

MINUTES

OF THE

Twentieth Annual Session

OF THE

Washita Association

OF

FREE WILL BAPTIST

CHURCH OF GOD

HELD WITH

Breezy Meadow Church

12 miles north of Cheyenne, Oklahoma, on
Thursday night before the first Sunday in
September 1921.

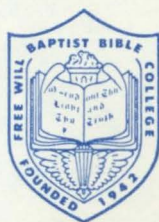
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the fourth Sunday in August, 1922.

Rev. G. W. Nichols, Moderator.

Rev. J. T. Reel, Assistant Moderator.

Bro. G. W. Wright, Clerk.

Bro. F. M. Davis, Assistant Clerk.



FREE WILL BAPTIST  
BIBLE COLLEGE

*Presented By*

the daughters of

Rev. G. W. Million

in his memory

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*PREAMBLE OR CHURCH CONFERENCE*

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1. Song and prayer.
2. Call church into conference.
3. Invite visiting brethren and sisters to seats in conference.
4. Reading of minutes of last conference and taking up of all unfinished business.
5. Call for peace of church answering by giving right hand of fellowship.
6. Invitation for members.
7. Is any member sick or in distress.
8. New business.
9. Motion to adjourn.

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*ORDER OF BUSINESS*

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

# PROCEEDINGS.

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Proceedings of the 20th Annual Session of the Washita Association of the Church of God, Denominated Free Will Baptists convened with Breezy Meadow Church 12 miles north of Cheyenne, Oklahoma, on Thursday night before the first Sunday in September, 1921.

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## *THURSDAY NIGHT SESSION*

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House was called to order by moderator after singing several good songs by the choir. Prayer was led by Rev. G. W. Nichols after which we had preaching by Rev. J. W. Abbitt and concluded by Rev. J. T. Reel. Had a good inspiring service enjoyed by all present.

Adjourned to meet at 9:00 Friday morning.

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## *FRIDAY MORNING SESSION*

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Met as per adjournment. House called to order by moderator after singing a few good songs. Prayer was led

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by moderator after which the following business was transacted:

Call for church letters. Received letters and reports as follows:

*Indian Creek.*—By Rev. J. T. Reel.

*Urbana.*—By Rev. J. W. Abbitt.

*Port Church.*—By Rev. G. W. Nichols.

*Breezy Meadow.*—By Bro. F. M. Davis and Bro. Henry Hicks.

*Victor.*—By Bro. A. L. Green.

The delegates were all seated by giving the right hand of fellowship while singing song, title: "This Is My Story."

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ELECTION OF OFFICERS

Rev. G. W. Nichols.....Moderator.

Rev. J. T. Reel.....Assistant Moderator.

Bro. G. W. Wright.....Clerk.

Bro. F. M. Davis.....Assistant Clerk.

*Appointment of Devotional Committee:* Bro. H. Hicks, Bro. F. M. Davis and Bro. A. L. Green.

Moved and seconded we adjourn for preaching services and meet at 2:00 p. m. Carried.

Rev. G. W. Nichols preached followed by Rev. A. D. Skelton.

SECOND SESSION

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The association met as per adjournment.

After singing by choir, and prayer by Rev. A. D. Skelton, the subject was discussed of putting a Home Missionary in the field and a Board of Directors was elected as follows: Bro. F. M. Davis, Bro. Henry Hicks, Bro. A. L. Green was elected for the term of one year, after which the topics were discussed, "Is it possible to separate the church and Kingdom," and "When were they set up?"

A letter was then read from Brother and Sister Levasy, formerly of Hammond, requesting a letter of dismissal from the association as on account of the late war, flue and people moving away their church had elapsed or did not meet any more. The letter was granted.

The Board of Directors governing the Home Missionary then reported that they had run an assessment of \$2.50 per quarter on each and every member of this association to pay our missionary for his labor and had called Rev. J. T. Reel to go to work at once. Report unanimously accepted by the body and the Board was given power to notify all church clerks and deacons to try and collect the same and pay in to the Treasurer of the Board, Bro. A. L. Green of Sayre, Oklahoma.

Resolved we adopt a resolution on Sunday School as follows: We as a Free Will Baptist Church of God do endorse Sunday Schools and insist that each church in our association try to have a Sunday School. We believe Sunday Schools are beneficial to all who will attend regularly and take a part, and especially the children. Eph. 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Prov. 22:6. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Moved we adjourn until 8:00 p. m. to meet again at 8:30 a. m. tomorrow. Dismissed by Rev. J. W. Abbitt.

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### THIRD SESSION

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Body met pursuant to adjournment.

After singing song, prayer was led by Rev. J. T. Reel.

Moved and second we have 500 minutes printed. Carried.

Motion we have next fifth Sunday meeting in October at the Indian Creek Church 5 miles east and 2 south of Sayre. Motion carried.

Moved and carried that in as much as our important business has been transacted and the death of Bro. Pondexter of Cheyenne is reported; Rev. A. D. Skelton is called to preach the funeral that we adjourn and all who can attend these services. Dismissed by Rev. J. W. Abbitt, to meet again with the next associational body at the Hex Church 3 miles south and 4 miles west of Sayre on Thursday night before the fourth Sunday in August, 1922.

G. W. NICHOLS—*Moderator.*

G. W. WRIGHT—*Clerk.*

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### RULES OF ORDER

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1. At every sitting, the business shall be opened and closed with prayer by moderator or whomsoever he may request.
2. Those who speak shall arise and address the moderator. Personal reflections shall be avoided in all debates.
3. No motion shall be discussed without first being seconded.



## MINUTES OF WASHITA ASSOCIATION

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4. 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.

5. Motion made and lost shall not be recorded on the minutes unless ordered by the party making the motion.

6. No one shall speak more than twice on the same subject without special leave of the moderator.

7. All questions shall be decided by a majority of members present.

8. Minutes shall be leisurely read and corrected if necessary before the close of the association.

9. In future sessions of this association; arrangements shall be made so as to insure two or more sermons a day or other equivalent devotional exercises during the day.

10. The Rules of Order shall be distinctly read from the chair immediately after the organization of the body.

11. Alteration may be made in these Rules at any regular session.



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### FORM OF CHURCH LETTER TO ASSOCIATION

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.....County, Oklahoma.

We the Free Will Baptist Church of Christ at.....  
.....church to the Washita Association composed of Free Will Baptists assembled with.....  
.....of.....we send as delegates from our church Bros. ....  
whom we pray you to receive to aid in your deliberations.  
(Add full statistical reports.) Done in church conference.  
.....Moderator.....Clerk.

LETTER OF DISMISSAL

This is to certify that.....is a member in good standing of the Free Will Baptist Church of Christ at .....and as such we recommend him, or her, to the fellowship of God's people and is dismissed from us when joined to another church. Done in church conference.....192....

.....Pastor .....Clerk  
.....P. O. ....County, Okla.

ARTICLES OF FAITH

1. We believe in one true and living God, the Father, the Son and Holy Spirit and these three are one in divine essence, power and glory.—Rom. 1:20; St. John 1:1.

2. We believe the scriptures of the Old and New Testament are of divine origin and the only infallible rule of faith and practice.—IITim. 3:15; IIPet. 1:21.

3. We believe that God created man good and gave His holy commandments whereby he should live holy, but man voluntarily disobeyed the commands of God, transgressed the law; fell under the just condemnation of same, and that is unable to save himself with his own power. But we see Jesus, for the suffering of death, crowned with glory and honor that he by the grace of God tasted death for every man.—Gen. 1:31; Heb. 2:9.

4. We believe that Christ by His death and suffering and resurrection purchased our pardon and offers it freely

upon the principles of repentance toward God and faith in our Lord Jesus Christ.—St. John 3:16; Acts 20:21.

5. We believe that adult persons must be regenerated or born again if they inherit eternal life.—John 3:35.

6. We believe that infants are in a saved condition, and we must be like them in innocency if we are saved.—Luke 18:16; Matt. 18:13.

7. We believe that all regenerated persons must persevere in faith and be faithful to the end if they gain an entrance into the City of God.—Rev. 22:24; Matt. 10:24.

8. We believe that baptism by immersion in water is the apostolic mode; even the burial of the believer in water and Christ obeyed it thus and bids us to follow him.—John 3:22; Matt. 3:16; Mark 1:9,10; Luke 3:21,22; Acts 8:38,39.

9. We believe that God in His goodness displayed His power of grace in a great degree in calling and qualifying His servants by teaching of the Holy Spirit and by the instruction of His Word to go forth and proclaim life and salvation without price.—John 14:16; 1 Tim. 2:25.

10. We believe that remission of sin and eternal life are free to all who will accept them.—John 3:16; 1 Pet. 3:9.

11. We believe that baptism, the Lord's supper and the washing of the saints feet are the ordinances of Jesus Christ are appointed in the church and none but true believers are proper subjects and the only proper mode of baptism is immersion.—Mark 1:4,9-10; Luke 2:30; St. John 13:30.

12. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus Christ, and none are authorized to officiate in the ordinance of baptism only those who are called of God and have been ordained by laying on of hands.—Acts 8:37, first clause, 38:30.

13. We believe that each church should have a pastor, deacons and clerk so as to keep house for the Lord accordingly.—Acts 6:1-6; 28:20.

14. We believe that in dealing with disorderly members that reference should be had to the 18th chapter of Matt., and other scripture relative to dealing with disorderly members.

15. We believe that it is the duty of each church to assemble together as often as Providence will permit and in commemorating the Lord's death and washing the saint's feet a man should examine himself and so let him eat.—Heb. 10:25; I Cor. 11:28.

16. We believe the Lord's supper should be observed at night and night only.

17. We believe in the resurrection of the dead, of both the just and the unjust. The resurrection of the just to everlasting life; glory and immortality in the presence of God; and the resurrection of the unjust to everlasting shame and punishment from the presence of God.—Matt. 25:41; I Cor. 15:42-45; II Thes. 1:7-9.

18. We believe that the visible church of God as it now exists had its beginning during the personal ministry of Jesus Christ.

19. We believe that every member of the church of God should contribute of his means as the Lord has prospered him in the support of the ministry as the scripture says.—Rom. 10.



### *LAW OF THE SUPPER*

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The Lord's Supper was instituted for God's people. They all have equal rights to the supper and that right is a birthright. "For by one spirit are we all baptised into one body." (I Cor. 12:15.) This is not water baptism, but a spiritual baptism. Again Christ says, "I'm the door, by me if any man enter in he shall be saved." (I John 10:9.)

"He that entereth not by the door in the sheepfold but climbeth up some other way, the same is a thief and a robber." (John 10:4.) Christ is not water baptism and yet He is the door. There is but one door and Christ says He is that door, and he that cometh in by that 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 dring of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not to the church, but to himself. It is a personal matter in judging and in eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given to 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 th a mill stone were hung about his neck and that he were drowned in the depths of the sea." Matt. 8:6, I Cor. 10:30, 31, 32.

It is contended that they of the same faith a n d o r d e r should be entitled to partake of the Lord's Supper. I admit that true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred, I object. As to order if nothing but gospel order is meant, very well; but I do not think 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 church is but an organic body of Christians, and simply placing your name on the roll book of the best church on earth does not make you a Christian; neither will a like process in the worst church make a sinner. The Eunuch believed and was baptised. What church did he join? Here is faith and here is order. Now I ask if the Eunuch were to wish to commune with some of the churches would he be allowed the right? No, he is not of the same faith and order; yet he is admitted in heaven. But nay, he could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be he whom he may and

when the supper is set and all of God's people are not invited, it is not the Lord's supper, but a sectarian supper; so we, being many, are one body in Christ; and every member one of another." (Romans 12:15.) And the way we become one body is by being baptised into that body of course that is by 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 legal 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. (I Cor. 10:17.) By partaking we exhibit a oneness of that body. What is meant by we? It certainly means all Christians of all ages when you come together tarry 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 wisdom to discern the pure from the impure. But the standpoint from which they 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 made 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 legal administrator. This is all that is wanting, is it not a purely personal matter? If so, he has been as truly baptised as anyone. It is the duty of the preacher to baptise and the applicant to be baptised. When this is done each have performed a personal duty. If I had never been baptised and had to wait until I found one whom I knew to be a legal administrator, I would never be baptised at all as I cannot know what is in the heart of man. Two acting in concert, one acting in good faith and the other not—the one is blessed and the other is not. Every Christian is strictly responsible for his own acts and not for another. Simon, the sorcerer, believed and was baptised, and that by a legal administrator and yet it is discovered that he was not a Christian. So we see that baptism by a legal administrator does not confer any claims

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upon him to any Christian rights, as this case proves it to be a personal matter, as we clearly see that the apostle did his duty and Simon did not or vice versa.

The apostle, inspired as he was, did not discern 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 faith, repentance, baptism and the Christian duties are all personal and accountable to God and not unto men. Various are the opinions of men and the ways we account for them is in the capacity of men; and if we use the capacity that God has given I 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 one for the other, as the natural body has for its members, yet they do not perform the same office, yet they should subserve the same interest of the body.

Should Christians all commune together at the Lord's table? I answer what the Lord has joined together, let no man put asunder.

We have forty-eight states in the Union. They are all equally free and independent states, and yet they are one united, and have one great central point at which to meet and testify that they are free and independent states and yet but one nation. All Christians should have one central point at which to meet and let the world know that they are one. Let that be the Lord's table. Christians feel alike if they do not think alike. They can preach together, pray together, sing together, and love together, and should they not commune together? And will they not all meet at last in the same holy and happy land together? Then a union and free communion is forced upon us. Christ said at the last supper that he would drink no more fruit of the vine with us till he drank anew in His kingdom. Then all Christians of all ages will sit around one communion table in Heaven. As we find ourselves assembled thus around one Lord's table in Heaven, so should it be on earth.

