

MINUTES
OF THE
THIRTY-FOURTH ANNUAL SESSION
OF THE
SOUTHERN OKLAHOMA ASSOCIATION
OF THE
CHURCH OF GOD
DENOMINATED
FREE WILL BAPTISTS

HELD WITH
MT. OLIVE CHURCH

Seven miles south, six miles west and one-half mile north of Antlers, Oklahoma, on Thursday night before the first Sunday of September in the year of our Lord Nineteen Hundred Forty.

OFFICERS

Eld. J. M. Hatcher,
Moderator.
Sister John Wrinkle,
Ass't. Moderator.

Bro. C. V. Janway,
Clerk.
Sister Beatrice Harkey,
Ass't. Clerk.

Free Will Baptist Gem Print. 211 Bond St., Monett, Mo.

PROCEEDINGS

The Thirty-Fourth Annual Session of the Southern Oklahoma Association of the Church of God, Denominated Free Will Baptist, convened with Mt. Olive Church, seven miles south, six miles west and one-half mile north of Antlers, Okla., on Thursday night before the first Sunday in September in the year of our Lord Nineteen Hundred Forty.

Introductory sermon was preached by Eld. J. M. Hatcher; text, Psalms 37th chapter.

Invitation song was sung.

Dismissed by Bro. Hern Herman, to meet Friday morning at nine o'clock.

FRIDAY MORNING SESSION

The house was called to order by Bro. J. M. Hatcher. Service began by singing a song entitled "Kneel at the Cross."

First chapter of Philippians read by Bro. J. M. Hatcher.

Prayer by Bro. C. V. Janway.

Letters read and delegates seated from the churches as follows: Miller church, Center Point church and Mt. Olive church.

Organization of the Association as follows: Bro. J. M. Hatcher, Moderator; Sister John Wrinkle, Assistant Moderator; Bro. C. V. Janway, Clerk; Sister Beatrice Harkey, Assistant Clerk.

A song was sung entitled "Won't it be Wonderful There."

The right hand of church fellowship was extended.

Each local church was well represented. All delegates were willing to work for the advancement of their church and the cause of Christ.

The Association adjourned to meet at 2:00 p. m. Friday evening.

FRIDAY AFTERNOON SESSION

Service begin by singing a song "I Am Thine O Lord "

Prayer by, Bro. G. H. Layne.

Appointment of Committees

Query and Request — Bro. W. A. Hedrick, Bro. Al Arnold, Sister Frankie Herman, and Bro. John Wrinkle.

Resolutions — Bro. G. H. Layne, Bro. John Nowell, Bro. W. A. Hedrick, Sister John Wrinkle, and Sister Hern Herman.

Correction and Research — Bro. C. V. Janway, Bro. J. A. Davidson, and Bro. Allen Bloyd.

Standing — Bro. John Nowell, Bro. W. A. Hedrick, Bro. J. M. Hatcher, Bro. M. M. McKee, and Sister John Wrinkle.

Sunday School — Sister Mamie Archie, Sister R. F. Herman, Sister Sterling Herman, Sister Annie McDonald, and G. H. Payne.

Obituary — Sister Bob Herman, Sister John Wrinkle, Sister Jack Miller, Bro. J. A. Bloyd, and Bro. L. M. Grice.

Temperance — Sister Alta Burgess, and Brothers Al Arnold, John Nowell, Bob Herman, Walter D. Arnold, and J. R. Burgess.

Finance — Bro. Hearn Herman, Bro. Al Arnold, Sister Bell Grice, and Sister Beatrice Harkey.

The Association adjourned until 8:00 p.m. Friday night.

Dismissed by Bro. W. A. Hedrick.

FRIDAY NIGHT SERVICE

After about one hour of good singing, Sister Wrinkle preached a wonderful sermon that was really edifying to all.

Dismissed by Bro. Hearn Herman.

SATURDAY MORNING SESSION

House called to order by Moderator, Rev. J. M. Hatcher. Songs, "Amazing Grace" and "Kneel at the Cross." Scripture reading by the Moderator, J. M. Hatcher. Prayer by Sister John Wrinkle.

A short talk by Bro. J. M. Whartor which was very interesting.

Dismissed by Bro. J. A. Davidson.

SATURDAY AFTERNOON SESSION

House called to order by Moderator, J. M. Hatcher.
Song, "Love Lifted Me."

Prayer by Sister John Wrinkle.

Delegates chosen to go to the State Association were:
Bro. M. M. McKee, Sister John Wrinkle, Bro. J. A. Bloyd and Bro. G. H. Layne.

Reports of committees called for. The reports were read and accepted and committees dismissed.

The Association adjourned, dismissed by Sister John Wrinkle.

The Association was followed by a week's revival meeting, Revs. J. M. Hatcher, J. A. Davidson and Sister John Wrinkle doing the preaching. They reported a wonderful meeting, a number of souls were saved, and hearts were made glad because of the saving grace of God.

COMMITTEE REPORTS

QUERY AND REQUEST — We, your Committee on Query and Request, report as follows:

That we have three quarterly meetings as follows:

The first meeting will be held at Miller Church, beginning on Friday night before the fifth Sunday in September, 1940.

The second meeting will be held at Center Point Church, beginning Friday night before the fifth Sunday in March, 1941.

The third meeting will be held at Mt. Olive Church, beginning on Friday night before the fifth Sunday in June, 1941.

We gave the Hall Church the next annual meeting of the Association, beginning Thursday night before the first Sunday in September, 1941.

Committee	{	Bro. Wade Hedrick,
		Bro. R. A. Arnold,
		Sister Frankie Herman.
		Sister John Wrinkle.

RESOLUTIONS — Resolved that when the church own their property, the deed or contract be made to the church of God, denominated Free Will Baptist instead of the local Church

Board. Said deed or contract be under the jurisdiction of the Association to whom the church belongs for the protection of church property.

Resolved that we elect five ministers and deacons in good standing in our Association as a standing committee to examine for licensing and ordaining anyone in our Association to preach for our denomination. Also to call for license or credentials of anyone whom we find in our Association carrying license or credentials from the Free Will Baptist Church and are untrue to the doctrine.

Resolved that this Association will not ordain anyone to the Gospel Ministry unless he is a member of some Free Will Baptist Church, in good standing, and has carried license for one year, has proved worthy of ordination. Each local church has the right to license a local minister but cannot ordain any preacher until the following Association and has been examined by the proper committee. Then he can go back to his local church, if he desires, to be ordained, or he can be ordained at the meeting of the Association.

Resolved that delegates be urged to bring a letter from their church to each quarterly and annual meeting of the Association, and make it compulsory that they have a letter before being seated as delegates, referring to section four of our church constitution. Ref. Cor. 16:3.

Resolved that we all endeavor to keep the unity of the spirit in bond of peace. Ephesians 4:1-3.

Resolved that we extend our heartfelt thanks to our beloved officers of this Association for their wise counsel during this meeting, also that we extend our heartfelt thanks to our Mt. Olive Church and community for the hospitality shown us during this Association.

Respectfully Submitted,

Committee	{	Sister John Wrinkle,
		Hern Herman,
		Bro. Wade Hedrick,
		Bro. G. H. Layne,
	{	Bro. John Nowell.

SUNDAY SCHOOL—We, your Committee on Sunday School, beg to report as follows:

We believe that Sunday School is a part of the Lord's work, and that is is one of the best ways to teach children the Word of God.

We believe that the people carried on that kind of work and worship in the days of our Lord. Reference, Luke 4:16.

We urge all pastors and lay members to make every effort to promote good interest in Sunday School, and that each organized church have an organized Sunday School.

We, as workers, believe that all Sunday Schools should have at least one Bible School taught during the year, if possible.

We urge that all Sunday Schools use Free Will Baptist literature.

Respectfully Submitted,

Committee	{	Sister Annie McDonald,
		Sister Mantie Archey,
		Sister R. F. Herman,
		Sister Minnie Herman,
		Bro. G. H. Layne.

TEMPERANCE — We, your Committee on Temperance, beg leave to report as follows:

We cannot place too high an estimate on this subject; that it is indispensable to the well being of this life and the life to come. Intemperance is disloyal to the laws of nature, and morals as well; is always harmful and many times destructive to both soul and body. We insist that temperance in all things be the aim of every child of God; thus setting an example of temperance before the world.

We respectfully recommend that each minister in this Association preach at least one sermon a year against intemperance. Reference, Proverbs 23:30-31-32.

Respectfully Submitted,

Committee	{	Alta Burgess,
		J. R. Burgess,
		J. W. Nowell,
		Bob Herman.

STANDING — We, your Standing Committee, beg to report we find our ministers in good standing and doing good work.

Respectfully,

Committee: Eld. J. M. Hatcher,
Sister John Wrinkle.

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

Mt. Olive	\$ 4.07
Miller	2.00
Hall	5.35
Center Point	3.01
Total	\$14.43

Committee { Sister Beatrice Harkey,
Sister Fern Grice,
Bro. Hearn Herman,
Bro. Al Arnold.

OBITUARY — We, your Committee on Obituary, beg to report as follows:

It has pleased our Heavenly Father to call home our beloved brother and faithful minister, Eld. J. H. Coffman, pastor of the Hall Church. To know him was to love him. He is missed by all and our great loss is Heaven's gain. His life was his testimony. He fought a good fight, he finished his course, henceforth, there is laid up for him a crown of righteousness in the beautiful mansions of Glory.

Bro. Coffman was truly a God called preacher. He was licensed as a consistant member of the Free Will Baptist Church at Bethel, in the county of Pike and state of Arkansas, on the 14th day of December, 1896. He was ordained in the New Hope Free Will Baptist Church, in the year of our Lord, 9th month, 17th day, 1899. He was faithful and discharged his duty until his departure on January 27, 1940. He was 73 years of age the 20th of November, 1939.

Respectfully Submitted,

Committee { Bro. Allen Bloyd,
Bro. L. M. Grice,
Sister Bob Herman,
Sister John Wrinkle,
Sister Jack Miller.

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 birthright. "For by one spirit we are all baptized into one body" 1 Cor. 12:13. This is not water baptism. "Again" Christ says "I am the door, by me if any man enter in he shall be saved" John 10:9. "He that enter 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 the cup for he that eateth and drinketh unworthy eateth and drinketh damnation to himself," not the church but to himself.

It is a personal matter of 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 or 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.

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 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 or the best church on earth does not make you a Christian.

The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now we ask if the eunuch were to wish to commune with some of the churches, would he be allowed the right? No, he is not the same faith and order, yet he is admitted to Heaven, but could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be he who he may, and when the supper is set, and all of God's people are not invited, it is not the Lord's but a sectarian supper. "So we, being many, are one body in Christ, and every one member 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 bap-

tism, 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 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 we come together, carry 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 water baptism, and a legal administration, this settles the matter, and Christian character is left entirely out, by which some make a woeful mistake for, after all this precaution, some have been found unworthy of the least of the privileges of any church.

To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not all right? Some would answer, "If by a legal administrator this is all that is wanting." Is it not purely a personal matter? So it is the duty of the preacher to baptize, and of the applicant to be baptized? When this is done, each has performed a personal duty. If I had never been baptized and had to wait until I found one whom I knew to be a legal administrator, I would never be baptized at all, as I cannot know the heart of man. Two acting in concert, and acting in good faith and the other not. Every Christian is strictly responsible for his own act, and not for another. Simon, the sorcerer, "believed and was baptized," and that by legal administrator, and yet it was discovered that he was not a Christian. So we see baptism by a legal administrator does not confer any 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 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 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 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. 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.

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. The Association is to have a Moderator, Clerk and Treasurer, who are to be chosen by the suffrage members present.

4. 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.

5. No question from any church shall come under the consideration of the Association unless it has been first discussed in its own church.

6. Every motion made and seconded shall come under the consideration of the Association.

7. 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.

8. 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.

9. 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.

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

RULES OF ORDER

1. At every sitting of the Association, business shall be opened and concluded by prayer by the Moderator or whomsoever he may request.
2. Ministers and deacons present are invited to seats, allowed to take part in debates on all subjects, and to vote.
3. Those who speak shall arise and address the Moderator. Personal reflections shall be avoided in all debates.
4. No motion shall be discussed without a second.
5. When a motion has 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 the vote taken separately.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice on the same subject without special leave of the Moderator.
9. All questions shall be decided by a majority vote of all members present.
10. No member shall absent himself without special leave of the Moderator.
11. Minutes shall be leisurely read and corrected if necessary before the close of the Association.
12. In the future meetings of the Association arrangements shall be made to insure two or more sermons each day, or other equivalent exercises.
13. These Rules of Order shall be distinctly read from the chair immediately after organization of the Association.
14. Alternations may be made in these rules at any regular session of the Association.

FORM OF DEACON'S LETTER

This is to certify that Brother is
a worthy deacon of the Free Will Baptist church at
..... and we recommend him as being worthy of his calling.
Done by order of the church in conference, this
day of, 19.....

....., Pastor
....., Clerk

FORM OF CHURCH LETTER TO ASSOCIATION

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

Dear Brethren;

We send as delegates to your body, Brothers
Days of meeting
Present Pastor
Pastor elect

(If any minister belonging to the body state here)

(Give standing and state if 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 set before
the Lord's day in, 19....

....., Moderator
....., Clerk

LETTER OF DISMISSION

A..... B....., 19....

This certifies that
is a regular member of the Free Will Baptist Church at
..... in good standing;
as such we recommend to the fellowship of God's people.

Done in conference at

....., Pastor
....., Clerk

ARTICLES OF FAITH

1. We believe in one true and living God, the Father, Son and Holy Ghost, and these three are equal in Divine essence, power and glory.—Rom. 1:20; John 1:1; John 5:7.

2. We believe that the Scriptures of the Old and New Testaments are the written and revealed Word of God, and the only infallible rule of faith and practice.—2 Tim. 3:16, 17; 2 Peter 1:21.

3. We believe that God created man good and gave him holy commandments whereby he should live holy, but man voluntarily disobeyed God, transgressed the law and fell under the just condemnation of the same, whereby all mankind have sinned being made 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; Heb. 2:9; Rom. 3:23; 5:12-19.

4. We believe that Christ, by His death, burial and resurrection, purchased our pardon and offered it freely to all mankind upon the principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent, therefore He saith: "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 4:10-12; 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; Titus 3:5, 6; 1 Peter 1:23; Gal 6:15.

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

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 in 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; Rom. 6:2, 3; Matt. 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 by the instructions of His blessed Word, to go forth and proclaim life and salvation He bids us freely to come, and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come.—Eph. 3:7; Rev. 22:17.

10. We believe that Baptism and the Lord's Supper and washing the saint's feet are Gospel Ordinances. And keeping of the Lord's day holy, abstaining from worldly lusts, 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 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 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 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.—Tit. 1:5; Acts 14:23; 8:37; 10:44-48.

12. We believe it to be 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 to "let a man examine himself, and so let him eat."—1 Cor. 11:17-28; Heb. 10:24, 25.

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 everlasting shame and banishment from the presence of God and the glory of His power.—Matt. 25:46; 1 Thess. 4:14-18; Thess. 1:7-9; John 5:23-29; Job 19:16; Dan. 12:2.

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, 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 others 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 the spirit in the bonds of peace cheerfully submitted 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 unto Himself and crown us with final victory. AMEN