

1924

MINUTES

OF THE

Eighteenth Annual Session

OF THE

Church of God

(Denominated Free Will Baptist)
of Oklahoma

CONVENED WITH

CENTRAL CHURCH

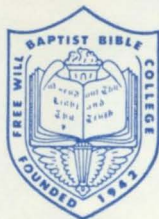
THURSDAY NIGHT BEFORE THE SECOND SUNDAY
IN SEPTEMBER, IN THE YEAR OF OUR LORD,
NINETEEN HUNDRED TWENTY FOUR.

ELDER C. A. SLEDGE, _____ Moderator

ELDER I. N. PATE, _____ Assistant Moderator

ELDER H. W. FINNEY _____ Clerk

BRO. CLARENCE ADAMS _____ Assistant Clerk



FREE WILL BAPTIST
BIBLE COLLEGE

Presented By

the daughters of

Rev. G. W. Million

in his memory

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Proceedings.

The Eighteenth Annual Session of the Southern Oklahoma Association of the Church of God (Denominated Free Will Baptist) met with Central Church on Thursday night before the second Sunday in September, 1924.

Meeting called to order by singing. Prayer by Elder I. N. Pate. Preaching by Elder J. A. Davidson, text Rom. 1:16.

FRIDAY MORNING SESSION

Devotional service led by Elder J. H. Coffman, after which the Association was organized with Elder C. A. Sledge, Moderator; Elder I. N. Pate, Asst. Moderator; Elder H. W. Finney, Clerk; Bro. W. C. Adams, Asst. Clerk. Next the Rules of Order was read by the Moderator. Next, Call for the letters from different churches.

Moved and seconded that if any of the delegates be absent that some one from the same church be allowed to fill their place. Carried. Next the Moderator appointed a committee on Investigation as follows: W. H. Hunt, I. N. Pate, G. W. Thomas.

Next was a call for Petitionary Letters. Two was received, Silver Creek and Holly Creek, and upon a recommendation from the Committee on Investigation they were received into the Association, the Moderator giving the right hand of fellowship.

Then a Devotional Committee was appointed by the Moderator as follows: Bros. C. C. Lawless, L. W. Dunn and J. M. McComach.

Moved and seconded to adjourn for preaching. Carried. Preaching at 11 a. m. by Elder M. M. McKee.

FRIDAY AFTERNOON SESSION

Called to order by the Moderator. Prayer by Elder M. M. McKee. Scripture lesson by the Moderator, Heb. 6:1-6. Prayer by Elder J. A. Davidson. Next a letter from Plain View was read and delegates seated, also a Petitionary Letter was received from Nashoba, Okla., and the delegates recommended to the Committee on Investigation as follows: J. A. Davidson, J. H. Coffman and M. M. McKee. Upon a report from the Committee, a motion was made and seconded to receive them into the Association. Carried.

The following delegates were seated: G. M. Oliver, Alikchi, Okla. and C. E. Cole, Nashoba, Okla., with this letter and delegates of the following churches was received: Jack Creek Church, Black Fork Church, Spring Hill Church and New Bethel Church. After which the report of the various committees was called for and received, as follows:

Report of Committee on Ministers Character and Credentials. Tabled until Saturday morning.

Moved and seconded to adjourn until 8 o'clock. Carried.

FRIDAY NIGHT SESSION

Met at 8 o'clock. Devotional service led by Brother I. N. Pate. Preaching by Elders J. W. Nelson and Elder G. M. Oliver. Subject, "Evils of Today," Text Matt. 4:10. Adjourned until 9 o'clock Saturday morning.

SATURDAY MORNING SESSION

Met at 9 o'clock. Scripture lesson by the Moderator, Psalms, 23d chapter. Prayer by Elder M. M. McKee.

Unfinished Business was called for, and the report of the Committee on Ministers Character and Credentials was called for, and by motion and second the report was divided into four sections, and each section was debated, but was carried.

Moved and seconded that the Clerk have printed and issue Annual Certificates to all our ministers. Carried. And a collection was taken to pay for same.

Next the Church Covenant was read by the Moderator, also the Law of the Lord's Supper. Moved and seconded to adjourn for preaching. Prayer by Brother W. H. Hunt. Preaching by Elder C. A. Sledge, from Mal. 3:8.

SATURDAY AFTERNOON SESSION

Body called together by singing. Prayer by Brother W. A. Finney. The Moderator appointed a Committee on Resolutions as follows: I. N. Pate, G. W. Thomas, J. A. Davidson and W. H. Hunt.

Moved and seconded to rescind the adoption of the report of Committee on Query and Requests. Debated but carried.

Moved and seconded to strike out the word "messenger" in letters to the Association and the use the word "delegates." Carried.

Moved and seconded to allow one delegate for the first one hundred members, then one delegate for fractional part of the next one hundred. Carried.

Moved and seconded to strike out the words "without price" in Article No. 9 in Articles of Faith. Debated but carried.

Next was a report of Elder M. M. McKee, delegate to the State Association.

Then a committee was appointed by the Moderator to arrange a program for the next 5th Sunday meeting, as follows: W. H. Hunt, H. W. Finney and J. M. McCormach.

Next the Association elected Elder C. A. Sledge as delegate to the State Association to be held with North View Church, 2 1-2 miles east of Tecumseh, Okla., beginning Thursday night before the fourth Sunday in October, 1924.

Moved and seconded to adjourn to meet with Mount Olive church, 6 miles north and 3 miles west of Soper, Okla., on Wednesday night before the second Sunday in September, 1925.



Report of Committees.

Report of Devotional Committee

Elders J. W. Nelson and G. M. Oliver to preach Friday night. Elders C. A. Sledge, Saturday at 11 a. m. Elders L. M. Buckner and I. N. Pate, Saturday night. Elders J. A. Davidson and J. H. Coffman, Sunday at 11 a. m. H. W. Finney, Sunday night.

C. E. LAWLESS,
L. W. DUNN,
J. M. McCORMACH, Committee.

Committee on Ministers Credentials

We, your committee on Ministers Character and Credentials, beg leave to report as follows:

We find all our ministers in good standing and a majority of them doing a good work. Therefore we recommend that each church report in their letter to the Annual Association the character and manner of preaching of their pastor, and all ministers belonging to their church.

2nd.—And where a minister is called to the charge of any church and fails to respond without a reasonable excuse, we recommend that the church making the call report said minister to the Annual Association.

3rd.—And where any church calling a pastor and failing to contribute to the needs of such pastor, we recommend that the pastor report the acts of said church to the Annual Association.

4th.—We further recommend that the Association grant each minister found worthy, a Certificate at each session for the ensuing year.

5th.—We also recommend that each minister and deacon report annually their work to the Association.

6th.—And we further recommend that each minister preach at least one sermon on "Finance" each year, also one "Doctrinal" sermon each year.

Respectfully submitted,

W. H. HUNT,
A. W. TEEL,
G. W. THOMAS,
MRS. M. J. HARVEY,
MRS. RUBY HUNT, Committee.

Report of Committee on Education

We, your committee on Education, beg to report as follows:

That we correspond with the Free Will Baptist School and Publishing Co., at Tecumseh, Okla., and also at Ayden, N. C. We also

ask that each one "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

M. M. McKEE,
J. H. COFFMAN,
J. M. HARVEY,
SISTER IDA RHODEN, Committee.

Report of Committee on Temperance.

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

We cannot place too high an estimate 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 is always hurtful and many times destructive to both soul and body. Therefore we urge that abstinence is the only safeguard against its baneful influence and that all true hearted children of God should take part in assisting fallen men from its blighting influence. Therefore we respectfully demand that each minister in this Association preach at least two sermons each year against intemperance.

Respectfully submitted,
J. A. DAVIDSON,
SISTER LUCY WORD,
SISTER CORA THOMPSON, Committee

Report of Committee on Sunday School.

We, your committee on Sunday School beg leave to report as follows:

We feel the great need of more Sunday Schools and better Sunday schools. Therefore we recommend that the Superintendents see that the teachers of the different classes are Christians and of good character. Our great hope is in the rising generation through the Sunday School and it is necessary that the children have Christian leaders.

Respectfully submitted,
J. W. BOWERS,
C. E. COLE,
J. D. McKEE, Committee

Report of Committee on Query and Request

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

We believe that we as Free Will Baptists should have. Quarterly meetings. We therefore recommend that we have three 5th Sunday meetings. First one with Spencerville church to begin Thursday night before the fifth Sunday in November, 1924. Second one with Spring Hill church, 20 miles east of Clayton, Okla., to begin Thursday before the 5th Sunday in March, 1925. The third one with Holly Creek church, 7 miles north of Idabel, Okla., to begin Thursday

night before the 5th Sunday in May, 1925.

We further recommend that this body give Mount Olive church the next meeting of this Association, beginning Wednesday night before the second Sunday in September, 1925. Mount Olive church is 6 miles north and three miles west of Soper, Okla.

M. M. McKEE,
CORA C. THOMPSON,
EDD RODEN,
ELMER ALBERT,
L. M. BUCKNER,
I. N. PATE,
J. A. DAVIDSON, Committee

Report of Committee on Arrangements

We, your committee on Arrangements, beg to report as follows:
We hereby accept the report of the above committee.

Submitted.

J. F. CHAMBERS,
R. L. GIBSON,
B. L. ATKINSON,
H. E. COOPER, Committee

Report of Committee on Obituary

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

It is fit that we stop amid the turmoils of life and give thought and meditation of the dead, for all living must die. We sorrow, but not as those who have no hope, as it has pleased God to take from our midst: Grandfather Neal, age 89 years, from Oak Grove church; Bro. Henry Cogburn and Sister Emma Lawless of Forest Grove church; Brother O. N. Shelton of Spencerville church; Brother Floyd Fruss-cell of Hall church and Sister Mary Jane Lawless of Oak Grove church, age 82 years.

Respectfully submitted,

D. G. HERMAN,
G. M. OLIVER,
J. P. HOPKINS, Committee

Report of Committee on Resolutions.

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

First—Seeing that a great number of the members of the Free Will Baptist Church are negligent of their Christian duty to the extent that they have sacrificed the welfare of the church for worldly gain and pleasure, and self-interest,

Therefore, be it resolved, that during the ensuing year, pastors, together with the loyalty of the several churches of this Association, make a special effort to arrest the negligent members and show them their whole duty as God's children, diverting their minds from worldly things which tends to so materially lessen our christian influence.

Second—In view of the fact that the Free Will Baptist Church is

in need of a system of finance through which to raise funds to defray the expenses of the church, and upon examining the 1923 Minutes of our Association, we your committee find a clause in the report of the committee on Bill of Arrangements covering this subject. Therefore, Be it resolved, that we, the Free Will Baptists of Southern Oklahoma Association, by the help of Almighty God, accept and enforce the principles of the report of the committee on Bill of Arrangements,

Respectfully submitted,

J. A. DAVIDSON,
G. W. THOMAS,
I. M. PATE,
W. H. HUNT, Committee

Report of Committee on Bill of Recommendations

We, your committee beg to report as follows:

We do not believe that this Association should ordain anyone without he has a recommendation to be worthy of his calling, and we further recommend that each minister has a recommendation from the church of which said minister is a member. We further recommend that each church in this Association shall have a Treasurer, and that each member of said church contribute of their means as the Lord has prospered them; and said contribution to be made quarterly, and that the deacons stir up their minds in regards to their duty to Almighty God; Said means to be used by order of the church, in support of the ministers, even so as the Lord ordained, and they which preach the gospel shall live of the gospel. I Cor. 9:14.

Respectfully submitted,

J. F. CHAMBERS,
R. L. GIBSON,
B. L. ATKINSON,
H. E. COOPER, Committee

Report of Finance Committee.

We find in the hands of the delegates for Minutes, funds as follows:

Forest Grove Church	\$3.00
Plain View Church	\$3.00
Nelson Church	\$2.00
Silver Creek Church	\$1.25
Central Church	\$3.00
Shady Grove Church, No. 2	\$3.00
Oake Grove Church, No. 1	\$3.00
Spencerville Church	\$3.00
Mount Olive Church	\$2.20
Holly Creek Church	\$3.35
Hall Church	\$2.30
Jack Creek Church	\$1.25
Black Fork Church	\$1.25
Spring Hill Church	\$1.25
New Bethel Church	\$1.25

Shady Grove Church, No. 1	\$1.4
Collection	\$35.80
	\$5.20
Total	\$41.00
Paid Clerk for his work	\$4 60

R. E. BOAZ,
J. T. AYLOR,
G. W. THOMAS, Committee

LIST OF CHURCHES

Nelson Church—Members received 31; total membership 71; Paid pastor \$32.00. Elder I. N. Pate, Mod., Lillie Antwine, Church Clerk.

Hall Church—Members received 4, excluded 1, died 1, total membership 64; paid pastor \$6.60. J. M. Hatcher, Mod., J. R. McCary, Clerk.

Holly Creek Church—Members received 16, total membership 30; Paid pastor \$33.21. Eld. C. A. Sledge, Mod., Lizzie Malone Church Clerk.

Shady Grove Church—Members received 12, total membership 37; Paid pastor \$12.00. J. S. Roberson, Mod., Ethel Cleveland, Church Clerk.

Mount Olive Church—Members received 31, dismissed by letter 1, total membership 92; Paid pastor \$11.05. Eld. M. M. McKee, Mod., Villie Hawkins, Clerk.

Spencerville Church—Members received 6, dismissed by letter 3, died 1, total membership 76; Paid pastor \$40.00. Eld. I. N. Pate, Mod., A. L. Pritchard, Clerk.

Oak Grove Church, No. 1—Members dismissed, 4 by letter, died 1, total membership 45. Eli Sheets, Mod., Clarence Adams, Clerk.

Central Church—Member received 4, excluded 1, dismissed by letter 3, total membership 86; Paid pastor \$108.15. H. W. Finney, Mod., Hattie Scroggin, Church Treas., Garnett Lambert, Church Clerk.

Silver Creek Church—Total membership 9; Paid pastor \$14.00. J. W. Nelson, Mod., H. E. Cooper, Church Clerk.

Forest Grove Church—Members died 2, total membership 25. J. A. Davidson, Mod., Esther Lawless, Church Clerk.

Plainview Church—Members received 4, total membership 13. Paid pastor \$13.00. Eld. C. A. Sledge, Mod., Cora C. Thompson, Church Clerk.

Shady Grove Church No. 1—Members received 46, total membership 84. W. T. Holt, Mod., Atcey Searcy, Church Clerk.

MINISTER'S REPORT.

Report of Elder H. W. Finney.

Sermons preached 95; conversions 6; members received 6; miles traveled 800; funerals preached 3; marriages performed 11; Money received for marriages \$22.00; money received for pastoral work \$108.15; money received from free will offerings \$32.50. Appointments filled 60. Money received for church building \$450.00.

H. W. FINNEY, Idabel, Okla.

71
64
16
37
92
76
45
86
9
25
13
84
84

6

Report of Elder J. W. Nelson

Sermons preached 85; conversions 9; members received 13; miles traveled 817; churches organized 1; Sunday schools organized 2; prayer meetings organized 2. Marriages performed 3; money received for marriages \$8.00. Money received for pastoral work \$28.25; money received for free will offering \$7.85. Appointments filled 36; appointments missed 14.

J. W. NELSON.

Report of Elder I. N. Pate

Sermons preached 40; conversion 10; members received 15; miles traveled 500; Funerals preached 10; marriages performed 4; Money received for marriages \$8.00; Money received for pastoral work \$70.00; Appointments missed 2; appointments filled 25.

I. N. PATE.

Report of Elder M. M. McKee.

Sermons preached 300; conversions 170; members received 83; baptized 78; miles traveled 1100; funerals preached 6; marriages performed 5; money received for marriages \$10.00; money received for pastoral work \$14.00; money received for free will offerings \$80.00.

M. M. McKEE

Report of Elder C. A. Sledge.

Sermons preached 240; conversions 35; members received 20; baptized 19; miles traveled 800; funerals preached 2; marriages performed 3; money received for marriages \$5.00; money received for pastoral work \$60.00.

C. A. SLEDGE.

Report of Elder L. M. Buckner

Sermons preached 88; conversions 16; members received 16; baptized 4; miles traveled 800; Sunday schools organized 1; prayer meetings organized 4; funerals preached 2; marriages performed 1; money received for marriages \$2.00; money received for free will offering \$13.00; Appointments filled 88.

Report of Elder J. H. Coffman.

Sermons preached 30; Conversions 7; miles traveled 100; funerals preached 2; money received for pastoral work \$13.00; appointments filled 10.

J. H. COFFMAN.

CHURCH COVENANT

Article 1. We believe that a union of Christians in a visible church 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 shall 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 other's 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 Spirit in the bonds of peace, cheerfully submitting the 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 to 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 baptised into one body."—1 Cor. 12:13. St. John 3-5. 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 climeth 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 unworthy eateth and drinketh damnation to himself," not the church but 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 one 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"—Mat. 18:6; 1 Cor. 10:30:32. It is contended that they if 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. If that 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 organized 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 baptised, what church did he join? Here is faith and here is

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's 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 baptised 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 has legal right to all the benefits and privileges to that body. "For we being many, are one body in Christ 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 we come together, tarry one for another, be of one mind," but let the word of God control the mind. If it had not 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 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 other not. Every Christian is strictly responsible for his own act, and not 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 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 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 should 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 hereby ordain this constitution for our better church government.

1. This association shall be composed of not more than three messengers chosen and sent by the different local churches within the bounds of this association.

2. 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 have any ecclesiastical power over the churches, reserving the right to expel any church becoming disorderly.

3. 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 last Association.

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 in 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.

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 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 and death crowned with glory that He, by the grace of God, tasted death for every man. Gen. 1:31; Hebrew 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 saved all ye ends of the earth, for I am God and there is none else."—Matt. 4:17; Isa. 45:25; Acts 11:22; St. John 3:16.

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 merits of the Son of God.—John 4:14; Mark 10:14; Luke 18:1.

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 the right to the tree of life enter through the gate of 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; Romans 6:2-3-5; Mat. 28:19-20.

9. We believe that God in His Goodness displays His power of grace in a great degree in calling and qualifying His servants by the teaching of the Holy Ghost and the instruction of His word to go forth and proclaim life and salvation. 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 none have a right to baptism only those who washing of the saint's feet, and keeping of the Lord's Day holy and abstaining from worldly lusts and carnal cares, and assemble ourselves together in 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 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 a clerk chosen by the

church and continue to the church during the good pleasure same; and in the dealings with the disorderly members, reference should be had to the 18th chapter of Matthews 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; 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 saint's 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, 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; Thess. 1:11; Rev. 20:10 and 1:9; Job 19:2.

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 recovered.

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

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

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 received _____ by letter _____ by statement _____

excluded _____ dismisses 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 _____, 192____.

Moderator

Clerk.

LETTER OF DISMISSAL.

This certifies that _____ is a
member in 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.

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.



Receipt

Received of H. W. Finney, the sum of \$30.00 for printing the Minutes.

Signed,

*Schooler
Printing Co.*

Idabel, Oklahoma



This Book Was
Printed By

*Schooler
Printing Co.*

Idabel, Oklahoma