

1920

MINUTES
OF THE
THIRD ANNUAL SESSION
OF THE CONSOLIDATED

*Rock
Ford*

EUREKA *and* ROBERTS
McGEE ASSOCIATION

OF THE
FREE WILL BAPTIST CHURCH OF GOD

Convened with Prairie Grove No. 1 Church Thursday
Night before the First Sunday in September, 1920

The next Association will meet with Shady Grove
Church, three miles west of Panama, Thursday
night before the First Sunday in
September, 1921.

Rev. S. G. Frazier	-----	Moderator
Rev. J. C. Nuby	-----	Assistant Moderator
Brother J. C. Smith	-----	Clerk
Brother A. Kirkland	-----	Assistant Clerk

PREAMBLE OF CHURCH CONFERENCE

1. Song and prayer.
2. Call Church into Conference.
3. Invite visiting Brethern and Sisters to seats in Conference.
4. Read Minutes of last Conference and take up all unfinished business.
5. Call for peace of Church, answering by giving right hand of fellowship.
6. Invitation for members.
7. Is any member sick or in distress?
8. New business.
9. Motion to adjourn.

ORDER OF BUSINESS

1. Read letters from the churches.
2. Election of officers.
3. Reception of new members.
4. Invitation to visiting brethern to take seats.
5. Call for correspondence.
6. Appointment of committees.
7. Call for reports of committees.
8. Miscellaneous business.
9. Appointment of correspondents.
10. Time and place of holding next session.
11. Election of a minister to preach the introductory.
12. Adjournment of the association.

PROCEEDINGS OF THE ASSOCIATION

The Third Annual Session of the Consolidated Eureka and Roberts McGee Association of the Church of God, denominated Free Will Baptist, convened with Prairie Grove No. 1 church commencing on Thursday night before the first Sunday in September, A. D. 1920.

The next association will meet with the Shady Grove church 3 miles west of Panama, Okla., Thursday night before the first Sunday in September, A. D. 1921.

REV. S. G. FRAZIER,
Moderator.

REV. J. C. NUBY,
Assistant Moderator.

BROTHER J. C. SMITH,
Clerk.

BROTHER A. KIRKLAND,
Assistant Clerk.

Thursday Night Session.

House was called to order by Moderator, both Moderator and Assistant being present. After singing a few good songs by the choir prayer was led by Rev. S. G. Frazier, after which had devotional service conducted by Rev. L. R. Crumb, preaching by Rev. J. R. Stoughton, and concluded by Rev. O. D. Wickham. Had a real good service much enjoyed by everybody, then adjourned to meet Friday morning at 9 o'clock.

Friday Morning Session.

Met as per adjournment. House called to order by Moderator. Prayer by the Moderator after which the following business was transacted:

Called for church letters and received the following:

1. Bengal Church—Brother Louis Winton, Brother Biggs, Sister Jones; Rev. W. R. West, pastor; Brother A. Mc-

Gee, church clerk, postoffice. Asher, Oklahoma.

2. Sugar Loaf Church—Brother J. L. James, Rev. J. C. Nuby, pastor; Sister Ed Dunn, church clerk, postoffice, Monroe, Oklahoma.

3. Oak Grove Church—Brother B. B. Hendrix, Brother J. H. Young, Sister Dora Osborne, Sister Ruth Head, Rev. W. L. Lamb, pastor; Sister Ruth Head, church clerk, postoffice, Cartersville, Oklahoma.

4. Mountain View Church No. 2—Brother J. M. Vineyard, Brother J. R. Mathews, Brother Charley Spears, Rev. T. O. Barnes, pastor; Sister Maud Vineyard, church clerk, postoffice, Stigler, Oklahoma.

5. Perry Church—Brother A. C. Keith, Sister Ella Hill, Sister Dovie Lafave, Rev. S. G. Frazier, pastor; W. M. Lafave, church clerk, postoffice, Stigler, Oklahoma.

6. Cartersville Church—Brother Albert Curry, Brother Pervie Robinson, Brother Thomas Martin, Rev. J. R. Stoughton, pastor; Sister Minnie Curry, church clerk, postoffice, Cartersville, Oklahoma.

7. Fair Hill Church—Brother Perry Brown, Sister Brown, Brother J. H. Shipman as messengers and Sister Files, Sister Brock, Sister Ethel Shelton as alternates, Rev. S. G. Frazier, pastor; Sister Lela Sharp, church clerk, postoffice, Cameron, Okla.

8. Little Boggy Church—Brother Curtis Adams, Sister Elcie Adams, Rev. J. T. McDaniels, pastor; Sister A. T. Conway, church clerk, postoffice, Red Oak, Oklahoma.

9. Prairie Grove Church No. 2—Brother J. W. McDaniel, Brother D. A. Holder, Brother C. Adams, Rev. L. R. Crumb, pastor; Brother C. Adams, church clerk, postoffice, Poteau, Oklahoma.

10. Cass Church—Brother A. J. Harvel, Brother C. C. Garland, Sister Gettie Garland, Sister G. M. Harvel, Rev. G. W. Oliver, pastor; Sister Eva Robins, church clerk, postoffice, Kanima, Oklahoma.

11. Harmony Grove Church—Sister Nancy Springman, Sister Eula Ward, Brother Green Earl, Rev. J. T. Mc-

Daniel, pastor; Sister Nancy Springman, church clerk, postoffice, Spiro, Oklahoma.

12. **Tucker Church**—Brother H. C. Mathis, Brother W. J. Oglesby, Sister Clara Mathis, Rev. L. B. Crumb, pastor; Brother H. C. Mathis, church clerk, postoffice, Tucker, Oklahoma.

13. **Royal Oak Church**—Brother George Davis, Sister Katie Davis, Sister Jossie Pitchford, Sister Orvie Castles, Rev. O. D. Wickham, pastor; Sister M. T. Barnes, church clerk, postoffice, Panama, Oklahoma.

14.—**Prairie View Church**—Sister May Peck, Brother W. A. Hayes, as delegates, Brother S. F. Kidd, Brother J. W. Hayes, Sister Alice Trickett, Rev. S. G. Frazier, pastor; Brother V. C. Trickett, church clerk, postoffice, Stigler, Oklahoma.

15. **Mountain View Church No. 1**—Brother W. J. McCuller, Sister McCuller, Brother Tom Brint, Rev. J. C. Nuby, pastor; Sister Lela McCuller, church clerk, postoffice Bokoshe, Oklahoma.

16. **Kennedy Church**—Brother Walter Dighton, Brother Riley McElvain, Rev. Riley McElvain, pastor; Sister Oddie McElvain, church clerk, postoffice, Wister, Oklahoma.

17. **Friendship Church**—Brother Cole Daniels, Sister Mittie Daniels, Brother Hadrick, Rev. R. H. Byrd, pastor; Sister Ida Gipson, church clerk, postoffice, Howe, Oklahoma.

18. **Rocky Point Church**—Brother Dave Robertson, Brother A. Kirkland, Brother Claud Bray, Sister Artie Smith, Rev. T. M. Arnold, pastor; Brother F. L. Thomason, church clerk, postoffice, McCurtain, Oklahoma.

19. **Old Iron Bridge Church**—Brother D. Bales, Brother Sam Hargis, Brother Tom Pevyhouse, Sister Nettie Pevyhouse, Brother Edd Green, Sister Vina Green, Brother Buren Morgan, Brother Roland Green, Rev. G. W. Oliver, pastor; Sister Essie Davis, church clerk, postoffice, Keota, Oklahoma.

20. **Prairie Grove Church No. 1**—Brother Dave Dudley, Brother B. B. Honeycutt, Brother A. M. Smith, Brother George Thomason, Rev. T. O. Barnes, pastor, Sister Dovie Honeycutt, church clerk, postoffice, Stigler, Oklahoma.

21. **Rockford Church (New Church)**—Brother J. N.

Cole, Brother Sam Welch, Brother J. D. Booth, Rev. T. O. Barnes, pastor; Sister Amanda Booth, church clerk, postoffice, Keota, Oklahoma.

22. Shady Grove Church—Brother and Sister Thomas, Brother Claud Thomas, Brother Wright, Sister Maud Wooten, Rev. S. G. Frazier, pastor; Sister Edna Aust, church clerk, postoffice, Panama, Oklahoma.

23. Sans Bois Church—Brother G. W. Bolan, Sister Fay Bolan, Brother I. J. Warren, Sister Ettie Warren, Rev. T. O. Barnes, pastor; Sister Fay Bolan, church clerk, postoffice, Sans Bois, Oklahoma.

Brazil Church—Brother Jake Goodson, Sister Lillie Dewey, Rev. O. D. Wickham, pastor; Sister Virgie Goodson, church clerk, postoffice, Calhoun, Oklahoma.

Election of Officers.

Elder S. G. Frazier was chosen Moderator; Elder J. C. Nuby, Assistant Moderator; Brother J. C. Smith, Clerk; Brother A. Kirkland, Assistant Clerk.

New churches were called for and the following were received: Mountain View Church No. 2, Oak Grove Church, Rockford Church, Sans Bois Church, and Cartersville Church and received the same and delegates seated by the right hand of fellowship. A committee was appointed to investigate Brother Lamb's character and credentials. Then called for corresponding delegates and received Brother McGee and wife from the Southern Association, Brother J. M. Roberts from Grand River Association, and Brother Slough-ton from Mulberry Association.

Appointment of Devotional Committee:

Brother Farris Honeycutt, Brother Caleyhan, Brother Riley McElvain.

Motion made and seconded to adjourn to meet at 2 o'clock p. m. Prayer by Brother McGee.

Friday Afternoon Session.

The association met as per adjourment. After sing-

ing by choir and prayer by Rev. T. O. Barnes, the Rules of Order were read by the Moderator.

Motion made and seconded to withhold the reception of Cartersville church's letter till we receive Brother Sloughton.

Committees were appointed as follows:

Committee on Bill of Arrangements:

Brother T. O. Barnes, Brother Luther Roberts, Brother John Peck.

Committee on Sabbath Schools:

Sister M. T. Barnes, Sister Hill, Sister Katie Davis, Sister Yona Pitchford, Sister Head.

Committee on Temperance:

Brother McGee, Brother Bud Kinsey, Sister Osborne, Sister McGee.

Committee on Queries and Requests:

Rev. J. C. Nuby, Brother Jack Kinsey, Rev. T. M. Arnold, Brother Perry McCuller, Brother Buddy Garland.

Committee on Ministers' Character and Credentials:

Brother J. M. Roberts, Brother Clifford Trickett, Brother Arvel, Brother J. H. Shipman, Brother A. N. Brown, Brother G. W. Oliver, Brother Bill McCuller.

Committee on Periodicals and Literature:

Sister May Peck, Sister Brazil, Sister Arvie, Sister Castles, Sister Dovie Lafave, Sister Maudie Wooten, Brother Ward Thomas, Brother J. T. McDaniels.

Committee on Obituaries:

Brother G. C. Wooten, Brother R. L. McElvain, Sister Alice Trickett, Sister Thomas, Sister Jennie Smith, Sister Vaughn, Brother Mathis, Brother Davis, Brother Jimmie Maxwell, Sister Artie Smith, Sister Nettie Pevyhouse.

Committee on Finance:

Brother Tom Pevyhouse, Brother Allen Brazil, Brother John Springmon, Brother Young, Brother Wright, Brother Chas. Gilstrap, Brother W. M. Lafave, Brother Willie Easton.

Motion made and seconded to divide the committee on Ministers' Characters and Credentials and appoint a committee on Ministers' Character and one on Ministers' Credentials and Deacons. Motion carried and committees appointed.

Committee on Character of Ministers and Deacons:

Brother Thomason, Brother Honeycutt, Brother Daniels, Brother Dave Dudley, Brother Briggs, Brother Oglesby, Brother James, Sister Frona Mathis, Sister Clara Mathis.

Committee on Resolutions:

Brother A. C. Woods, Brother Mann, Rev. L. R. Crumb, Brother Harper, Brother J. N. Cole.

Committee on Home Missions:

Brother Farrill, Brother B. B. Hendrix, Brother John Green, Brother Archie, Brother Henry Spence, Sister Essa Davis, Brother Emry Barnes, Brother A. B. Tolbert, Brother C. Adams, Brother W. J. Daniels, Brother D. A. Holder, Brother Sam Hargis, Brother Rolan Green.

Motion made and seconded to adjourn to meet at 9 o'clock Saturday morning; prayer by Brother Andy Hefley.

Friday Night.

Preaching by Rev. J. C. Nuby and concluded by Rev. S. G. Frazier. Had a real good service and a large crowd of people.

Saturday Morning Session.

The association met as per adjournment. Prayer was led by Rev. Bud Kinsey after which the following business was taken up:

Reports of committees were called for and the following reports were received:

Sabbath Schools:

"We your committee on Sabbath Schools beg leave to report as follows:

"That it is the duty of each church to maintain a Sabbath School; that we as the church of God recommend union

as a basis for all the people of God to do the will of our Father in Heaven; that we unite all our efforts to keep all of our children in Sabbath School that it may be the means of bringing them to Christ.

"We further request that there be no games of sport on the grounds during the hours of worship.

"We further recommend that if possible all teachers and officers should be Christian Brothers and Sisters.

" SISTER M. T. BARNES, Chairman."

Temperance:

"We your committee on Temperance beg to report as follows:

"That we will not tolerate liquor in any form. It makes wrecks of promising young men, it makes the hearts of dear mothers to ache, it makes orphans of little children and causes them to go hungry and half naked in cold winter breezes, and we as Free Will Baptist believe that every child of God must have the same equal rights and dear Brethern we will state that all redeemed children of God must separate themselves from strong drink. God spake unto Moses: that he should command the children of Israel that any one making a vow should separate himself from strong drink. So beloved Brethern we must not let sin reign in our mortal bodies ye shall live (Romans 8: 13) help us to pray earnestly that the children of God may live after the spirit those who worship God must worship him in spirit and truth. Intoxicants kill not only in this world, but also beyond the tomb for "no drunkard shall inherit the Kingdom of God" (Gal. 5: 21.) We also favor the suspension of any Free Will Baptist Minister who is a dram drinker (1 Cor. 6: 10, Hebrews 2: 15-16.) It makes wrecks of many homes. We further state as a body of Free Will Baptist that we will not tolerate or support any man or set of men that is not positively declared on the side of a world wide prohibition as we know that if we protect our boys and girls, our wives and ourselves we must put the demon king alcohol out of commission for where ever alcohol is used it sows the seed of woe and misery. Its path is strewn with suffering, death and destruction.

"A. M'GEE, Chairman."

Finance:

"We your committee on Finance find that each church has paid the amount opposite their names:

ROCKFORD	\$2.56
CARTERSVILLE	3.50
PRAIRIE GROVE NO. 2	5.00
CASS	2.50
SUGAR LOAF	1.50
SHADY GROVE	5.00
IRON BRIDGE	6.15
KENNEDY	2.50
FRIENDSHIP	2.00
PRAIRIE GROVE NO 1	4.35
MOUNTAIN VIEW NO. 2	2.00
TUCKER	4.25
FAIR HILL	2.97
ROYAL OAK	2.75
BENGAL	2.00
MOUNTAIN VIEW NO 1	2.00
PERRY	5.00
OAK GROVE	3.00
HARMONY GROVE	2.00
ROCKEY POINT	4.00
SANS BOIS	2.00
LITTLE BOGGY	2.86
BRAZIL	2.00
PRAIRIE VIEW	2.00

Total\$73.89

"CHARLES GILSTRAP, Chairman."

Characters of Ministers and Deacons:

"We your committee on Characters of Ministers and Deacons beg to report as follows:

"We find our ministers all in good standing and deacons all worthy of their office. But we insist that the body call for a letter from Rev. J. R. Stoughton before receiving him in the Association from the church or association to which he last belonged.

"J. L. JAMES, Chairman."

Books and Periodicals:

"We, your committee on Books and Periodicals report

as follows:

"We recommend that the Bible be used as our Discipline and the only infallible rule of our doctrine, faith and practice, and we urge all of our brethern to use it as such.

"We recommend that the Free Will Baptist Banner, or its equivalent, be used in every home if they can do so.

"SISTER MAY PECK, Chairman."

Resolutions:

"We, your committee on Resolutions beg leave to report as follows:

"No. 1. Resolved that we abstain from holding conference on the Sabbath and that we use every effort to keep a clean house for God.

"No. 2. Resolved that the various churches elect a committee on Home Missions and said committee work faithfully to that cause.

"J. MANN, Chairman."

Home Missions:

"We, your committee on Home Missions report as follows:

"Seeing the great need of Home Missions work we recommend that the pastors of this Association preach at least one sermon at each church they pastor on Home Missions and that they should consider the Home Mission work at each conference, also take up collection for same.

"J. H. GREEN, Chairman."

Bill of Arrangements:

"We, your committee on Arrangements beg leave to report as follows:

"Taking into consideration the surrounding circumstances and seeing the necessity of a rule governing the Ministry, Be it resolved that the Association forbid the Ministers of the several districts of the Association speaking disrespectfully of one another, and any one found guilty of such conduct shall be liable to charges and dealt with as may be deemed necessary.

Be it resolved, That we recommend that our Ministers do not vary from the regular customs of the Free Will Bap-

tist in regards to receiving and dismissing members. Further more advise that the Moderators of the churches impress upon the churches the great necessity of observing all the rulings of the Association.

"Be it resolved, That any elder of this Association taking the evangelistic work that it shall be the duty of each church to assist him in the work and this Association shall empower the Moderator and Clerk with authority to furnish the evangelist with recommendation if he be found worthy.

"Be it resolved, That we forbid any of our Ministers challenging any denomination to debate.

"Resolved, That we prohibit the members of our churches from giving, going to or participating in play parties or dances and any found guilty of such offense shall be due the church acknowledgement or shall be considered by the body as a stranger as this evil causes many of our young people to forsake the right way and go off in sin.

"Be it further resolved, That we forbid any of our Ministers or members of our churches of this Association preaching sanctification or holiness as a second work of grace, separate and apart from the regeneration or conversion.

"Be it resolved, That every member of all respective churches comprising the Eureka and Roberts McGee Association be requested to obey the Commandments of God as recorded in I Cor. 16: 2 and II Cor. 9: 7, to lay in store as God has prospered them upon the first day of the week in their homes or churches so as to be prepared to aid the Ministers in publishing the gospel, to help the widows and the worthy poor and that the compulsory in every respect be disnuled.

"Resolved, That every ordained Minister should preach at least four sermons each month if not providentially hindered and we require that every ordained Minister report each year to the Association either by letter or person.

"Be it resolved, That every church that calls a Minister to the pastoral care should administer to his support as God has prospered them.

"Resolved, That our articles of faith stand as they are in the old minutes.

"Be it resolved, That this Association recommend that no church shall ordain a Minister until he proves himself

worthy for a space of twelve months. We believe one great cause of the languishing condition of the Free Will Baptist is for the lack of finance.

"Be it resolved, That we ask the Association to help us to earnestly pray that the Divine Power of God help us to adopt a more firm basis of finance.

"Be it resolved, That the pastor read the constitution and rulings of the church as often as once each year to the church.

"REV. T. O. BARNES, Chairman."

Moved and seconded to receive Brother J. R. Stoughton in this body till he has time to get a letter from the Mulberry Association.

Obituaries:

"We, your committee on Obituaries beg to report as follows:

"We sorrow with great loss over the death of our departed Brothers and Sisters, to-wit: Sister Beulah Parsons, Sister Martha Jane Patterson, of Prairie View; Sister Pearl Henderson, Sister Lue Winton, of Perry church. While we greatly miss them and mourn their loss we would not recall them for we feel they passed away in a living faith and are now in the Glory Land where the weary are at rest. We feel that our loss is Heaven's gain for Jesus said, "Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors and their works do follow them," Rev. 14: 13, and should take courage and live as Jesus said and ever be ready for our call may be next.

"L. C. WOOTEN, Chairman."

An ordaining council was called together and the following were ordained: Brother J. M. Hartgraves of Sans Bois church, Brother T. H. Spence of Iron Bridge church. Deacons of their churches on the ordaining council were Rev. J. M. Roberts, Rev. J. T. McGee, Rev. S. G. Frazier, Rev. T. O. Barnes, Rev. J. C. Nuby.

Moved and seconded to adjourn to meet at 2 o'clock p. m.; dismissed by Moderator.

Preaching at 11 a. m. Saturday morning by Rev. W. E. Dearmore and concluded by Rev. Tolbert. Had a great revival much enjoyed by everybody.

Saturday Afternoon Session.

The Association met as per adjournment at 2 o'clock. Prayer by Brother McGee, then proceeded to business.

Appointment of Corresponding Delegates.

Delegates were appointed to sister associations as follows:

To the State Association: Rev. J. C. Nuby, Rev. O. D. Wickham.

To the Southern Association: Rev. T. O. Barnes, Brother Luther Roberts.

To the Grand River Association: Rev. S. G. Frazier, Brother Peck.

To the First Oklahoma Association: Rev. Luther R. Crumb.

Rev. R. L. Mcelvain was chosen evangelist of this Association and the Association is to pay him \$1,000.

Called for Ministers' reports and received the following:

"I beg leave to report as follows: I have received for my work, Royal Oak church \$28.65; Brazil church \$29.10; for revival work at Prairie View \$26.20; for preaching at destitute places \$2.00; total collected \$85.95. Travelled about 300 miles, preached 62 sermons, witnessed 19 conversions, conducted 2 funerals, received in the church 16, baptised 5. Paid out for expenses about \$15.00, paid widows, orphans and preachers \$25.00.

"REV. O. D. WICKHAM, Panama, Okla."

"I beg leave to report as follows: I have pastored 4 churches, held 4 revival meetings, helped in one, witnessed 58 conversions, baptised 38, additions to my church 42, married 4 couples, held 4 funeral, services, preached 160 sermons. I visited 10 churches on the evangelist work. My expenses were \$28.95. I have received for my pastoral work \$604.04.

"REV. S. G. FRAZIER, Stigler, Okla."

"I beg leave to report as follows: I have preached 50 sermons, witnessed 13 conversions, have pastored no church-

es, held 2 funerals, married 5 couples. Received on my work \$88.00, paid out \$30.00, traveled about 600 miles.

"REV. T. D. ARY, Stigler, Okla."

"I beg leave to report as follows: I have traveled about 300 miles, preached 98 sermons, held 2 funerals, witnessed 85 conversions, Baptised 20, received in the church 32, pastored 1 church. Received from Iron Bridge church \$63.50, other collections \$60.20; total \$123.70.

"REV. G. W. OLIVER, Keota, Okla.

R. R. No. 1. Box 10.

"I beg leave to report as follows: I have pastored 1 church and assisted in other churches. I have preached 70 sermons and received for my work \$72.00. My traveling expenses were \$42.00. I witnessed 19 conversions. The Lord has blessed my labor this year.

"REV. J. T. McDANIELS."

"I beg leave to report as follows: I have traveled about 700 miles, pastored 2 churches, witnessed 30 conversions, received 12 in the church and baptised 12. Received \$175.00 for my work. I have married 4 couples, have held 4 funerals. I ask the prayers of all God's people.

"REV. T. M. ARNOLD, Kanima, Okla."

"I beg leave to report as follows: I have preached 35 sermons, organized 1 Sabbath school, witnessed 14 conversions, married 1 couple, pastored no church. I have been in revival meetings about 5 weeks.

"REV. J. A. MATHIS, Tucker, Okla."

"I beg leave to report as follows: I have preached about 50 sermons, received in the church 37, baptised 16, witnessed 52 conversions, married 5 couples, held 7 funeral services, organized 3 churches, helped ordain 2 deacons. Received for pastoral work \$135.90.

"REV. T. O. BARNES, Stigler, Okla."

"I beg leave to report as follows: I have pastored 4 churches, received in the church 67. I have witnessed 68 conversions, I have preached 130 sermons, preached 4 funerals, married 8 couples. I received from Prairie Grove

church No. 2 \$87.45, received from Tucker church \$64.55, from Harmony Grove church \$47.42, from Kennedy church \$37.43; total \$236.85.

"REV. L. R. CRUMB, Tucker, Okla."

"I beg leave to report as follows: I have preached 90 sermons, witnessed 72 conversions, baptised 3, held 5 funerals, organized 1 church, received in the church 52, he'd 7 meetings. Received \$32.00 for my work.

"REV. J. R. STOUGHTON, Cartersville, Okla."

Dear Brother Preachers:

Seems to me that I ought to have more Ministers' reports than this, but if there were any more handed in I never received them or else they have gotten misplaced. If I have failed to get your report I am sorry but this is all the reports I have on file. As ever,

J. C. SMITH, Clerk.

A Request.

Dear Brethern and Sisters of the Free Will Baptist Church:

I have 2 children out on the bleak mountain of sin and I ask you one and all to pray for them that they may come in and help keep house for God. Your Brother,

J. N. COLE, Stigler, Okla.

Places were fixed to hold the fifth Sunday meetings as follows:

First one to be held with Sugar Loaf church, second one with Cartersville church, third with Fair Hill church, fourth with Rocky Point church.

Rev. G. W. Oliver was appointed to preach the introductory sermon at the next Association, Rev. S. G. Frazier alternate.

Moved and seconded we print the law of the supper in our minutes.

Motion made and seconded to adjourn to meet with the Shady Grove church 3 miles west of Panama, Okla., on Thursday night before the first Sunday in September, A. D.

1921, Rev. G. W. Oliver to preach the introductory sermon,
Rev. S. G. Frazier, alternate.

REV. S. G. FRAZIER, Moderator.

REV. J. C. NUBY, Assistant Moderator.

J. C. SMITH, Clerk.

A. KIRKLAND, Assistant Clerk.

Moved and seconded this delegation extend to Prairie Grove Church and community our heartfelt thanks for their hospitality shown us during our stay with them and we pray God's blessings may continue with them both spiritually and financially.

RULES OF ORDER

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

2. Ministers present invited to seats are allowed to take part in the debate on all subjects and vote.

3. Those who speak shall rise and address the Moderator. Personal reflections 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 or motion under debate contains two or more points it shall be divided at the request of any member and a vote taken.

7. Motions made and lost shall not be recorded.

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

9. All questions 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 sessions of the Association, arrange-

ments shall be made to insure two or more sermons each day, or other equivalents shall be provided for.

14. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.

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

CONSTITUTION

From the long experience, we, the members of the Free Will Baptist Church of Christ, being regularly baptised on 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 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 three delegates from each church and on producing letters shall be entitled to seats.

2. Letters from the different churches are to express the number in fellowship, the number 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 Eureka and Roberts McGee Association of Free Will Baptists being composed of sundry churches in the Eureka and Roberts McGee Association—the Association 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 the 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 Mod-

erator giving the right hand of fellowship.

6. No question from any church shall come under 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 con-

straint 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 the 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, if they inherit eternal life. John 3: 3, I Peter 1: 23.

6. We believe that infants and idiots are saved upon the merits of the Son of God. Jonah 4: 11, Mark 10: 14, Duet. 1: 39.

7. We believe all Chistians must persevere 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 to 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: 3, 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 clerk chosen by the church ought to have office during the good pleasure of the same and 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 Saints' feet to let a man "examine himself and so let him eat." I Cor. 11: 28, John 13: 11.

13. We believe that 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 is 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 everlasting shame and banishment from the presence of God. Matt. 25: 31, I Cor. 15: 42-45, II 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 Savior and having obtained justification by Faith in His name, we, as members of the several churches that constitute the Eureka and Roberts McGee Association of Free Will Baptist, 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.

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 become 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 providentially 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 Sunday 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 others 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 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.”

Resolved: That what purports to be the Law of the Supper be printed in our minutes and become part of our constitution and there kept.

LAW OF THE SUPPER

The Lord's Supper was instituted for God's people. They all have equal rights to the supper and that right is a birthright. For by one spirit are we all baptised into one body (I Cor. 12: 15.) This is not a water baptism but a spiritual baptism. Again Christ says, "I'm the door, by me if any man enter in he shall be saved." (I John 10: 9.) "He that entereth not by the door in the sheepfold but climeth up some other way, the same is a thief and a robber." (John. 10: 4.) Christ is not water baptism and yet He is the door. There is but one door and Christ says He is that door, and he that cometh in by that 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 unworthy eateth and drinketh damnation to himself not to the church, but to himself. It is a personal matter in judging and in eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given to 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 mill stone were hung about his neck and that he were drowned in the depths of the sea." Matt. 8: 6, I Cor. 10, 30, 31: 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 true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred. I object. As to order if nothing but gospel order is meant, very well; but I do not think 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 church is but an organic body of Christians, and simply placing your name on the roll book of the best church on earth does not make you a Christian; neither will a like process in the worst church make a sinner. The Eunuch believed and was baptised. What church did he join? Here is faith and here is order. Now I ask if the Eunuch were to wish to commune with some of the churches would he be allowed the right? No, he is not of the same faith and order: yet he is admitted in heaven. But nay, he could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be he whom he may and when the supper is set and all of God's people are not invited, it is not the Lord's supper, but a sectarian supper; so we, being many are one body in Christ: and every member one of another. (Romans 12: 15.) And the way we become one body is by being baptised into that body and of course that is by 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 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. (I Cor. 10: 17.) By partaking we exhibit a oneness of that body. What is meant by we? It certainly means all Christians of all ages: when you come together tarry 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 wisdom to discern the pure from the impure. But the standpoint from which they 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 made 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 legal administrator. This is all that is wanting, is it not a purely personal matter? If so, he has been as truly baptised as anyone. It is the duty of the preacher to baptize and the applicant to be baptized. When this is done each have 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 what is in the heart of man. Two acting in concert, one acting in good faith and the other not—the one is blessed and the other is not. Every Christian is strictly responsible for his own acts and not for another. Simon, the sorcerer, believed and was baptised, and that by a legal administrator and yet it is discovered that he was not a Christian. So we see that baptism by a legal administrator does not confer any claims upon him to any Christian rights, as this case proves it to be a personal matter, as we clearly see that the apostle did his duty and Simon did not or vice versa.

The apostle, inspired all he was, did not discern 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 faith, repentance, baptism and the Christian duties are all personal and accountable to God and not unto men. Various are the opinions of men and the ways we account for them is in the capacity of men: and if we use the capacity that God has given I 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 one for the other, as the natural body has for its members, yet they do not perform the same office, yet they should subserve the same interest of the body.

Should Christians all commune together at the Lord's table? I answer what the Lord has joined together, let no man put asunder.

We have forty-eight states in the Union. They are all equally free and independent states, and yet they are one united, and have one great central point at which to meet and testify that they are free and independent states and yet but one nation. All Christians should have one central point at which to meet and let the world know that they are one. Let that be the Lord's table. Christians feel alike if they do not think alike. They can preach together, pray together, sing together, and love together, and should they not commune together? And will they not all meet at last in the same holy and happy land together? Then a union and free communion is forced upon us. Christ said at the last supper that he would drink no more fruit of the

vine with us till he drank anew in His kingdom. Then all Christians of all ages will sit around one communion table in Heaven. As we find ourselves assembled thus around one Lord's table in Heaven, so should it be on earth.



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