

Duplicate

MINUTES

—of the—

Thirty-Fifth Annual Session

—of the—

CHURCH OF GOD (DENOMINATED)

FREE WILL BAPTIST

—of the—

Gaines Creek Association

Held with Cross Roads Church, Aug. 15 to 18,
1946

The Introductory Sermon to be brought next
year by Rev. J. E. Yandell
Rev. Walter Boyd, Alternate

The next session to be held with the Lone Oak
Church, 5½ miles south-west of Indianola on
Thursday night before third Sunday in Aug.,
A. D., 1947.

OFFICERS

Rev. W. D. Higgins		Moderator
Rev. Walter Boyd		Assistant Moderator
Bro. A. E. Clark		Clerk
Sister Josie Newman		Assistant Clerk

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

FRIDAY MORNING SESSION

The Thirty-fifth Annual Session of the Gaines Creek Association met with the Cross Roads Church, August 15 to 18, 1946. At 9:30 o'clock house called to order by Assistant Moderator Protém. Rev. J. A. Claxton, took charge and transacted the following business:

Called for Church Letters and received the following Letters:

Nale Church: Sister Lou Williamson, Sister Martha Bess, Sister Willie Williamson; Bro. Boss Clark; alternate: Present pastor, Rev. W. D. Higgins; Sister Lela White; church clerk: McAlester Church. Bro. Jerry Dudley, Sister Mildred Dudley, Bro. Euyins, Sister Euyins and Sister Camella Boyd, Present pastor, Rev. J. E. Yandell; Sister Eula Dudley, church clerk.

Cross Road Church: Sister Myrtle Clark; Sister Julie Claxton, Sister Lona Hearod and Sister Josie Newman. Pastor for last year, Rev. J. A. Claxton; present pastor, Rev. Walter Boyd; Mrs. Josie Newman, church clerk.

On motion and second the Church Letters were received and delegates seated by the right hand of Fellowship. Choir sang, "Will You Meet Me Over Yonder."

The Association then being duly organized, the body proceeded to elect the following officers for the ensuing year: Rev. W. D. Higgins was chosen Moderator; Rev. Walter Boyd, Assistant Moderator; Bro. Boss Clark, Clerk; Sister Josie Newman, Assistant Clerk.

Motion made and seconded to receive all visiting Brothers and Sisters to a seat in counsel.

Introductory sermon was preached by Rev. Clarence Sanders, concluded by Rev. J. E. Yandell. Dismissed by Rev. Clarence Sanders, then adjourned to meet at 2:00 o'clock.

Met as per adjournment at 2:00 o'clock. House called to order by Moderator. Singing. Prayer by Bro. Bailey, Scripture reading by Bro. Jerry Dudley from St. John 21st Chapter.

Then Rules of Order read by Moderator. Moved and seconded we adhere strictly to the Rules of Order.

Then called for new churches and received none.

Then proceeded to the appointment of the following committees:

Devotional Committee—Bro. Billy White; Bro. Tony McChristian and Bro. G. W. Newman.

Committee on Resolutions—Bro. Alex. Shropshire, Bro. Jim McDonal and Bro. George Bailey.

Ministers and Deacons Characters and Credentials—Bro. Noble, Sister Myrtle Clark and Sister Julie Claxton.

On Obituaries—Sister Elizabeth McChristian, Sister Josie Newman and Sister Alta Newman.

On Finance—Bro. Billy White, Bro. Alec Shropshire and Bro. George Bailey.

On Temperance—Sister Vera Sanders, Sister Eddiemay Eldridge and Sister Camella Boyd.

On Query and Request—Bro. Tony McChristian, Bro. Clarence Sanders and Bro. Alec Shropshire.

Five minute recess.

Called together by singing. Elected Sister Josie Newman assistant clerk. Motion made and seconded to suspend business until 9:30 o'clock Saturday morning.

FRIDAY NIGHT SERVICES

Choir singing, followed by a united prayer. Preaching by Rev. Walter Boyd followed by Rev. J. E. Yandell. A wonderful message enjoyed by all.

SATURDAY MORNING SESSION

Come together singing, "Where the Soul of Man Never Dies." Called to order by moderator. Prayer by Bro. John Smith.

Called for Church Letters. Received Lone Oak Church. Scripture reading by Bro. Billy White, 1st Chapter of Psalms, then proceeded to business as following.

Called for Committee Reports and received the following reports:

Temperance. We your committee on temperance beg leave to report as follows: We recommend that all Christians be temperate in all things and that we totally abstain from the use of any intoxicating drinks and all sinful amusements, and live Godly in sight of all men. Sister Fannie McCracken chairman.

Ministers and Deacons Characters and Credentials. Beg leave to report, as far as we can find out our Ministers and Deacons are all in good standing and have their credentials except Bro. John Smith, Bro. W. T. White, Bro. Alec Shropshire and Bro. George Bailey. We your committee ask that this Association give them their credentials. Sister Myrtle Clark, chairman.

Resolutions. We your committee on resolutions beg leave to report as follows: Resolved that each church call their pastor before the Association and that they make every possible effort to care for the church. Resolved each minister and deacon present their credentials to each association for examinations. Bro. Bailey ask for his credentials.

On Finance. We your committee on Finance beg leave to report as follows:

Lone Oak	\$5.00
Nale	5.00
Cross Roads	3.00
McAlester	3.00
Red Oak	9.00
Public Collection	5.00

Making GRAND TOTAL \$30.00

Bro. W. T. White, chairman.

Obituaries. We your committee on obituaries beg to report as follows: We sorrow over the loss of our departed Sister Pauline Myers from Scipio Church; we greatly miss her. We know that our loss is heaven's gain for Jesus said, "blessed are the dead which die in the Lord. Yea henceforth saith the spirit that they shall rest from their labors and their works do follow them." Sister Josie Newman, chairman.

Query and Request. We your committee on query and request beg leave to report as follows: That we adopt in our minutes the old report in our minutes. We urge each church to use Freewill Baptist literature to the support of our publishing houses. We suggest our ministers and deacons, all that will, read the Freewill Baptist paper and Bulters Theology for Ministers located at Ayden, N. C. and Monette, Mo.

Bro. Alex Shropshire, chairman; Rev. Clarence Sanders, Bro. Tony McChristian.

SATURDAY AFTERNOON SESSION

Met per adjournment at 2:00 P. M.

Singing by the choir. Scripture reading by Bro. W. T. White, 1st Chapter of Psalms; then proceeded to business as follows:

Call for committee reports.

Devotional Committee.—We beg to report preaching Thursday night, Rev. Walter Boyd. Friday at 11:00 A. M., Rev. Clarence Sanders. Friday night, Rev. Walter Boyd. Saturday at 11:00, Rev. G. M. Everetts. Saturday night, Rev. J. E. Yandell. Sunday at 11:00 A. M., Rev. W. D. Higgins. Bro. W. T. White, chairman.

Then called for unfinished business; there being none call for new business. Called for Minister's Report and received following report:

I have pastored one church; preached 14 sermons; received 18 in church; had 5 conversions; baptised four. Received \$7.33.—Rev. J. A. Claxton.

Report of Evangelist Work.

Preached 7 sermons at Red Oak Church, preached 4 sermons at Nale Church, 9 sermons at McAlester. Received \$18.00. Sermons preached at Haytt 2; traveled 210 miles. Total received \$27.00. Rev. J. A. Claxton, Evangelist.

Then fixed places for Fifth Sunday. First to be at McAlester Church. Lone Oak called for Association and 3rd Fifth Sunday. Cross Roads Church calls for fourth Fifth Sunday meeting.

Rev. J. E. Yandell preach the introductory at next Association. Rev. Walter Boyd, alternate. Rev. Yandell to preach Saturday night service.

Then fixing the place for next Association at Lone Oak.

Names of Ministers present:

Rev. Walter Boyd	McAlester
Rev. J. E. Yandell	McAlester
Rev. J. A. Claxton	Crowder
Rev. Clarence Sanders	Canadian
Rev. W. D. Higgins	Crowder
Rev. G. M. Everetts	McAlester

Churches represented in this session, four.

This brought to a close the Thirty-fifth Annual Session of the Gaines Creek Association.

Had foot washing and Lord's Supper Saturday night. Rev. Yandell preached.

Adjourned to meet with Lone Oak, 5½ miles south of Indianola on Thursday night before the third Sunday in August, A. D., 1947. The Introductory Sermon to be preached by Rev. J. E. Yandell; Rev. Walter Boyd, alternate.

Some of our reports are incomplete. I did my best with the information I have. Excuse mistakes and pray for me.

Your clerk,

A. E. Clark.

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 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 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 Savior 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 right? Some would say, "If by a legal administrator this all that is wanting." It is 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 entirely 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 fleshy body has for its members.

Should Christians commune together at the Lord's table, "What God hath joined together, let no man put asunder; Christians do 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 God's table, in heaven, why not on earth?

