

Lela White

MINUTES

of the

Forty Fifth Annual Session

of the

Gaines Creek Association

of the

FREE WILL BAPTIST

Held with the Lone Oak Church

August 16, 17, 18, 1956

With Rev. Clifford Myers bringing the
Introductory Sermon.**OFFICERS**

Moderator.....	Bro. Bill Wise
Ass't. Moderator.....	Rev. R. A. Venable
Clerk.....	Lecta Clifton
Ass't Clerk and Treasurer.....	Lela White

The next Annual Session of this Association
will convene with the Lone Grove Church on
Thurs. Night before the 3rd Sunday in August
1957.

RULES OF ORDER

1. At every sitting business shall be opened and concluded by prayer by the Moderator or whoever he may request.

2. That all ministers and their wives, Deacons and their wives church clerk and association clerk and Treasurer be as standing delegates.

3. Those who speak shall rise 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 forty fifth Annual Session of the Gaines Creek Association met with the Lone Oak Church on Thursday Night before the third Sunday in August, 1956.

Bro. Cliff Myers opened the meeting as Moderator.

Congregational singing began with "Standing on the Promises".

Scripture reading was brought by Bro. Bud Gray. Prayer united testimonial led by Rev. Harry Lee.

A wonderful message was brought by Rev. Myers.

FRIDAY MORNING SESSION

House called to order by moderator.

The opening song No. 29, Scripture reading by Bro. Bill Wise, 13 chapter 1st Cor. Power was given Bro. Myers & Bro. Boyd to elect the devotion committee.

Sister Lecta Clifton, Bro. Howard Cox and Bro. O'Malley were appointed.

Letters called for as follows:

Lone Grove—Naomi Bowen

Tannehill—Bro. O'Malley, Sister O'Malley, Bro. Clarence Baker, Bro. Bud Gray, Bro. Bill Wise.

Nale—Sister Vera Masters, Sister Lessie Nale

Lone Oak—Bro. Howard Cox, Sister Glenda Brown, Sister Fannie McCrackin.

Crowder—Sister Josie Vaught, Sister Mary Vaught, Sister Julia Kirby.

Eufaula—

Motion made and carried, we receive the letters as read and seat the delegates.

The right hand of fellowship was given.

Rules of Order was read by Bro. Boyd.

Bro. Bill Wise was elected Moderator.

Bro. Venable as ass't. Moderator.

Sister Lecta Clifton was elected Clerk.

Sister Lela White ass't. clerk & treasurer.

The devotion committee report Bro. Harry Lee to bring the morning message followed by Bro. Walter Boyd.

Moderator called for visiting brethren and received Rev. Harry Lee Haywood Okla. and Rev. Geo. Davidson Checotah, Okla.

Visiting Christians were given right hand of fellowship and asked to feel free to take part.

"The following committees were appointed"

Resolution—Bro. Al Williams, Bro. Howard Cox, Bro. O'Malley, Sister Nale and Sister Kirby.

Sunday School—Rev. Boyd, Sister McCrackin, Sister Venable, Sister Naomi Bowen and Sister Vaught.

Temperance—Bro. Howard Cox, Sister Lessie Nale, Rev. Cliff Myers and Sister Bertha Ketchum

Obituary—Bro. O'Malley, Bro. Albert Cox and Sister Vera Masters.

Finance—Rev. Walter Boyd, Sister Mary Cox, and Rev. Cliff Myers.

Home Mission—Bro. O'Malley, Sister Venable and Sister Mary Ellen Cox.

League—Sister Oma Bowen, Sister Jessie Vaught and Sister Mary Cox.

Motion made and carried we dismiss the business until 1:00 P. M.

The song, "I Feel Like Traveling On", was sung and an old time handshake. Dismissed by Rev. Lee for a 10 minute recess.

House called to order by Moderator.

Opening song, "Love Lifted Me".

Devotional service led by Sister Lela White and a wonderful message was brought by Rev. Harry Lee, taken from 1st Cor. 16th Chapter.

Congregational Song and dismissed by Bro. Venable.

FRIDAY EVENING SESSION

House called to order by moderator.

Singing, "Blessed Assurance", prayer by Rev. Clifford Myers.

All committees dismissed to make reports.

Resolution was made by Rev. Clifford Myers and carried that no. 2 in rules of order be amended and read as follows. "That all ministers and their wives, Deacons and their wives, Church Clerk and Assn. Clerk and Treasurer be as standing delegates."

The devotional committee reports that Rev. Cliff Myers preach afternoon sermon followed by Rev. Walter Boyd, evening service, Rev. Venable.

Recessed for 10 minutes

Service called to order by song. "I Just Steal Away and Pray." Prayer by Rev. Venable. Scripture reading by Rev. Myers Matt. 6:16.

The message was brought by Rev. Walter Boyd from Acts: 8 chapter. Very inspirational and enjoyed by all. Dismissed by Bro. Howard Cox.

FRIDAY NIGHT SERVICE

Called to order by Bro. Bill Wise.

Song "Blessed Assurance"

United Prayer led by Rev. Harry Lee.

Devotional lead by Bro. Don Conn.

Message brought by Bro. Venable from 10th Chapter of St. John. Text "The Open Door".

Dismissed by Bro. White

SATURDAY MORNING SESSION

House called to order by Moderator, Bro. Bill Wise.

Opened by singing "I'm Going That Way". Prayer was by Bro. Bud Gray.

Scripture reading was 56 Psalms by Finis Hickman. Followed by united prayer.

Visiting Ministers and delegates were received and given right hand of fellowship.

The next association for 1957 was set for Lone Grove.

The 5th Sunday meetings were set as follows.

Sept.	_____	Lone Oak
Dec.	_____	Lone Grove
1st	_____	Crowder after 1st of year
2nd	_____	Tannehill

Delegates to the state association were placed:

Tannehill—Sister Mollie Myers

Crowder—Sister Lela White

Lone Oak—Sister Fannie McCrackin

Lone Grove—Bro. and Sister Finis Hickman

Motion made and carried business session end until 1:00 p. m.

11:00 o'clock services called to order by moderator
Congregational song "Since Jesus Came Into My Heart."

Devotional service was led by Bro. Bud Gray. Message was brought by Rev. Geo. Davidson of Checotah. Text: "Who is the Lord" Exodus 5:1, 2. Very inspirational and enjoyed by all.

The noon hour was spent in Fasting and Prayer and God Surely Blessed.

SATURDAY EVENING SESSION

Called to order by Moderator.

Congregational Singing "I'm a Millionheir"

Report of Committees.

Temperance—We your committee on temperance beg leave to report that we follow the old rule "That we obtain from all appearance of evil and that we use our influence to destroy strong drink and keep in touch with the law of our country that we May live a life that is sound and Godly.

Chairman Sister Bertha Ketchum

Sunday School—We your committee on Sunday Schools beg leave to report. We find the Sunday Schools to be in fair condition. We recommend that all members encourage visitors as adopted in last years resolutions.

Ssiter Fannie McCrackin, Chairman

Obituary—We your Obituary Committee are sorry to report one death from the Tannehill Church a dear Sister Dobbysn but we feel our loss in Heaven's gain.

Chairman Bro. Albert Ccx

Home Missions—We your committee on Home Missions beg leave to report. We recommend that each church set aside 10% of their church funds for home mission work.

Chairman Bro. O'Malley

Finance—We the finance committee beg leave to report as follows:

Tannehill	\$15.00
Lone Oak	15.00
Lone Grove	15.00
Crowder	15.00
Nale	15.00
Total	\$75.00

All Churches paid in full except Eufaula and we ask the Clerk to write them in regard to their \$15.00.

C. G. Myers, Chairman

League—We your League Committee beg leave to report we adopt the 1955 report. That the Leagues have rallies on every fifth Sunday. That they be organized into a body of officers and the League Sponsors work harder to impress on their young peoples mind the necessity of financing their work.

Chairman Naomi Bowen

All Committees dismissed

Ministers Names and Addresses

Rev. R. A. Venable, Indianola, Okla. Rt. No. 1
Rev. Jess Henson, McAlester, Okla. Rt. No. 6
Rev. Clifford Myers, Scipio, Okla.
Rev. Walter Boyd, 304 W. Monroe, McAlester, Okla.
Rev. W. D. Higgins, McAlester, Okla.

Visiting Ministers

Rev. C. R. Fassio, Calif.
Rev. W. M. Stevenson, Henryetta, Oklahoma
Rev. Waldo Young, Shawnee, Oklahoma
Rev. Harry Lee, Haywood, Okla.
Rev. Geo. S. Davison, 310 Oak St., Checotah, Okla.

Rev. Jess Henson was elected to preach the introductory Sermon at the next 5th Sunday Meeting. Rev. Harry Lee at the next assn.

Motion made and carried we adjourn until the next session in 1957. Dismissed by Bro. H. Cox.

Moderator Bro. Bill Wise

Clerk Sister Lecta Clifton

Closing Message was brought by Rev. Jess Henson. 1st Cor. 12-1. Text 1st Tim. 4:16. "Take heed unto thyself and the doctrines there of, "which was enjoyed by all."

Congregational Song "Showers of Blessing".

Dismissed by Bro. Bill Wise.

Received \$15.00 from Eufaula Church.

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 Timonthy, "That we will reprove, rebuke and exhort" each other as members of a common brotherhood. 2 Timonthy 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 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 have ever 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 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?

