

MINUTES
OF THE
Seventh Annual Association
OF THE
Church of God

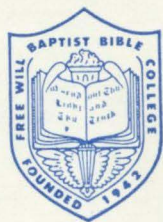
Denominated Free Will Baptists
Of Southern Oklahoma

CONVENED WITH
Darwin Church
At Darwin, Okla., on Friday Night Before the
3rd Sunday in September, A. D. 1913

Next Session Will Be Held With
....Piney Grove Church....
At Rufe, Okla., on Friday Night Before the
3rd Sunday in August, A. D., 1914
14 Miles Northeast of Ft. Towson

Elder C. A. Sledge, Mod.

T. F. Wall, Clerk.



FREE WILL BAPTIST BIBLE COLLEGE

Presented By

the daughters of

Rev. G. W. Million

in his memory

Rea

Elec

Rec

Invi

Call

App

Call

Misc

Appointment of Correspondents.

Time and place of Holding Next Meeting,

Election of Minister to Preach Introductory Sermon

Adjournment of the Association.

Prayer by J. E. McGee.

ELDER C. A. SLEDGE, Mod. T. F. WALL, Clerk.

PROCEEDINGS.

Minutes of the Seventh Annual Session of the Southern Association, denominated Free Will Baptists, of Oklahoma, convened with Darwin Church, ten miles west of Antlers, Pushmataha County, Okla., on Friday night before the third Sunday in Sept., A. D. 1913.

Introductory sermon preached by Elder J. D. Moyers, followed by Elder C. A. Sledge. Text, 1 Samuel 17:37; Grand Lesson Taught.

SATURDAY MORNING SESSION.

The body met pursuant to adjournment. Song by choir. Prayer by Elder W. C. Fielden. There being a quorum present, the body went into the election of officers, which resulted as follows: Elder C. A. Sledge, Moderator; Elder Lewis Alexander, Assistant Moderator; T. F. Wall, Clerk; J. A. Herman, Assistant Clerk. Petitionary letters called for, none being presented, rules of order read from the chair. Appointment of committees:

Devotional Exercises—J. R. Crawford, E. P. Wilson, W. E. Bray.

Sabbath School—W. C. Fielden, J. D. Moyers, T. F. Wall.

Temperance—J. D. Moyers, Lewis Alexander, J. B. Dalrymple.

Bill of Arrangements—J. E. Thompson, J. W. Ady, W. B. Oxley.

Ministerial Character and Credentials—J. S. Breshnar, B. L. Lawless, Rabe Boyd.

Obituary—R. A. Crawford. J. G. Gardner, P. M. White.

Query and Request—W. J. Land, W. M. Archey, T. J. Ashford.

Finance—J. F. German, B. M. Breshear, Allie Oxley.

Motion and second that we adjourn for preaching at 11 o'clock. Congregation called together by singing. Prayer by Elder J. B. Dalrymple. Sermon by Elder J. B. Dalrymple. Text, Matt. 14:12. Concluded by Elder Lewis Alexander.

AFTERNOON SESSION.

Song by choir. After reading the 23rd division of the Psalms, prayer by H. C. Croyer.

REPORT OF COMMITTEES.

We, your committee on Sabbath School, beg leave to report as follows: We believe it is the duty of each church to maintain a Sabbath School, and let it be understood that we, as the Church of God (denominated Free Will Baptist) recommend union as the basis of all religious people to do the will of our Father in Heaven; that we, as religious people, should unite all our efforts to keep our children in Sabbath School, that it may be the means of bringing them to Christ. We earnestly request all of our ministers and deacons to do all they can to help a lively Sabbath School and prayer meeting in all our churches which is the life of all our churches and neighborhoods. We recommend the Scriptures as our main literature in all our churches. Respectfully submitted,

J. D. MOYERS,

W. C. FIELDEN,

J. F. WALL,

Committee.

We, your committee on Temperance, beg leave to report as follows: That we cannot place too high an estimation on this subject; that it is indispensable to the well-being in this life and also in the life to come. Intemperance is disloyal to laws of nature and morals as well, and always hurtful and many times destructive to both soul and body. Therefore, we urge that absti-

nence is the only safeguard against that baneful influence, and that all true-hearted children of God should take part in assisting fallen men from its blighting influence. We respectfully demand that each minister in this Association preach at least two sermons each year against intemperance. Respectfully submitted,

ELDER LEWIS ALEXANDER,
ELDER J. D. MOYERS,
ELDER J. B. DALRYMPLE,
Committee.

We, your committee on Bill of Arrangements, beg leave to report as follows; We do not believe that this association should ordain any brother to the ministry without he has a recommendation from the church to which he belongs, and that they believe him to be worthy of his calling, and we will not recognize any ordained minister unless he has a recommendation from the church to which he belongs, also that each member of said churches contribute to the treasurer each month as the Lord has prospered them; that we should be ready to assist our ministers at any time so they can go and preach the gospel, for they who preach the gospel shall live of the gospel. Furthermore, we recommend that the ministers of this association show as much as possible the necessity of a financial system, and that each church send their representatives instructed to arrange, if possible, a safe plan for the advancement of our cause and the upbuilding of Christ's church, that when they need help we will be in readiness to help them in the grand work. Respectfully submitted,

J. W. ADY,
J. E. THOMPSON,
W. B. OXLEY,
Committee.

We, your committee on Ministerial Character, beg leave to report as follows: We find our ministers in good standing, and as far as we know, doing a good work in the Master's vineyard; and we further recommend that each church shall report in their letter to the annual association the character and manner of preaching of their pastor and all ministers belonging to their churches; and we furthermore recommend that the association grant each minister found worthy of an annual certificate the same at each session for the ensuing year; we also recommend that each minister and deacon

make an annual report of their work for the Master to the association. Respectfully submitted,

J. S. BRESHEAR,
B. L. LAWLESS,
RABE BOYD,
Committee.

We, your committee on Obituary, beg leave to report as follows: It is fit that we stop amid the turmoils of this life and give thought and meditation to the dead, for the living know that they must die. We sorrow, but not as those who have no hope. Whereas it has pleased the Lord to take from our midst our beloved Sister, Mary Fowler, of Mt. Zion Church. She will be sadly missed but, like the fragrance of the rose that remains after the flower is gone, so shall the memory of this pure lily's sweetness. The lives of others we submit to the will of God knowing that He doeth all things well, we feel assured that she passed away in the living faith, and we realize that our loss is her eternal gain. Respectfully submitted,

P. M. WHITE,
J. G. GARDNER,
R. A. CRAWFORD,
Committee.

We, your committee on Query and Requests, beg leave to report as follows: That we have three Quarterly meetings for the ensuing year. The first one at Spencerville Church on Friday night before the second Sunday in January, A. D. 1914; the second one at Big Springs Church on Friday night before the fourth Sunday in March, A. D. 1914; the third at Farris Church on Friday night before the third Sunday in June, A. D. 1914. Respectfully submitted, W. M. ARCHEY,

T. J. ASHFORD,
Committee.

We, your committee on Finance, beg leave to report as follows: We find in the hands of the delegates for Minutes fund as follows: Spencerville church, \$2.50; Darwin church, \$3.00; Oak Grove church, \$1.00; Farris church, \$1.00; Lone Pine church, \$1.50; Mt. Pleasant church, \$2.50; Big Springs church, \$2.00; Piney Grove church, \$2.50. Total, \$16.00. Respectfully submitted,

J. F. GERMAN,
B. M. BRESHEAR,
ALLIE OXLEY,
Committee.

REPORT OF CHURCHES.

SPENCERVILLE—Membership, 36. Minutes fund, \$2.50. Delegates, Lewis Alexander, J. D. Moyers, T. F. Wall. C. A. Sledge, Mod. J. F. Wall, C. C. Paid Pastor, \$23.65.

36

DARWIN—Membership, 53. Minutes fund, \$3.00. Delegates, W. B. Oxley, P. M. White, Allie Oxley. J. E. McGee, Mod. W. B. Oxley, C. C.

53

PINEY GROVE—Membership, 31. Minutes fund, \$2.50. Delegates, C. A. Sledge, J. W. Thompson, G. W. Thomas. C. A. Sledge, Mod. G. W. Thomas, C. C.

31

FARRIS—Membership, 22. Minutes fund, \$1.00. Delegates, J. S. Breshear, B. M. Breshear. W. C. Fielden, Mod. B. M. Breshear, C. C.

22

LONE PINE—Membership, 38. Minutes fund, \$1.50. Delegates, J. R. Crawford, R. A. Crawford, J. E. Thompson. J. D. Moyers, Mod. J. E. Thompson, C. C. Paid pastor, \$25.00.

38

OAK GROVE—Membership, 36. Minutes fund, \$1.00. Delegates, B. L. Lawless, Rabe Boyd. L. M. Whisenhunt, Mod. C. C. Lawless, C. C. Paid pastor, \$3.50.

36

BIG SPRINGS—Membership, 51. Minutes fund, \$2.00. Delegates, J. W. Ady, E. P. Wilson, J. G. Gardner. W. C. Fielden, Mod. Leviney Henson, C. C.

51

MT. PLEASANT—Represented by Pastor C. A. Sledge. Membership, 32. Minutes fund, \$2 50. C. A. Sledge, Mod.

32

Total membership of this Association, 289.

299

ORDAINED MINISTERS AND THEIR POSTOFFICES.

Elder J. E. McGee, Darwin, Okla.; C. A. Sledge, Rufe, Okla.; Lewis Alexander, Corinne, Okla.; J. B. Dalrymple, Darwin, Okla.; W. C. Fielden, Darwin, Okla.; J. D. Moyers, Cody, Okla.; Levi Brown, Messer, Okla.; L. M. Whisenhunt, Sobol, Okla.; Z. D. Lawless, Sobol, Oklahoma.

Motion made and carried that we send a delegate to the State Association, Elder C. A. Sledge elected. Minutes fund, \$3.15. Total membership, 289.

X

Motion made and carried that the clerk be granted the power to correct some mistakes in the articles of faith.

The next Association will convene with Piney Grove Church, 14 miles northeast of Fort Towson, Okla., on the Friday night before the third Sunday in August, A. D. 1914. Elder L. M. Whisenhunt to preach introductory sermon; Elder C. A. Sledge alternate.

We tender our heartfelt thanks to Darwin Church and surrounding community for their hospitality during our stay in their midst. Paid clerk \$5.00 for his services.

Motion made and carried that we adjourn to meet at Piney Grove Church, at Rufe, Okla., on Friday night before the 3rd Sunday in August, A. D. 1914. Dismissed by Elder J. E. McGee.

ELDER C. A. SLEDGE, Mod.
ELDER LEWIS ALEXANDER, Asst.
J. F. WALL, Clerk.
J. A. HERMAN, Asst.

THE LAW OF THE LORD'S SUPPER.

(By REV. WM. MARTIN)

The Lord's supper was instituted for God's people. They all have equal rights to the supper, and the right is a birthright. "For by one Spirit we are all baptized into one body." 1 Cor. 12:13. This is not water baptism, but spiritual baptism. Again, Christ says: "I am the door, by me if any man enter in he shall be saved." John 10:9. "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." John 10:1. Christ is not water baptism, yet he is "the door." There is but one door, and Christ says he is that door, and he that cometh in at the 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 unworthily eateth and drinketh damnation to himself," not the church but to himself. It is a personal matter in judging and eating. The church that does judge and exclude any of God's people is not acting in keeping with the instructions given by the church of 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 of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Matt. 18:6; 1 Cor. 10:30; 13:32. It is contended that they of the same faith and order should be entitled to partake of the Lord's supper. I admit that Christ is the true faith, and his church true order, and that faith is the means by which men belong to the true order. If this is 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, very well; but we do not believe that one child of God should dictate just what another should believe or what church he should belong to in order that he may be in the right church, for the visible church is but an organic body of Christians, and placing your name on the church book of the best church on earth does not make you a Christian. The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now we ask if the eunuch were to wish to commune with some of the churches, would he be allowed the right? No; he is not the same faith and order, yet he is admitted to heaven, but could not be admitted to a sectarian table. At the Lord's table all his people have a perfect right, be he who he may, and when the supper is set, and all of God's people are not invited, it is not the Lord's, but a sectarian supper. "So we, being many, are one body in Christ, and every one members one of another." (Rom. 12:5), and the way we become one body is by being baptized into that body, and, of course, this is spiritual baptism. He that gets in by water baptism, the same is a thief and a robber, and when any one gets into that body in a way he has a legal right to all the benefits and privilege to that body. "For we being many, are one bread and one body, for we are all partakers of that one bread." Cor. 10:17. By partaking we exhibit a oneness of that body. Who is meant by "we"? It certainly means all Christians of all ages. "When you come together, tarry one for another, be of one mind," but let the Word of God control the mind. If it had ever been intended by the Saviour that the supper should be guarded, as some attempt to guard it, God would have endowed the judges with power to discern the pure from the impure. But the standpoint

from which to judge is 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 mode of baptism, and a true believer receiving it, is this not all right? Some would answer, "If by a legal administrator this is all that is wanting." Is it not purely a personal matter? So it is the duty of the preacher to baptize, and of the applicant to be baptized. When this is done, each has performed a personal duty. If I had never been baptized and had to wait until I found one whom I knew to be a legal administrator, I would never be baptized at all, as I cannot know the heart of man. Two acting in concert, and acting in good faith and the other not. Every Christian is strictly responsible for his own acts, and not for another. Simon the sorcerer, "believed and was baptized," and that by a legal administrator, and yet it was discovered that he was not a Christian. So we see baptism by a legal administration does not confer any claims to Christian rights, as this proves it to be a personal matter; for we clearly see that the apostle, inspired as he was, did not discover the evil of Simon's heart; neither can we know the heart of man. When we do our duty it is ours; when an applicant, it is his. So we find that repentance, faith, baptism and Christian duties, all are personally accountable to God and not to man. Various are the opinions of men, and the way we account for them is in the capacity of men; and if we use the capacity God has given we do not think that we should be eternally condemned for what we cannot help. The church of Christ is divided into many members, but is one spiritual body and Christ the head; and they should have the same care for each other that the 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 all feel alike if they do not think alike. They can preach together, sing and love together, and should they not commune together. Then a union and free communion is forced upon us. Christ said he would drink no more of the fruit of the vine until He should drink it anew in his kingdom. So assembled at God's table in heaven, so should we be on earth.

CONSTITUTION

From long experience we, the members of the Church of God (denominated Free Will Baptists), being regularly baptized 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 amongst 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 different churches are to express their number in fellowship, the number received by experience, letters of recommendation, the number dismissed, and those who have died since the Association.

3. The members thus chosen and convened in Southern Oklahoma Association of the Church of God (denominated Free Will Baptists), being composed of the sundry churches in Southern Oklahoma 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 members present.

5. Newly constituted churches may be admitted to the Association, which are to petition by letter and delegates, and if upon examination they are found to be orthodox and orderly they may be received into the Association, the moderator giving the right hand of fellowship.

6. No question from any church shall come under the consideration of the Association unless it has been first 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 to be 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 this Association shall be read and corrected, if needed, and signed by the moderator and clerk before the close of the Association.

Amendments to the Constitution may be made when necessary by a majority of the members present.

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. Rom. 1:20. John 1:1.

2. We believe that the Scriptures of the Old and New Testament is the Word of God, and the only infallible rule of faith and practice. 2 Tim. 3:16.

3. We believe that God created man good, 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, tasted death for every man. Gen. 1:31, Hebrews 2:9.

4. We believe that Christ by his death, suffering 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 ye saved all ye ends of the earth; for I am God and there is none else." Matt. 4:17; Isa. 45:22; Acts 20:22.

5. We believe that adult persons must be regenerated and born of the Spirit of God if they inherit eternal life. John 3:3; Rom. 5:1-3.

6. We believe that infants and idiots are saved upon the merits of the Son of God. John 4:11; Mark 10:14; Luke 18:16.

7. We believe that all Christians should persevere in faith and be faithful to the end, if they inherit eternal life, for blessed are they that do His commandments

that they may have right to the tree of life and enter in through the gate to the city. Rev. 22:14.

8. We believe that baptism by immersion is the apostolic mode, even the burial of the 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; Matt. 3:16; Rom. 6:2-3-5, 5:5; Matt. 28:19-20.

9. We believe that God in His goodness displays His power of grace to a 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 own stubborn rebellion and sinful refusal to come. 1 Cor. 12:3; Eph. 3:7; Rev. 22:17.

10. We believe that baptism and the Lord's Supper and the washing of the saint's feet, and the keeping of the Lord's Day holy and abstaining from worldly lusts and carnal cares, and to assemble ourselves together is an ornament which prepares and beautifies the soldiers of the cross to march on in the army of the Lord. Matt. 26:28; John 13:4-5.

11. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus Christ and none have the right to administer the same only those who are called of God and have come under the hands of the presbytery of the elders; and each church ought to have a pastor, deacon and clerk chosen by the church and continue in office during the good pleasure of the same; and in the 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, which shall be unanimous. Titus 1:5; Acts 14:23; 2 Cor. 6:6.

12. We believe it 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 setting forth the Lord's Supper and washing the saint's feet to let a man examine himself and so let him eat. 1 Cor. 11:27-28; Numbers 9:10-15.

13. 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; 1 Cor. 15:42-45; 2 Thes. 1:11; Rev. 20:10 and 21:9; Job 19:26.

RULES OF ORDER.

1. At every meeting 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 debate on all subjects, but not to vote.

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

4. No motion shall be discussed without 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 subject 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 meetings of the Associations arrangements shall be made to insure two or more sermons each day, or other equivalent exercises.

13. 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.

FORM OF ASSOCIATIONAL LETTER.

From..... to the
Church of God (denominated Free Will Baptists),
Southern Oklahoma Association:

Dear Brethren: We send as messengers to your body,
brethren.....

Statistics.....

Days of Meeting.....

Present Pastor.....

Pastor Elect.....

(If any minister belonging to body state here.)

(Here give their standing and state whether worthy or unworthy certificate)

Members received.....by letter.....by statement

.....excluded.....dismissed by letter.....died

.....total membership.....paid pastor \$.....

for minutes \$....., Associational purposes \$.....

number enrolled in Sunday school....., we have.....

Prayer meeting.....Remarks.....

.....Done in conference by the church set

.....before the.....Lord's day in

.....191.....Moderator

.....Clerk.

LETTER OF DISMISSAL.

This certifies that..... is a member
of good standing of the Church of God (denominated
Free Will Baptists), at..... and as such we
recommend him to the fellowship of God's people.

Done by order church in conference.....1.....

.....Moderator.

.....Clerk.

FORM OF DEACON'S LETTER.

This is to certify that Bro.....
is a worthy deacon of..... church and we
recommend him as being worthy of his calling.

.....Moderator.

.....Clerk.

ENTERPRISE PRINT
FORT TOWSON, OKLA.