

MINUTES
OF THE
TENTH ANNUAL SESSION
OF THE

CHURCH OF GOD

Denominated True Will Baptist of Southern Oklahoma.

CONVENED WITH

DARWIN CHURCH

DARWIN, OKLA.

Friday before the third Sunday in September, A. D. 1916.

Next session will convene at Oak Grove Church, two and one-half
South East of Sobers, Ok., on Friday night before the third Sun-
day in September A. D. 1917. It is nine and one-half miles
from [redacted] Okla.

OFFICERS:

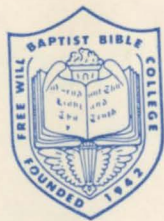
BEN. W. FRAZIER, Clerk

T. F. WALL, Asst. and Treasurer

His

M. W. HISENHUNT, Moderator

WILLIAM S. [redacted], Asst. Moderator



FREE WILL BAPTIST
BIBLE COLLEGE

Presented By

the daughters of

Rev. G. W. Million

in his memory

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Friday before the Third Sunday in September, A. D. 1916.

Next session will convene with Oak Grove Church, two and one-half miles South East of Sobol, Okla., on Friday night before the third Sunday in September A. D. 1917. It is nine and one-half miles north of Fort Towson, Okla.

OFFICERS:

BEN. W. FRAZIER, Clerk

REV. L. M. WHISENHUNT, Moderator

T. F. WALL, Asst. and Treasurer

W. C. FIELDEN, Asst. Moderator

Ayden, C.

Free Will Baptist Printing Co.

ORDER OF BUSINESS

1. Reading letters from churches.
2. Election of officers.
3. Reception of new churches.
4. Invitation to visiting brethren to take seats.
5. Call for correspondents.
6. Appointment of committees.
7. Call for reports of committees.
8. Miscellaneous business.
9. Appointment of correspondents.
10. Time and place of holding the next meeting.
11. Election of minister to preach the introductory sermon.
12. Adjournment of the Association.

Dismissed by Rev. E. S. Jamerson.

REV. L. M. WHISENHUNT, Moderator.

BEN. W. FRAZIER, Clerk.

PROCEEDINGS

Minutes of the Tenth Annual Session of the Southern Association of the Church of God, denominated Free Will Baptist of Oklahoma. Convened with Darwin church, ten miles west of Antlers, Pushmataha county, Okla., on Friday night before the third Sunday in September, 1916.

Preaching by Elder E. S. Jameson, followed by Elder J. A. Montgomery. Text. Luke 24th Chapter.

SATURDAY MORNING SESSION.

The body met pursuant to adjournment. Song by Choir. After reading the third chapter of Matthew by the moderator, L. M. Whisenhunt, and prayer by W. C. Fielden; there being a quorum present, the body went into the election of officers, which resulted as follows: Elder L. M. Whisenhunt, Moderator; Elder W. C. Fielden, Assistant Moderator; Ben. W. Frazier, Clerk; T. F. Wall, Assistant Clerk and Treasurer.

Petitionary letters were called for. There were three present: Rocky Point Church, Nelson Church and Central Church. Being found orthodox, the Moderator extended the right hand of fellowship and the delegates were seated.

Appointment of Committees.

The following committees were appointed:

Devotional.—T. K. Rogers, Edgar McGee, H. C. Croger.

Sabbath School.—W. C. Fielden, E. S. Jameson, A. F. Calfee.

Temperance.—W. T. Garrison, Q. H. Musgrave, Fabe Boyd.

Bill of Arrangements.—R. W. Williams, C. G. Nabors, M. M. McGee.

Ministerial Character and Credentials.—B. L. Lawless, C. E. Vandergriff, Z. T. M. Cary and C. G. Nabors.

Obituary.—Maude Nabors, Jane Boyd, Myrtle Lawless.

Query and Request.—L. H. Coleman, J. W. Aday, J. M. Bettis, W. M. Archey, T. F. Wall.

Finance.—Edgar McGee, H. C. Gentry, J. A. Montgomery.

Motion and second, that we adjourn for preaching at 11 o'clock. Congregation called together by singing.—Elder L. M. Whisenhunt read the 4th chapter of St. John. Prayer by E. S. Jameson. Text. Third Chapter of I. Cor., followed by Elder W. C. Fielden.

AFTERNOON SESSION.

We your committee on Sunday Schools submit the following:

We know that the Sunday School is the life of the church, and that the future of the church must come from the rising generation and in order to have a strong church, we must teach our children, and there is no greater source than through the Sunday School.

Therefore, we commend the churches which maintain Sunday Schools and recommend that the pastors and the laity, use their every means to establish and maintain these schools, where there are none.

We further recommend that this body elect a man, who is qualified to lecture, and who has the cause of the Sunday School on his heart, to visit the churches of this association. To inspire them to a greater activity, each church paying for his time and expense.

We recommend the use of Union Literature, when it is not advisable to use our own.

Respectfully submitted,

W. C. FIELDEN,
A. L. CALFEE,
E. S. JAMESON,

Committee.

Report of Temperance Committee.

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

That we can not place too high an estimation on this subject. That it is indispensable to the well-being in this life and the life which is to come. Intemperance is disloyal to the laws of nature and morals as well, and always hurtful and many times destructive to both soul and body. Therefore, we urge that abstinence is the only safe guard 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,

W. T. GARRISON,
RABE BOYD,
Q. M. MUSGROVE,

Committee.

Report of Committee on Bill of Arrangement.

We your committee on Bill of Arrangement, 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 that we will not recognize any ordained minister, unless he has a recommendation from the church to which he belongs.

Also that each member of the said churches contribute to the same each month as the Lord has prospered them. That we should be ready to assist our ministers at any time, so that 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,

M. M. McKEE,
R. W. WILLIAMS,
C. G. NABORS,

Committee.

Report of Committee on Ministerial Character

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. 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.

We furthermore, recommend that the association grant each minister found worthy of a 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,

C. E. VANDERGRIFT,
B. L. LAWLESS,
Z. T. McCARY,
C. G. NABORS,

Committee.

Report of Committee on Obituaries.

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, how they must die. We sorrow but not as those who have no hope; as it has pleased God to take from our midst; Elder Lewis Alexander, Sister Jennie Alexander, and Sister Lula Sims, of Spencerville church; Bro. Sam Kellum of White Star church. They will be sadly missed, but our loss is their gain.

Respectfully submitted,

MAUDE NABORS,
JANE BOYD,
MYRTLE LAWLESS,

Committee.

Report of Committee on Query and Requests

We, your committee on Query and Requests beg leave to report as follows:

That we have three Quarterly Meetings. One at Mt. Pleasant church at Valliant, Okla., on Friday night before the 5th Sunday in October A. D. 1916. The second one at Nelson church at Nelson, Okla., on Friday night before the 5th Sunday in December, A. D. 1916. The third one at Rufe

church, at Rufe, Okla., on Friday night before the first fifth Sunday in A. D. 1917.

Report of Committee on Finance.

We, your Committee on Finance beg leave to report as follows:

We find in the hands of the delegates for minute funds as follows:
Mount Pleasant church \$2.60; Darwin church \$2.50; Mt. Olive church \$1.00;
Oak Grove church \$2.50; Central church \$2.00; Rocky Point church \$1.40;
Nelson church \$2.55; Spencerville church \$1.00.

Respectfully submitted,

EDGAR McGEE,

H. C. GENTRY,

J. A. MONTGOMERY,

Committee.

Report of Churches.

Mt. Pleasant:—Membership 72; Minute funds \$2.60. C. A. Sledge, Moderator; A. F. Calfee, C. C. Vallant, Okla.

Darwin:—Membership 50; Minute funds \$2.50. J. E. McGee, C. C. Darwin, Okla.

Mt. Olive:—Membership 12; Minute funds \$1.00. W. C. Fielden, Mod.; J. W. Aday, C. C., Soper, Okla.

Oak Grove:—Membership 66; Minute funds \$2.50. C. A. Sledge, Mod.; C. C. Adams, C. C., Sobol, Okla.

Central:—Membership 26; Minute funds \$2.00. W. C. Austin, Mod.; H. C. Gentry, C. C., Iredell, Okla.

Rocky Point:—Membership 20; Minute funds \$1.40. J. M. Hatcher, Mod.; Ben. W. Frazier, C. C., Corinne, Okla.

Nelson:—Membership 23; Minute funds \$2.55. Mod.; M. M. McKee, C. C. Soper, Okla.

Spencerville:—Membership 25; Minute funds \$1.00. T. F. Wall, C. C., Spencerville, Okla.

Total membership of this association 292.

Ordained Ministers and Their Post Offices.

Rev. J. E. McGee, Darwin, Okla.; Rev. W. C. Fielden, Darwin, Okla.; Rev. J. M. Hatcher, Antlers, Okla.; Rev. J. A. Montgomery, Antlers, Okla.; C. A. Sledge, Rufe, Okla.; Rev. Q. H. Musgrove, Corinne, Okla.; Rev. Eli Sheets, Sawyer, Okla.

Motion made and carried that we send a delegate to the State Convention. Elder L. M. Whisenhunt was elected.

The next association will convene with Oak Grove church, two and one-half miles east of Sobol, Okla., on Friday night before the third Sunday in September, A. D. 1917. Elder L. M. Whisenhunt, Moderator, to preach the introductory sermon. W. C. Fielden, alternate.

Motion and second, that we tender our heartfelt thanks to Darwin church and surrounding community, for their hospitality extended during our stay in their midst.

Moved and seconded that the association adjourn to meet at Oak Grove

church, nine and one-half miles north of Fort Towson, at Sobol, Okla., Friday night before the third Sunday in September A. D. 1917.

Dismissed by Elder J. E. McGee.

ELD. L. M. WHISENHUNT, Moderator.

ELD. W. C. FIELDEN, Asst. Moderator.

BEN. W. FRAZIER, Clerk.

T. F. Wall, Assistant Clerk and Treasurer.

CHURCH COVENANT.

Article 1.—We believe that a union of Christians in a visible church is sanctioned by the teachings of Christ and the practice of His apostles and we believe it conducive to stronger Christian ties and greater influence of the church therefore we enter into this covenant.

Article 2.—We will constantly strive to maintain true piety in our hearts and by constant loyalty to the commands of our Savior, commend His life to others, leading a holy, devout life, before the world.

Article 3.—We will watch over each other in the spirit of true charity, helping to bear each others' burdens, assist the needy, strengthen the weak, encourage the despondent, sympathize with the sorrowful, reform the erring to the best of our ability, keeping the unity of the Spirit in the bonds of peace cheerfully submitting to Christian admonition, contributing to the support of the Gospel as the Lord has prospered us, maintain secret and family prayer and aid by our presence in sustaining public worship. We will refuse all sanction to all worldly amusements that tend to lessen true piety in ourselves or others or weaken Christian influence, so that the religion of our Master be not reproached on our account.

Article 4.—May he who has promised his help enable us to keep this covenant and grant us to be faithful in all things until he shall gather us unto himself and crown us with final victory. Amen.

THE LAW OF THE LORD'S SUPPER.

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."—I. Cor. 12:13. This is not water 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 the 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 one 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; I. 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 sectarian supper.. "So we, being many, are one body in Christ, and every one members 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 privileges 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 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 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." 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 at all, as I cannot know the heart of man. Two acting in concert, one 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 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 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. 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 Baptist,) being composed of the Sundry churches in Southern Oklahoma the Association having no power to lord it over God's heritage nor 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.—II. 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; 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.—I. Cor. 12:3; Eph. 3:7; Rev. 22:17..

10. We believe that baptism and the Lord's Supper and the washing of the saints' feet, and 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 the church 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 scripture 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; 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 setting forth the Lord's Supper and washing the saints' feet to let a man examine himself and so let him eat.—I. Cor. 11:17-28; 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; I. Cor. 15:42-45; II Thess. 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 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 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 Brother: 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 the standing and state whether worthy or unworthy certificate.)

Members receivedby letterby statement.....

excludeddismissed by letterdied

total membershippaid pastor \$..... for minutes

\$....., Associational purposes \$.....number enrolled in

Sunday schoolwe have.....Prayer meeting.....

Remarks

Done in conference by the church setbefore

the..... Lord's day in191...

.....Moderator.

.....Clerk

Letter of Dismissal.

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

.....Moderator.

.....Clerk.

Form of Deacon's Letter.

This is to certify that Bro.....

