

MINUTES
OF THE
THIRTY-FIRST ANNUAL SESSION
OF THE
Canadian Association
OF
Free Will Baptists

Held with Paden Church at Paden, Oklahoma, beginning on Thursday night before the second Sunday in August, 1936.
August the sixth

OFFICERS

Moderator-----ELDER W. K. SMITH
Paden, Oklahoma
Assistant Moderator-----ELDER LEONARD BEAN
Hanna, Oklahoma
Clerk-----ELDER W. J. REDDICK
Box 225, Weleetka, Okla.
Assistant Clerk-----ELDER R. W. PITTS
Hanna, Oklahoma

The next Annual Session of this Association will convene with the East Liberty Church, five miles east of Hanna, Oklahoma, beginning on Thursday night before the second Sunday in August, 1937.

PROCEEDINGS

The Thirty-first Annual Session of the Canadian Association convened with the Paden Church on Thursday night before the second Sunday in August, 1936, August the sixth.

Moderator-----Elder J. W. Reddick

Assistant Moderator-----Elder. Arthur Ried

Clerk-----Brother George Rogers

THURSDAY NIGHT SESSION

House called to order by Moderator. The hymn sung, "We Are Floating Down the Streams of Time." Prayer given by Elder W. L. Hutchens. Devotional service conducted by Elder Arvis Dearmond. A special prayer was offered for Brother W. H. McMullen, who was very ill in McLain. Texas. A special song was rendered by Bythel Loney, Everett Loney, George Rogers, and Harold Rogers.

Introductory sermon by Elder W. D. McCrady, followed by the text read by J. T. Champion. The text, Acts 15:18. The message was enjoyed by all and was followed by an old time hand-shake. The congregation was dismissed by Elder W. K. Smith.

FRIDAY MORNING SESSION

Moderator called the house to order. The opening song was "Amazing Grace." The Moderator read for a scripture lesson, 133rd Psalm. The prayer by Elder W. H. Carter.

Letters for the church were called for and were read and received. The delegates were seated. Eight churches were represented, namely: Wewoka Church, Trenton Church, Allen Church, Reddick Chapel, East Liberty, White Rose, Vanzant and Paden Churches.

ELECTION OF OFFICERS

Moderator	-----	Elder W. K. Smith
Assistant Moderator	-----	Elder Leonard Bean
Clerk	-----	Elder J. W. Reddick
Assistant Clerk	-----	Elder R. W. Pitts

The Moderator read rules of order. Visiting Brothers and Sisters were invited to sit with us in council. Brother W. O. Mangham from the Grand River Association was seated.

APPOINTMENT OF COMMITTEES

Arrangements	Deweber Charley Green
Devotional	Green Jones John Lewis Charley Green
Resolutions	Erby Burden Ben Tabor John Yaden
Sunday School	Mrs. Leola Williams Mrs. Henry Friend Sister Evans
Temperance	Bro. Hausley Emit Gray W. L. Hutchens
Obituary	J. S. Breshears J. M. Hames C. W. Hubbard
Finance	Sister Lee Burden Sister Nelms Sister Sallie Spillers

Committee report that Elder W. T. Walden is to preach at 11:00 o'clock, followed by Elder J. H. West.

The motion carried that we have our Memorial Service Friday night.

The motion carried that this body grant the Oak Hill Church the right to disband. The motion carried that we adjourn until one-thirty o'clock. Dismissed by song and prayer by Elder W. H. Carter.

ELEVEN O'CLOCK SERVICE

Opened by song, "When We All Get to Heaven." Prayer by Sister J. H. West. Elder W. T. Walden preached. The text was II Kings, 20:1; followed by Elder J. H. West. A wonderful message was enjoyed by all. The congregation was dismissed by Elder Leonard Bean.

FRIDAY EVENING SESSION

The house called to order by Moderator. The opening song, "Jesus Hold My Hand". Prayer by Elder W. O. Manghum. Resolution No. 1 received and opened for discussion. Resolution carried. The obituary of Sister Georgia Brooks was read which brought sorrow to the whole association.

The motion carried that we file charges against J. A. Owens with the state executive board.

Devotional committee report that Elder W. K. Smith preach the Memorial Services Friday night, followed by Elder W. H. Carter.

The motion carried that we drop from our Letter of Dismission the words: "When united with another church."

The motion carried that we adopt Resolution No. 1 that was passed in first quality meeting. (See Resolutions).

The motion carried that we have a Bible school each year.

The motion carried that we adjourn until eight-thirty o'clock Saturday morning. Dismissed by song and prayer by Elder J. T. Champion.

FRIDAY NIGHT SERVICE

Services opened by song, "It's an Unfriendly World." Prayer by Elder J. W. Reddick.

Obituary report read by Clerk. The Memorial Services were preached by Elders W. K. Smith and W. H. Carter. A wonderful service was enjoyed, the power of God fell and many shouted in the old time way.

Bro. Robert Hames was ordained to preach. The congregation was dismissed by Elder J. T. Champion.

SATURDAY MORNING SESSION

House called to order by Assistant Moderator. Session opened by song, "In the Sweet Bye and Bye." The scripture reading, Psalms, 61.

The association voted the next annual session convene with the East Liberty church, five miles east of Hanna, Oklahoma. The association voted that the first quarterly meeting convene with the Allen church, three miles north of Weleetka; the second quarterly meeting to be with the White Rose church, ten miles north of Okemah, Oklahoma; the third quarterly meeting to be with the Trenton church, five miles west of Hanna, Oklahoma. The motion carried that our quarterly meetings convene every three months on Thursday night before the second Sunday. Elder R. W. Pitts was chosen to preach the introductory sermon at the first quarterly meeting; Elder Henry Pendly, alternate.

The motion carried that we set time and place for our Bible School at the first quarterly meeting. Resolution No. 3 carried. (See Resolutions).

The motion carried that each church send its finance for the Bible School to the first quarterly meeting and if these funds are not used they shall be returned to each church.

Committee report that Elder Emit Gray to preach at 11:00 o'clock, followed by Elder W. O. Mangham. The Association voted that Elder Leonard Bean preach the introductory sermon at our next annual session, followed by Elder J. W. Reddick. The motion carried that we adjourn until one-thirty o'clock. Dismissed by song and prayer by W. L. Hutchens.

SATURDAY MORNING SESSION

Session opened by song, "Since Jesus Came Into My Heart." Prayer by Elder J. T. Champion; the sermon by Elder Emit Gray, followed by Elder W. O. Mangham; text, Rev. 2:17.

Following the service Bro. Henry Pendly and Bro. R. W. Pitts were ordained to preach the gospel, followed by an old time hand shake. Dismissed by Elder N. H. McGinnis.

SATURDAY EVENING SESSION

Opened by song, "There Is a Fountain." Prayer by Elder A. G. Rice. The motion carried that finance problems be referred back to the churches to raise balance of minute money, the same being fourteen (\$14.00) dollars.

The motion carried that we receive all committee reports and discharge same (See Reports). The motion carried that we vote a card of thanks to Paden church for their kindness and hospitality while in their stay. Bro. A. T. Nelms and Bro. Tom Johnson were elected as delegates to state conference. Motion carried that each church send fifty (50c) cents to clerk for state minute money.

The motion carried that we adjourn until our next annual session, which convenes with the East Liberty church on Thursday night before the second Sunday in August, 1937. Dismissed by song and prayer by Elder George McClain.

COMMITTEE REPORTS

Finance Committee

Finance committee: seventeen dollars (\$17.10) and ten cents.

Resolutions

Resolution No. 1. Be it therefore resolved that all deacons go before the examining board on qualification before ordination.

Resolution No. 2. Be it resolved that each minister make a written report to the annual session of his year's work.

Resolution No. 3. Be it resolved that only ordained ministers and deacons administer the ordinances of the church.

Obituary: We are bereaved for the loss of our sisters in Christ who have departed this life, namely: Sister Ella Lee, Sister George Rogers, Sister Velma Vanzant, Sister Georgia Brooks.

Sunday Schools

We, your committee on Sunday Schools, submit the following: That a greater effort be put forth to organize Sunday schools in communities where there are none, the Bible to be used as our foundation of Faith, and use our literature when practical. We believe the Sunday school to be the nursery of the church. We urge that each church report their Sunday school to the Association. We find from statistical reports that ninety-eight per cent of all crimes are committed by those who do not attend Sunday school. We know from our own observation that the church which has no Sunday school has not the life it should have. Taking the above facts as stated, we heartily endorse Sunday school as a part of religious worship in which our minds may be started with the teachings of God's word. We urge the maintenance of Sunday schools everywhere.

CHURCH STATISTICS

Church	Pastor	Meeting Day	Members Received	Members Died	Members Dismissed	Resident Members
Allen	J. W. Reddick	Full Time	1	None	1	95
Wewoka	W. H. Carter	Full Time	8	None	3	80
Vanzant	W. D. McCradey	First Sunday	None	1	1	20
Trenton	W. O. Mangham	Third Sunday	None	None	None	32
East Liberty	W. D. McCradey	Third Sunday	7	None	None	32
Reddick Chapel	W. T. Walden	First Sunday	2	None	1	20
White Rose	W. T. Walden	Second Sunday	1	None	None	41
Paden	W. D. McCradey	Second Sunday	5	1	None	56
Total 8	Total 5		Total 24	Total 2	Total 6	Total 376

Church	Non-resident Members	Total Membership	Church Property	Minute Money
Allen	46	141	\$ 500.00	\$2.14
Wewoka	10	90	\$1,000.00	\$3.00
Vanzant	6	26	None	\$1.00
Trenton	None	32	None	\$1.50
East Liberty	11	43	None	\$2.00
Reddick Chapel	5	25	None	\$1.51
White Rose	12	53	None	\$2.00
Paden	19	75	\$1,000.00	\$3.00
	Total 109	Total 485	Total \$2,500.00	Total \$16.25

Churches not Represented

Okfuskee
Rock
Shell Creek
West Liberty
Oak Hill
Antioch

MINISTERS' ROLL

Rev. W. D. McCradey, Route 2, Boley, Oklahoma.
Rev. W. T. Walden, Route 4, Okemah, Oklahoma.
Rev. W. O. Mangham, *Worren R 3*
Rev. N. H. McGinnis, Paden, Oklahoma.
Rev. W. L. Hutchens, Yeager, Oklahoma.
Rev. Willie Reddick, Weleetka, Oklahoma.
Rev. W. K. Smith, Paden, Oklahoma.
Rev. K. D. Byers, Weleetka, Oklahoma.
Rev. E. M. Gray, Route 4, Okemah, Oklahoma.
Rev. Arthur Reid, Weleetka, Oklahoma.
Rev. Henry Pendly, Hanna, Oklahoma.
Rev. R. W. Pitts, Hanna, Oklahoma.
Leonard Bean, Hanna, Oklahoma.
Arvis De Armond, Route 4, Okemah, Oklahoma.

ARTICLES OF FAITH

1. We believe the Scripture of the Old and New Testaments are the infallible word of God, and the only safe rule of faith and practice.—2 Tim. 3:16-17; 2 Peter 1:20-21.

2. That there is but one true and living God, and in the God Head or Divine Essence, Father, Son and Holy Ghost.—Gen. 17:1; 1 John 5:7.

3. That we are fallen and depraved creatures, and cannot extricate ourselves from our fallen situation by any ability we possess by nature.—Eph. 5:1, 19.

4. That Salvation, Regeneration, Sanctification, Juistification and Redemption are by the Life, Death, Resurrection, Ascension and Intercession of our Lord and Savior Jesus Christ.—Acts 4:12; Titus 3:5.

5. That he that shall endure unto the end, the same shall be saved.—Matt. 24:13; 2:10.

6. That the joys of the righteous, and the punishment of the wicked shall be eternal.—Matt. 25:46.

7. That Baptism and the Lord's Supper and the washing of the saints' feet are the ordinance of Jesus Christ 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 23:30; John 13:14.

8. We believe in the Sanctity of the first of the week, or the Lord's day, and that it ought to be observed and spent in the public or private worship of God, and that on it we should abstain from our worldly concern, except in case of necessity or mercy.—Ex. 31:15; Deut. 5:12; Matt. 12:12.

9. We believe in the resurrection of the body, both of the just and the unjust, but every one on his own order; those who have done evil to the resurrection of damnation, and that God has appointed a day in which He will judge the world in righteousness by Jesus Christ.—1 Cor. 15:34; John 5:28-29; 1 Thes. 4:16.

10. That it is our duty to be tender and affectionate to one another, and to study the happiness of the people of God in general, and to be singly engaged to promote the honor of God.—John 13:35; Gal. 6:10.

11. We believe that Jesus Christ by the grace of God tasted death for every man; yet none can partake of His divine benefit only by his repentance toward God and faith in the Lord Jesus Christ, infants and idiots excepted.—Acts 20:21; 1 Tim. 2:5; John 3:14-16; 1 Cor. 15:20, 22; Romans 5:15.

12. We believe that Jesus Christ is the door into the church, that baptism is a duty in answer to a good conscience.—John 10:7; 1 Peter 3:21.

13. We believe that the Lord's people are one in Him, and therefore should be one at His table.—1 Cor. 1:1, 11, 27, 28; John 17:11.

A PRESBYTERIAN FOR ORDAINING MINISTERS AND DEACONS

1. The Presbyterian for ordaining an Elder shall consist of two ordained ministers and one ordained deacon.

2. A Presbyterian for ordaining a deacon must be composed of two ordained deacons and one ordained minister.

Rules for Ordaining

1. To present the candidate.

2. To examine the candidate on doctrine and qualifications.

3. Praying and laying on of hands by Presbytery.

4. Presentation of Bible.

5. To deliver him the charge.

6. To extend the right hand of fellowship.

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 birthright. "For by one spirit are we 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 that he that cometh in at that door should have full fellowship and equal rights with all other Christians. "Let a man examine himself, and 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 to the church, but to himself. It is a personal matter in judging an eating. The church that does judge and exclude any of God's people is not in keeping with the instructions given by the church at Corinth. To judge thus 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 depth 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 meant by the same faith, we shall not object, we are agreed. But if sect is referred to, we object. As to order, if nothing but Gospel order is meant, very well; but we do not believe that one child of God should dictate just what another should believe or what church he should belong to in order that he may be in the right church, for the visible church is but an organic body of Christians, and placing your name on the church book of the best church on earth does not make you a Christian. The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now we ask if the eunuch were to wish to commune with some of the churches, would he be allowed the right. No, he is not the same faith and order, yet he is admitted to heaven, but could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be 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 anyone gets into that body in a legal way he has a 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" (1 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 that 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 empowered 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 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 the 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 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 that baptism by legal administration does not confer any claim to Christian rights, as this proves to be a personal matter: for we see clearly 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 in 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 us 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 spir-

itual body and Christ 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 has joined together let no man put asunder." Christians do all feel alike if they do not think alike. They can preach, 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 as 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 Baptist), being regularly baptized upon a profession of our faith in our Lord Jesus Christ, and being convinced of the necessity of a combination of churches to perpetuate a union among us, and to preserve and maintain correspondence with each other, do therefore ordain this Constitution for our better associational government.

Art. 1. MEMBERSHIP. This Association shall be composed of members chosen by the churches or Q. M. of our union, not exceeding three messengers from each church, and upon producing letters, they shall be entitled to seats. All ordained ministers and deacons of said unions shall be regular members, when present, by virtue of their office.

Art. 2. NAME. The members thus chosen and assembled with the ministers and deacons, to be denominated the Canadian Association of Free Will Baptist, being composed of the several churches of our union, the Association having no power to lord it over God's heritage, nor having any ecclesiastical power over the churches, reserving the right of withdrawing from any church becoming disorderly.

Art. 3. LETTERS. Letters from the different churches representing are to express their number in fellowship, including the names and addresses of ordained and licensed ministers, the number of members received upon profession of faith, by letter or recommendation, by restoration or denominational choice; the number dismissed by letter, excluded, and those having died since last Association. The churches in sending their letters, may send obituaries of any who have died during the year, that we may keep up the memorial of our dead.

Art. 4. OFFICERS. The Association shall have a Modera-

tor, a Clerk, and a Treasurer, who shall be elected at each annual session by the suffrage of the members present.

Art. 5. NEW CHURCHES. 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.

Art. 6. QUESTIONS. No question from any church shall come under the consideration of the Association unless it has been first discussed in its own church.

Art. 7. MOTIONS. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 8. MINUTES. 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.

Art. 9. CLERK. 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 that purpose.

Art. 10. SIGNATURES. 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.

Art. 11. AMENDMENTS. Amendments to this Constitution may be made when necessary by a two-thirds vote of the members present.

Art. 12. ORDINANCES. The pastor of the church shall preach on the ordinances of the church once a year and one discourse on the support of the ministry.

Art. 13. CHURCH FINANCES. Every church shall call their pastor, state what amount they can raise, and it shall be the duty of the deacons to solicit the amount of funds necessary for all the expenses of the church; act as treasurer, keeping account of all business and report all transactions to the church conference and, in case of more than one deacon in the church, the deacons shall select one of their number to act as treasurer, provided the church has no treasurer.

Art. 14. FIFTH SUNDAY MEETINGS. This Association shall hold three Fifth Sunday Meetings each year, and the min-

isters and deacons shall make a written report of their work, and it shall be the duty of each quarterly conference to look after the necessities of the widows and orphans, and the order of the ministry, and the quarterly conference shall make a written report to the Association annually.

Art. 15. TREASURY. Resolved, That each church have a treasurer, and come together and subscribe the amount they are willing to pay into the treasury during the year for the support of the ministry, widows, orphans, and incidental expenses, and that said amount be paid quarterly, and that said funds shall not be paid out except by order of the church.

ORDER OF BUSINESS

1. Introductory sermon.
2. House called to order by the Moderator.
3. Letters called for, read and received.
4. Right hand of fellowship and seating of delegates.
5. Election of officers.
6. Petitionary letters called for.
7. Reading Rules of Order (By-Laws).
8. Invite visiting brethren to seats in council.
9. Appointment of Committees.
10. Unfinished business.
11. New business.
12. Reports of committees.
13. Miscellaneous business.

LETTER TO ASSOCIATION

-----Church of Okla., County of-----
date----- P. O. Address----- Church sends
greetings to the----- Annual Session of the brethren and
sisters composing the Canadian Association of Free Will Bap-
tist, to let you know of our love and fellowship and of our zeal
for the cause of Christ. Statistics are as follows:

Pastor's salary for the coming year \$----- Meeting
day is on the----- Sunday of each month. We have received
by confession----- by letter----- dismissed by letter-----
excluded----- withdrawn----- died----- resident members
----- non-resident members----- total in full fellowship
----- value of church property \$----- contribution for
minutes \$----- We have chosen (Brothers or Sisters)

----- as our delegates to represent us
in the Annual Session when convened with-----
Church. (Here ask for next association if wanted) pray for us.
Done in conference this----- day of-----, 193-----

----- Moderator
----- Clerk

CHURCH COVENANT

Having given ourselves to God by faith in Christ and adopt-
ed the Word of God as our rule of faith and practice, we now
give ourselves to one another by the will of God, in this solemn
covenant. We promise by His Grace to love and obey Him in all
things, to avoid all appearances of evil, to abstain from all sin-

ful amusements and unholy conformity to the world, from all sanction of use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligations in reference to the study of the Scriptures, secret prayer, family devotions, and social worship; and by self denial, faith and good works endeavor to "grow in grace and the knowledge of our Lord and Savior, Jesus Christ." We will not forget the assembling of ourselves together for church conference, public worship, and the observance of the ordinance of the Gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work. We agree to accept Christian admonition and reproof with meekness and to watch over one another in love, endeavoring to "keep the unity of the Spirit" in the bond of peace, to be careful of one another's happiness and reputation and to seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able to promote the success of the church and Gospel. We will everywhere hold Christian principles sacred and Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sabbath school's, and evangelistic efforts for the salvation of souls and the conversion of the world.

LETTER OF DISMISSION

This is to certify that _____ is a member in good standing of the Free Will Baptist Church at _____ and as such we recommend him (or her) to the fellowship of God's people, and is dismissed from us.

Done in Church Conference this -----day of-----,
19--.

-----Pastor
-----Clerk.

RULES FOR HOLDING CHURCH CONFERENCES

1. Call church into conference.
2. Call for peace of church.
3. Invite visiting brethren to seats in council.
4. Reading of minutes of last meeting.
5. Report of Treasurer or finance committee.
6. Unfinished business.
7. New business.
8. Any sick or in need.

RULES OF ORDER

1. The Association when met shall be opened and closed by singing and prayer.
2. Only one person shall speak at a time, and he shall rise to his feet and address the moderator.
3. Any person shall not be interrupted by anyone except the moderator, until he is through speaking; nor shall the moderator unless he breaks order.
4. Any person speaking shall adhere to the subject in question and shall not cast any reflections on him who may have spoken before him.
5. No person shall speak more than three times on any one subject without leave of the Association.
6. No person shall laugh or whisper in time of public speaking.
7. The members shall be addressed by the appellation of brothers or sisters.
8. No member shall absent himself from the Association while in session without leave.
9. The names of the members of the Association shall be enrolled and called over as the Association deems it necessary.

10. No member shall speak more than fifteen minutes at any one time without leave of the Association.

11. Any person who knowingly breaks any of these rules shall be reproved by the moderator according to direction of the Association.

TEMPERANCE

We your committee on temperance submit the following. We believe that a majority of the crimes committed are caused from the use and unlawful sale of intoxicating drinks; it is detrimental to the cause of Christianity, morality and decency, blighting the fairest flowers of our country. It clouds the mind, corrupts the morals of both young and old. Wrecks many otherwise happy lives and homes and laughs at the ruin it has wrought. None are exempt from its direful influence. Therefore be it resolved, that we recommend a rigid enforcement of our prohibition laws, and that we assist in the enforcement of the same. That our ministers preach one or more discourses to each church they pastor during the year on temperance. Be it resolved, that we place ourselves on record as a denomination that opposes the use of and the sale of cigarettes to our boys and that we use our influence to put down the use and sale of the same.

