to rules of order.

The following committees were appointed.

1. Devotional—Bro. Tom Small, Bro. Burdine, Bro. W. W. Daniel.

Motion made we suspend business until 2:00 o'clock in the afternoon.

The business session was followed by a short intermission after which congregation came together by singing. Opening song "I Will Trade the Old Cross for a Crown." Prayer by Rev. Clarence Sanders. Rev. Earl Jensen brought the Introductory Message using as his theme "The Gaines Creek Association and Its Condition."

Rev. J. M. Snowden concluded the services.
Dismissed by Rev. C. G. Myers.

FRIDAY AFTERNOON SESSION

Called to order by Moderator. Singing by choir. Prayer by Bro. J. C. Smith.

Business was taken up where left off before noon. The following committees were appointed by Moderator and Assistant Moderator.

2. Sabbath Schools—Bro. J. C. Smith, Sister H. A. Williams, Bro. Bud Stidley, Bro. W. F. Burke, Sister Bud Stidley

3. Bill Of Arrangements—Bro. Noble Barlow, Rev. J. M. Snowden, Rev. John Anderson.

4. Querry and Request—Bro. A. R. McCracken, Sister Willie Vaught, Bro. Alex Shropshire, Sister Joy Faye Hayes.

5. Obituary—Sister Joe Vaught, Sister Burdine, Bro. Bud Conn.

6. Ministers and Deacons Characters and Credentials—Bro. Noble Barlow, Bro. J. C. Smith, Bro. Bailey, Bro. H. A. Williams, Sister Ott.

7. Finance—Bro. Carl Lewis, Bro. Joe Vaught, Rev. Clarence Sanders, Rev. Jim Meggs.

8. Temperance—Sister Golda Jenson, Rev. Norman Cathey, Sister A. R. McCracken, Sister H. A. Williams.

9. Resolutions—Rev. G. M. Everett, Rev. J. A. Claxton, Rev. Earl Jenson, Rev. Austin Jenson.

The committees were dismissed to make their reports.

Those remaining enjoyed singing and a few short talks were given.

Motion made to suspend business until 9:00 o'clock Saturday morning.

Dismissed by Rev. C. G. Myers.

FRIDAY NIGHT SERVICE

Came together by singing Prayer by Rev. Norman Cathey. After which Rev. Jim Meggs took charge of the preaching services, using as his scripture lesson St. Luke 12: 42-45. Rev. C. G. Myers concluded the services. Dismissed by Rev. Austin Jenson.

SATURDAY MORNING SESSION

Called to order by Moderator. Opening song "What A Friend We Have In Jesus." Prayer by Rev. Clarence Sanders.

Scripture reading by Rev. C. G. Myers. Job 37th chapter.

By motion business began where left off Friday afternoon.

Visiting brethren were invited to seat in counsel and received Rev. Ova Stalcup of Enid, Okla.

The Lone Oak church had asked Rev. Earl Jenson be ordained as a minister and Bro. Lewis Ott be ordained as a deacon. Rev. C. G. Myers, Bro. Noble Barlow, Rev. Ova Stalcup, Bro. Burke, Rev. J. M. Snowden were appointed as an examining committee.

The subject of "Why Was Christ Baptized" was discussed while the various committees were making reports.

MODERATOR CALLED FOR REPORTS

Reports on Obituary received and committee retained. (See reports).

The examining committee reported Rev. Jenson and Bro. Ott are ready for ordination.

The following ordaining counsel was selected: Rev. W. D. Higgins, Rev. Clarence Sanders, Rev. J. M. Snowden.

The charge to the ministers was read with Rev. Higgins making Timothy 3rd chapter. Rev. Snowden made the beginning of the prayer concluded by Rev. Sanders.

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Motion made to suspend business until 1:30 o'clock Saturday afternoon.

The business session was followed by a short intermission after which congregation came together by singing, followed by a united prayer. After which Rev. Ova Stalcup took charge, using as his subject "Prayer" which was very ably discussed.

Dismissed by Rev. Norman Cathey.

SATURDAY AFTERNOON SESSION

Called to order by Moderator. Singing by choir.

Moderator declared business to begin where left off before noon.

Called for petitionary letter and received—Cross Roads.

The right hand of fellowship was given all delegates present. characters and credentials. Report received and committee discharged.

Moderator called for reports and received ministers and deacons, Finance—Report received and committee discharged.

Bill Of Arrangements—Report received, committee discharged.

Resolutions—Report received, committee discharged.

Rev. C. G. Myers was re-elected to serve on the evangelistic board. Bro. A. R. McCracken to serve out Rev. J. R. Evans term who is in California.

The board is as follows—Bro. H. A. Williams, (chairman two years to serve) his address is, Eufaula Route No. 1. Bro. A. R. McCracken (one year to serve) Rev. C. G. Myers (three years to serve).

The following delegates were elected to represent us in the State association when convened on Tuesday night before the 4th Sunday in October, 1943. To-wit: Bro. H. A. Williams, Bro. Noble Barlow, Rev. Clarence Sanders, Rev. Norman Cathey, Rev. Earl Jensen.

The 5th Sunday meetings were located as follows:

First—Cross Roads. Second—Tannehill. Third—Oak Hill. Fourth Rocky Point.

The association was then located at Lone Oak.

Rev. W. D. Higgins was elected to preach the Introductory sermon next year.

Motion made the deacons make a report to the association.

All committees who have been retained were dismissed.

Clerk was given power to make any corrections necessary in minutes and to have them printed.

Motion made we adjourn business to meet next year with Lone Oak Church on Thursday night before the 3rd Sunday in August.

Dismissed by Bro. A. R. McCracken.

SATURDAY NIGHT SERVICE

Came together by singing. Prayer by Bro. A. R. McCracken. Sister Lela Bernhardt took charge of the devotional services.

A special number in song was given by Sister Pearly Stidley and daughter "Neath The Old Olive Tree." The message was brought by Rev. John Anderson, using as his Text, "As the Tree Falleth

So Shall It Be.' Scripture Acts 6:43. Concluded by Rev. Austin Jensen.

Dismissed by Bro. W. W. Daniel.

SUNDAY MORNING SERVICES

Came together by singing. Opening song, "What A Gathering That Will Be." Rev. Jess Henson brought the memorial services using as his scripture 1st Cor. 2:9, 1st Cor. 15th chapter. The spirit of the Lord was felt in a great way.

Dismissed by Rev. H. C. Sanders. Rev. W. D. Higgins Moderator, Tillie Oliver, clerk.

COMMITTEE REPORTS

1. Pulpit Committee—We your committee beg leave to report the ministers for the various worship hours are as follows: Friday night, Rev. Jim Meggs followed by Rev. C. G. Myers. 11:00 o'clock service Saturday. Rev. Stalcup followed by Rev. Norman Cathey. Saturday night, Rev. John Anderson followed by Rev. Austin Jensen. Memorial services Sunday at 11:00 o'clock Rev. Clarence Sanders. A. R. McCracken, chairman.

2. Sabbath Schools—We your committee beg leave to report as follows: we adopt last years report. Old report: we as a Christian body pledge ourselves to establish and maintain a Sabbath School in our community and will encourage our neighbors to take part. W. F. Burke, chairman.

3. Bill Of Arrangements—We your committee beg leave to report. We adopt last years report with this added Romans 12:8-19. Old report—Be it resolved that each member of our association practice things taught in 1st Cor. 16-2, 2nd Cor. 9:5-6, 6th Matt. 3:10. Rev. J. M. Snowden, chairman.

4. Query and Request—We your committee beg leave to report as follows: Be it resolved that we as Free-Will Baptist wherever there is a Free-Will Baptist church organized that we ask the association to urge each church to use Free-Will Baptist literature. A. R. McCracken, chairman.

5. Obituary—We your committee beg leave to report. We sorrow because of the loss of our dear brothers and sisters in Christ. From Scipio church, Bro. D. W. Clifton died August 23, 1942. Lone Oak church: Sister Luetha Sheppard died October 10, 1942. Sister Carrie Ford died May 3rd, 1943. Red Oak, Bro. Will Bergen. We pray God's richest blessings upon the bereaved for blessed are the pure in heart for they shall see God. J. C. Conn chairman.

6. Ministers and Deacons Characters and Credentials—We your committee beg leave to report. We find our ministers and deacons walking worthy of their calling and their credentials are good. But we find some of our deacons have never had any credentials and Bro. Noble Barlow has lost his without being recorded. J. C. Smith, chairman.

7. Finance—We your committee beg leave to report we find the churches have paid the sum opposite their names:

1. Lone Oak.....	\$ 3.00
2. Oak Hill.....	6.00
3. Red Oak.....	3.50
4. Rocky Point.....	3.00
5. Nale	2.00
6. Scipio	3.00
7. Tannehill	3.00
Collected at association.....	10.35

Total.....\$33.85
Rev. H. C. Sanders, chairman.

8. Temperance—We your committee beg leave to report: That we abstain from all appearance of evil and abstain from all intoxicating drinks even three-two beer. Furthermore that we vote for no one who may be in favor of intoxicating drinks. Sister H. A. Williams, chairman.

9. Resolutions—We your committee beg leave to report we adopt last years report with these amendments. No. 1 That article No. 6 be replaced in the minutes which was left out by mistake. No. 2 Be it resolved that the churches of the association use Free-Will Baptist ministers and contribute to their cause first. No. 3. Be it resolved that this article be in full force at all times until the ass'n. sees fit to vote it out, and that it be retained from year to year. That all deacons must serve one year before being ordained. No. 4. Be it resolved that our ministers make a report of their work to the ass'n, and that they be placed in our minutes. No. 5. We ask the association to revise article No. 5 to: We believe that all persons who come to the age of accountability must be regenerated and born of the Spirit of God before they can become Christians, Jonah, 4:11. Mark 10:14, Deut. 1:39. John 3:7. No. 6. We ask the 5th Sunday meetings to make a report to the ass'n. and give the names of every minister and deacon present. And the clerks make their report to the clerk of the ass'n. before the annual session of each ass'n. Rev. J. A. Claxton, chairman.

OUR MINISTERS

Eld. W. D. Higgins.....	Crowder, Okla.
Eld. C. G. Myers.....	Scipio, Okla.
Eld. J. A. Claxton.....	Crowder, Okla.
Eld. John Anderson.....	Indianola, Okla.
Eld. J. M. Snowder.....	Scipio, Okla.
Eld. Austin Jenson.....	Indianola, Okla.
Eld. Jess Henson.....	Haywood, Okla.
Eld. Clarence Sanders.....	Canadian, Okla.
Eld. Willie Sanders.....	Canadian, Okla.
Eld. Earl Jenson.....	Indianola, Okla.
Eld. S. A. Skinner.....	Hartshorne, Okla.
Eld. John Logan.....	Arpelar, Okla.
Eld. R. L. Wright.....	Indianola, Okla.
Eld. Jim Meggs.....	Scipio, Okla.
Eld. Walter Boyd.....	McAlester, Okla.
Eld. Tommie Roberts.....	Crowder, Okla.
Eld. Ora Gragg.....	Hartshorne, Okla.
Eld. Winston Lallis.....	Canadian, Okla.
Eld. J. R. Evans.....	Somewhere in Calif.
Eld. John Rogers.....	Somewhere in Mo.
Eld. T. M. Jordan.....	Visiting Minister
Eld. Ova Stalcup.....	Enid, Okla.

STATISTICAL REPORT

Churches	Pastors	Pd. Pastor	Pd. Evang.	Meeting Day	No. Members
Nale	W. D. Higgins	\$ 23.00		3rd Sun.	16
Red Oak	Austin Jensen	\$ 18.00	\$43.90	1st Sun.	92
Scipio	J. E. Yandell	\$103.00	\$45.00	1st Sun.	175
Lone Oak	Jess Henson	\$120.00	\$88.61	3rd Sun.	44
Oak Hill	Austin Jensen	\$ 25.43	\$38.00	3rd Sun.	15
Rocky Point	Earl Jensen		\$ 5.80	1st Sun.	38
Cross Roads	Austin Jensen	Just Organized			13
Total					

CONSTITUTION

From the long experience, we, the members of the Free Will Baptist Church of God, being regularly baptised 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 among us and to preserve and maintain a correspondence with each other, do therefore ordain this constitution for our better church government.

1. This Association shall be composed of members chosen by different churches in our union not exceeding one delegate out of ten from each church and on producing letters shall be entitled to seats.

2. Letters from different churches are to express the number in fellowship, the manner received by experience, letters of recommendation, the number dismissed, excluded, restored and those who have died since the Association.

3. The members thus chosen and convened to be denominated the Gaines Creek Association of Free Will Baptists, being composed for sundry churches in the Gaines Creek Association—the ass'n having no power to lord it over God's heritage nor to have any ecclesiastical power over the churches, reserving the right of withdrawing from any church becoming disorderly.

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

5. Newly constituted churches may be admitted to the Association who 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 first been discussed in its own church.

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 being 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.

Resolved, that we earnestly request all of our ministers and deacons and churches composing this Association to co-operate with each other and to assist in every way they can to help further the gospel and that each church should help their pastor and if an evangelist should visit any destitute place and organize churches that we urge upon the people to assist the Evangelist so he can go and preach the word.

ARTICLES OF FAITH

1. We believe in one true and living God, Father, Son and Holy Ghost and these three are one in divine essence, power and glory. Romans 1:20, John 1:17, 17:21.

2. We believe that the Scripture of the Old and New Testament is the word of God and the only infallible rule of faith and practice. Second Timothy 3:16, Matt. 5:18.

3. We believe that God created man good and gave him Holy Commandments whereby he should live holy but man voluntarily disobeyed the Commandments of God, transgressed the law and fell under the just condemnation of the same, whereby all mankind are sinners, not by constraint but by choice, being partakers of the sinful nature attained by the fall, and that man is unable to save himself with his own power, but we see Jesus for the suffering of death crowned with glory, that He by the grace of God should taste death for every man. Gen. 3:17, Heb. 2:9.

4. We believe that Christ by His death, suffering and resurrection purchased our pardon and offered it freely to all mankind upon principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent therefore, He sayeth, "Look unto me and be saved, all ends of the earth for I am God and there is none else". Matt. 4:17, Isa. 45:22, Acts 20:20-21.

5. We believe that adult persons must be regenerated and born of the spirit of God. Jonah 4:11, Mark 10:14. Deut. 1:39.

7. We believe that all Christians must preserve in grace and be faithful to the end if they inherit eternal life, for blessed are they that do His Commandments that they may have the right to the tree of life and enter through the gates into the city. Rev. 22:14, Matt. 24:13.

8. We believe that baptism by immersion is the apostolic mode; even the burial of a believer in water, and that Christ, who is our life, showed his humble example to His children and bids us walk therein. John 3:22, Romans 6:34-45, Matt. 28:19-20, Matt. 3:16.

9. We believe that God in His goodness displays His power of grace in great degree in calling and qualifying His servants by the teaching of the Holy Ghost and by the instruction of His word to go forth and proclaim life and salvation without price. He bids us freely come and nothing prevents the salvation of any but their stubborn rebellion and sinful refusal to come. I Cor. 12:13, Eph. 3:7, Rev. 22:17.

10. We believe that baptism and the Lord's supper and washing the Saint's feet are divine ordinances and should be observed by all His children. Mark 14:22-23, John 13:4-14, Matt. 28:19-20, I Tim. 5:10.

11. We believe that none have a right to baptism, only those who have a living hope in the Lord Jesus Christ, and none have the right to administer the same only those who have come under the hands of the presbytery of elders, and each church ought to have a pastor, deacons, and clerks chosen by the church, ought to have office during the good pleasure of same in dealing with disorderly members, reference should be had to the 18th chapter of Matthew and other scriptures relative to dealing with disorderly members. In all cases a majority shall rule, except in receiving members, and then it must be unanimous. Titus 1:5, Acts 14:23, II Cor. 6:6.

12. We believe it is the duty of each church to assemble themselves together once a month and that it is the duty of the pastor of the church when sitting forth the Lord's Supper and washing the Saint's feet to let a man "examine himself and so let him eat." I Cor. 11:28, John 13:14.

13. We believe that the sanctification and Holiness is a Bible doctrine, that immortality is God dwelling in the light, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written. "Death swallowed up in victory." That it is our duty to be tender and affectionate to one another and to study the happiness of the people of God in general and to be singly engaged to promote the honor and glory of God. Gal. 6:10; I John 2:9.

14. We believe in the resurrection of the dead of both the just and the unjust; the resurrection of the just to glory and immortality in the presence of God; the unjust to the everlasting shame and banishment from the presence of God. Matt. 25:31, I Cor. 15:42-45. Thes. 1:10, Rev. 20:12-13.

CHURCH COVENANT.

Having been brought, as we humbly trust, by divine grace to embrace the Lord Jesus Christ as our Saviour, and having thus obtained justification by Faith in His name, we, as members of the several churches that constitute Gaines Creek Association of Free Will Baptists, adopt the following as our Church Covenant:

1. To watch over each other in love, to pray for each other as members of a common faith ever striving to keep the unity of spirit in the bonds of peace.

2. We will not speak evil of each other nor will we persecute or expose the faults of the weak members of our church; but will endeavor to be governed by Paul's instruction to Timothy, "That we will reprove, rebuke and exhort" each other as members of a common brotherhood. 2 Timothy 4:12.

3. We are commanded to do good unto all men, especially to those who are of the household of faith. But we should remember that our relations to each other are closer and the obligations more binding than that of a common bond of Christian Charity. In adopting this Covenant, we became as a family and assume in a Christian sense the care and responsibility that the members of a family should feel for each other.

4. We will attend the stated meetings of our church unless we are provisionally hindered, or uncontrollable circumstances prevent us. And we will contribute of our means as the Lord has prospered us for the support of our pastor and other necessary expenses of our church. And we will prefer the service of our own church to that of any other and will pray for our pastor while he is preaching the word of God to us.

5. We will not injure our influence in the house of the Lord by occupying seats among the ungodly and sinners; but will occupy seats near the pulpit and use the natural powers which the Lord has given us to praise His holy name. We will sing with those who sing and pray with those who pray.

6. We will not be guilty of the sin of Sabbath breaking by making visits to our neighbors, which is a double sin against the law of God for in so doing we fail to attend the house of the Lord

and hinder those who might wish to do so. Let us remember the law of Moses which condemns Sabbath breaking, and the words of the inspired apostle which says, "Forsake not the assembling of yourself together as in the manner of some is."

7. We will not neglect secret and public prayers and those of us who are heads of families will strive to dedicate our household to the service of God by teaching our children the great necessity of the Christian religion as the only hope of happiness after death. We will adopt the covenant of Joshua, the servant of the Lord, and say, "But as for me and my house, we will serve the Lord."

THE LAW OF THE LORD'S SUPPER AND BAPTISM

The Lords' supper was instituted for Gods' People.

All Children have the equal rights to the supper that has been born of the spirit. For by one spirit we are all baptized into one body, 1 Cor. 12:13, (This is not water baptism) "Again" Christ says I am the door, John, 10:9, Jesus is not water baptism but THE door, there is not but one door. Now every one that has come in at this door, has the right to the Lord's Supper and is a child of God. So let any one examine himself and so let him eat of the bread, and drink of the cup, for he that eateth and drinketh unworthy eateth and drinketh damnation to himself" (not the church).

It is a personal matter of judging and eating.

The church that does judge and exclude any of Gods' people is not acting in keeping with the instructions given by the church of Corinth.

Any Church that does exclude one of God's Children of taking the Lord's Supper, is offense to the Christian, (NOTE) Matt: 18:6. 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.

It is contended that they of the same faith and order should be entitled to partake of the Lords' 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. Now 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, we still agree; but we do not, believe that one child of God should dictate just what another believes 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 give you the new birth.

The eunuch believed and was baptized, what church did he join? Here is faith and here is order. Now we ask if the eunuch were allowed to commune with some other organic body or Church?

No, he is not the same faith and order, yet he is admitted to heaven but could not be admitted to a sectarian table. So when the is set, all of God's Children should have the right to partake of the Lord's Supper. If not it is not the Lord's table. It is a sectarian table. At the Lord's table all of the Children have the right to partake of the Supper, which has been born of the Spirit of God.

(NOTE) Rom. 12:5. So we, being many, are one body in Christ, and every one members one of another.

(NOTE) John 6:35. And Jesus said unto them I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

(NOTE) 1 Cor. 10:17, for we being many are one bread, and one body; for we are all partakers of that one bread.

So it is by a Spiritual baptism that we come into the body and not by water at all. Then we are as one body, and should have the right at the same table.

If it had ever been intended by the Saviour that the Supper should be guarded as some attempt to guard it God would have endowed the judges with power to discern the water baptism, 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 scriptural baptism and a true believer receiving it, is this not all right? Some would say, "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 as I cannot know man's heart. Two acting in consort, one acting in good faith and the other not. Every Christian is strictly responsible for his own act, 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 administrator 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 that God says we must do, then the applicant's duty is to be a Christian before he is baptized, we find that repentance, faith, baptism, and Christian duties all are personally accountable to God and not to man.

There are various opinions of men; and if we use the capacity God has given, we do not think 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 is 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 hath joined together let no man put asunder; Christians do not all feel alike if they do not alike. 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 if they assemble at Gods' table, in heaven, why not on earth?

