

Miss Sledge

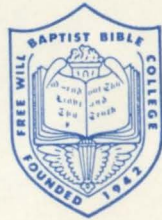
MINUTES
OF THE
Nineteenth Annual Session
OF THE
SOUTHERN OKLAHOMA ASSOCIATION
OF
Free Will Baptists

Held with Mount Olive Church, at Mud Sand,
beginning on Wednesday night before the second Sunday
in September, 1925.

OFFICERS

Eld. C. A. Sledge, Moderator, Valliant, Okla.
Eld. H. W. Finney, Clerk, Idabel, Okla., Rt 1.

The next Session will be held with Central Church,
4½ miles west and ⅓ mile south of Idabel; ½ mile East
and 4 miles South of Garven, Okla., beginning on Wednesday
night before the 4th Sunday in August, 1926.



FREE WILL BAPTIST BIBLE COLLEGE

Presented By

_____ the daughters of _____

_____ Rev. G. W. Million _____

_____ in his memory _____

PROCEEDINGS

Of The Nineteenth Annual Session of the Southern Oklahoma Association of the Church of God (denominated-Free Will Baptist) met with Mount Olive Church, on Wednesday night before the 2nd Sunday in Sept., 1925.

Meeting called to order by singing. Introductory sermon preached by Eld. H. W. Finney, Text Rom. 5:1.

THURSDAY MORNING

Song by the choir. Scripture reading by Eld. C. A. Sledge, Psalm 23. Prayer by Eld. J. M. Hatcher. After which the Association was organized with Eld. C. A. Sledge, Moderator; Eld. I. N. Pate, Assistant Moderator; Eld. W. H. Finney, Clerk; J. C. Byrne, Assistant Clerk.

Rules of Order were read by the Moderator.

Appointment of Devotional Committee as follows: Bros. J. M. McCormic, J. R. Crawford, and Coy Williams.

Motion carried to adjourn.

Prayer by Sister Villie Hawkins. Preaching by Eld. W. C. Fielden and J. A. Davidson, Text Prov. 10:12.

THURSDAY AFTERNOON

Song by the choir, prayer by Eld. J. H. Coffman. Call for letters from the different churches, and letters from the following churches were received and delegates seated: Central, Hall, Shady Grove, No. 2. Oak Grove, Forest Grove, Scott, Plain View, Holly Creek, Mount Olive, Nelson, and Spencerville.

Moderator appointed the following Committees:-

Ministerial Character and Credentials— John Ady, J. P. Harges, W. M. Archy, and J. M. McCormic.

Education— Elders J. A. Davidson, W. C. Fielden, and J. W. Bowers.

Sabbath School— T. E. Burges, J. M. McCray, R. E. Tate, Sister Neva Wesley, and W. C. Adams.

Temperance — Sisters J. M. McCormic, Villie Hawkins and Bro J. R. Crawford.

Motion carried to defer the appointment of other committees until Friday morning.

Motion carried to adjourn until 8 o'clock a. m. Friday. No preaching Thursday night on account of rain.

FRIDAY MORNING

Song by the choir. Scripture reading by the Moderator Matt. 6. Prayer by Eld. I. N. Pate.

Report of Committee on Sunday School called for, and being made to recommend the use of Free Will Baptist literature as much as possible, was adopted.

Motion carried to discontinue the Committee on Query and Request.

Motion carried that Elder J. A. Davidson and wife be seated as delegates from Forest Grove church.

Moderator appointed the following Committees:-

Obituaries— J. M. Crawford, Sister Davidson, and J. C. Byrne.

Resolutions— Eld. J. A. Davidson, W. C. Adams, and Sister McCormic.

Recommendations— Sister Villie Hawkins, E. H. Robertson, J. A. Davidson, R. E. Tate, and J. C. Byrne.

Motion carried to take recess for preaching. Preaching at 11 o'clock by Elders J. A. Davidson and I. N. Pate. Scripture lesson Rom. 8:1-18, prayer by J. C. Byrne. Subject, The nature of man in life.

FRIDAY AFTERNOON

Song by the choir. Scripture reading by Eld. I. N. Pate, John 14, prayer by Elder J. H. Coffman.

A collection was taken to buy a book and paper for the clerk which amounted to \$2.85.

Moderator appointed an Ordaining Council as follows: Elders H. W. Finney, I. N. Pate, J. A. Davidson, W. C. Fielden, and J. H. Coffman.

Recess 10 minutes:

Called together by the Moderator.

Motion carried to rewrite article No. 2 in Articles of Faith.

Motion carried to adjourn until 9 o'clock a. m. Sat

FRIDAY NIGHT

Preaching by J. W. Bowers and Elder E. Sheets, devotional services lead by Elder J. C. Byrne

SATURDAY MORNING

Song by the choir. Scripture lesson by the Moderator, St. John 15:1-17, prayer by J. C. Byrne.

Motion carried to change the form of our church letter of dismission.

Report of the delegate to the State Association.

Motion carried to take recess for preaching.

11 o'clock Service

Preaching by J. H. Coffman followed by H. W. Finney, Text Hebrews 2:6.

SATURDAY AFTERNOON

Called together by the Moderator, song by the choir. Scripture reading by Elder J. A. Davidson, Hebrew 12. Prayer by Elder C. A. Sledge.

A Finance Committee was appointed as follows:- J. A. Arnold, J. H. Layne, and W. C. Adams.

A collection was taken for Min. fund amounting to \$3.50.

Motion carried to pay the expenses of the delegate to the State Association in 1924, it being \$1.50 per church and the following paid: Central, Hall, Oak Grove, and Mount Olive.

Elder I. N. Pate was elected as delegate for 1925.

Motion carried to go into the election of a place for the next meeting of the Association.

The next session is to be held with Central church, 5 miles west and one-half mile south of Idabel, and one half mile east and four south of Garven, Okla.

Motion carried to extend to Mount Olive our thanks for their kindness.

Motion carried that a committee be appointed to arrange a program for the 5th Sunday meeting as follows:- W. C. Fielden, J. M. Hatcher, and J. H. Coffman.

Motion carried to adjourn to meet with the church at Central in McCurtain County, Okla., on Wednesday night before the 4th Sunday in August, 1926.

Elder C. A. Sledge, Moderator.

Elder I. N. Pate Ass't Moderator.

H. W. Finney Clerk.

J. C. Byrne Ass't Clerk.



COMMITTEE REPORTS

MINISTERIAL CHARACTER AND CREDENTIALS

We, your Committee on Ministerial Character and Credentials, beg leave to report as follows:- We find most of our ministers doing good work and of good character.

We recommend that when a minister is called to the charge of any church and fails to respond without a reasonable excuse, that said church report said minister to the Annual Association.

When any church calling a pastor fails to contribute to needs of such pastor, we recommend that the pastor report said church to the next Association.

We further recommend that this Association give each minister recommended a certificate for the ensuing year.

We also recommend that each minister preach on finance and doctrine more this year.

J. W. Ady.

J. M. Archy.

J. P. Hargis.

EDUCATION

We, your Committee on Education, beg leave to report as follows:- That we cannot place too high an estimation on the value of Education. Not that it makes better Christians.

for the blood of Jesus Christ cleanseth us from all sin, John 1:7. Although if properly used in humbleness of heart, guided by the comforting influence of the Holy Spirit and led by Jesus our captain. It is a great asset in the comprehension of the Book of Almighty God.

Therefore, we recommend that each member of this Association strive to build up education in our ministry, by advocating Bible Schools in our Association, and by contributing to the support of the same, also the Tecumseh College

We recommend that we make an earnest effort to place our church paper in the home of every Free Will Baptist in this association, and as many others as possible.

May the God of Heaven help us to study his will concerning us. The Apostle Paul told Timothy to "Study to shew himself an approved workman." II Tim. 2:15. And if Timothy had to study to make a good workman out of himself, so do we

Eld. J. A. Davidson, Chairman.

TEMPERANCE

We, your Committee on Temperance, beg leave to report as follows:- We can not place too high an estimate on this subject. That it is indispensible 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. It is always harmful 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.

Villie Hawkins, Chairman.

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.

We also recommend that our ministers make an effort to place Free Will Baptist literature in all our Sunday Schools wherever possible to do so.

Neva Wesley, Chairman.

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 have 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 regard 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 give of the gospel. I Cor: 9:14

We further recommend that we have three 5th Sunday meetings. The first to be held with Oak Grove church, 11 miles north and two miles east of Ft. Townson, beginning on Friday night before the 5th Sunday in Nov., 1925.

The second one will be held with Scott church, 12 miles west of Antlers, beginning on Friday night before the 5th Sunday in January, 1926.

The third one will be held with Shady Grove No. 2, two and one-half miles east and six and one-half miles south of Bennington, beginning on Friday night before the 5th Sunday in May, 1926

J. C. Byrne, Chairman

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:- Bro. Louis of Shady Grove No. 2.

We, hereby, bow in humble submission to him that does all things to his glory.

Luvenia McCormic, Chairman.

FINANCE

We, your Committee on Finance, beg leave to report as follows:- We find in the hands of the delegates for minutes and associational purposes as follows:-

For minutes,	\$32.11.
Collection for minutes,	3.50.
Balance in Treasurer,	350.
Total minute fund,	39.11.
Paid Clerk for his work,	7.40.
Collection to pay for book,	2.85.
Chas. Cooper paid,	.25.
Total,	10.50
Total of all money in Treasurer,	\$49.61.

J. A. Arnold,

A. H. Layne,

W. C. Adams,

MINISTER REPORTS

Report of Elder W. C. Fielden:- Sermons preached, 30; conversions, 2; miles traveled, 100; funerals preached, 8; marriages performed, 6; money received for marriages \$6 00; offerings, \$2.00; appointments filled 28.

Report of Elder I. N. Pate:- Sermons preached 110; conversions 15; baptized 13; miles traveled 1500; funerals preached 3; marriages performed 2; money received for pastoral work \$90.00.

Report of Elder J. H. Coffman:- Sermons preached 24; conversions 46; miles traveled 144; members received 49;

baptized 12; money received for pastoral work \$2770.

Report of Elder J. M. Hatcher:- Sermons preached 50; members received 1; baptized 3; miles traveled 400; funerals preached 1; money received for pastoral work \$40.00; offerings \$15.00.

Report of Elder Eli Sheets:- Sermons preached 75; conversions 35; members received 14; baptized 17; miles traveled 200; funerals preached 17; marriages performed 6; money received none.

Report of Elder C. A. Sledge:- Sermons preached 116; miles traveled 590; baptized 15; money received \$74.00

Report of Elder H. W. Finney:- Sermons preached 125; conversions 22; baptized 28; funerals preached 3; marriages performed 5; money received for pastoral work \$112.00; offerings \$15.00; church building \$25.00.

LIST OF ORDAINED MINISTERS

C. A. Sledge,	Valliant Okla.
H. W. Finney,	Idabel, Okla. Route 1.
Eli Sheets,	Rufe, Okla.
J. M. Hatcher,	Dela Okla.
I. N. Pate,	Antlers, Okla.
W. C. Fielden,	Bennington, Okla. Route 2.
J. S. Robertson,	Bennington, Okla.
J. A. Davidson,	Sable, Okla.
J. H. Caffman,	Antlers, Okla.
J. A. Marten,	Odell, Okla.
J. A. Burton,	Idabel, Okla.
J. B. Rudd,	Rhyne, Okla.
L. M. Buckner,	Idabel, Okla.

LIST OF LICENSED PREACHERS

J. W. Bowers,	Bennington, Okla., Route 2.
J. C. Byrne,	Idabel Okla. Route 1.
Mrs. Mae Byrne,	Idabel, Okla. Route 1.
Clarence Smith,	

Received of H. W. Finney the amount of \$32.70 for printing minutes, and postage.

B. F. Brown, Editor New Morning Star.

CHURCH COVENANT

Article 1. We believe that a union of Christians is 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 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 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 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.



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. The Association shall be composed of members chosen by the different churches of our Union, not ex

ceeding three messengers from each church, and upon producing letters they shall be entitled to seats. All ordained ministers of said Union shall be regular members when present by virtue of their office.

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 of expel from any church becoming disorderly.

3. Letters from different churches are to express their number in fellowship, the number received by experience, letters of recommendation, dismissed or excluded restored and those who have died since the last Association. The churches in sending their letters may send Obituaries of any members who have died during the year that we may keep up the Memorial of our Dead.

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 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.

RULES OF ORDER

1. At every sitting business shall be opened and concluded 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, and 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 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. Alterations may be made in these rules at any regular session of the Association.

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. 3:16-17; 2 Pet. 1:21.

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; Hebrew 2:9.

4. We believe that Christ by his death, burial 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 ye ends of the earth, for I am God and there is none else."—Matt. 4:17; Isa 45:22; Acts 20:21.

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. 5:1-13.

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

7. We believe that all Christians should persevere 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 right to the tree of life, and may enter through the gates 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 this humble example to His children and bids us walk therein.—John 3:22; Matt. 3:16; Roman. 6:2-2-5; Matt. 28:19-20.

9. We believe that God in His Goodness displays His power of grace to a great degree in calling and quali

ifying His servants by the teaching of the Holy Ghost and 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 saint's feet, and keeping of the Lord's Day holy and abstaining from worldly lusts are Gospel Ordinances and carnal cares, and to assemble ourselves together are ornaments which prepare and beautify 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 presbtery of the elders; and each church ought to have a pastor, deacons and clerk chosen by the church and continue in office during the good pleasure of the same; and 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, 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; Hebrew 10:26.

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 everlasting shame and banishment from the presence of God.—Matt. 25:31; I. Cor. 15:42-45; II. Thess. 1:11; Job 19:2.

14. We believe the Christian Sabbath is a divine institution binding all, and should be observed by abstaining from all secular business and amusements, and consecrated to the worship of God and spiritual improvements. See Mark 2:27; Luke 24:1-7; John 20:19, 26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10; Psa. 118:22-24.

THE LAW OF THE LORD'S SUPPER

(By Rev. Wm. Mankin.)

The Lord's supper was instituted for God's people. They all have equal rights to the supper, and the right is a birth-right. "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 at 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; 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 in 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 privileges of 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 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 is water baptism, and a legal administration of the same. So, if baptism by immersion, 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, 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 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.

FORM OF CHURCH LETTER TO ASSOCIATION.

From..... to the Church of God
(denominated Free Will Baptists) Southern Okla. Association
Dear Brethren:- We send as Messengers to your body, Bros.

Days of meeting
Present pastor
Pastor elect

(If any minister belonging to the body state here)

(Here give the standing and state whether worthy
or unworthy of 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..... 192.....
..... Clerk..... Moderator

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LETTER OF DISMISSION.

This is to certify that..... is a
member in good standing of the Freewill Baptist Church of
Christ at, and as such we recom-
mend him (or her) to the fellowship of God's people, and is
dismissed from us when united with another church.

Done in Church Conference this . . . day of . . . 19 . . .
..... Moderator..... Clerk.

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FORM OF DEACON'S LETTERS

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

Done by order of church in conference..... 192.....
..... Pastor..... Clerk

STATISTICAL TABLE OF THE ASSOCIATION

CHURCHES	PASTOR	POSTOFFICE	CLERK	POSTOFFICE	Total Memb.	Died	Excluded	Rec. by St'm't	Rec. by Letter	Baptized	Paid Pastor	For Minutes
Forest Grove	Eli Sheets	Rufe	Emma Lawless	Sobol	25						\$40.00	\$2.70
Scott	J. M. Hatcher	Dela	Mattie Arnold	Darwin	17	1			1		25.50	2.00
Hall	J. H. Coffman	Antlers	J. E. McCray	Antlers	112	2	1	49			27.50	5.00
Oak Grove	Eli Sheets	Rufe	W. C. Adams	Rufe	29			10	14			3.00
Shady Gr. No. 2	J. S. Robertson	Bennington	Iney Hinds	Bennington	37			4			15.00	4.00
Shady Gr. No. 1	W. T. Holt				86			46				
Central	H. W. Finney	Idabel	Lottie Finney	Idabel	121			7			112.00	3.00
Nelson	J. H. Coffman	Antlers	Lillie Antwyne	Soper	49						43.00	2.45
Holly Creek	H. W. Finney	Idabel	Mae Bonner	Idabel	43			6	8		30.00	1.80
Spencerville	Eli Sheets	Rufe	Ella Fatheree	Spencerville	34						50.00	3.00
Plain View	H. W. Finney	Idabel	Cora Thompson	Rufe	18			5			24.00	2.60
Mt. Olive	J. M. Hatcher	Dela	Villia Hawkins	Mud Sand	93			2			14.40	2.00

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