

MINUTES
OF THE
Eighteenth Annual Session
OF THE
**GRAND RIVER
ASSOCIATION**

WHICH CONVENED WITH
FALWELL CHURCH

Friday Night Before the
Third Sunday in
August 1911.



W. A. SHAHAN
Moderator

J. M. ROBERTS
Assistant

The Next Annual Session Will Be Held With New Home
Church, One Mile South of Peggs. Railroad Station
Hulbert and Tahlequah. Beginning Friday
Night Before the Third Sunday
in August 1912.

C. C. HAAS,
Moderator

J. M. ROBERTS,
Assistant

ORDER OF BUSINESS.

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

FORMS.

Church Letter to the Association.

From.....Church to the Oklahoma Grand River Association of Free Will Baptists, when assembled with.....

We send as delegate from our church, Bros....., whom we pray you to receive to sit with and aid you in your deliberations.

(Add statistical report, state of religion, number in fellowship, etc.)

Done in Church Conference....., 191....

....., Moderator, P. O. Address.

....., Clerk, P. O. Address.

Letter of Dismissal.

This certifies that..... is a member of good standing of the Free Will Baptist church at..... and as such we recommend him to the fellowship of God's people.

Done by order of Church in Conference....., 191....

....., Moderator.

....., Clerk.

Deacon's Letter.

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

Done in Church Conference this..... day of....., 191..

....., Moderator.

....., Clerk.

RULES OF ORDER.

1. At every sitting, business shall be opened and conducted by prayer by the Moderator, or whomsoever he may request.

2. Ministers present invited to seats are allowed to take part in the debate on all subjects, and 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 discussions, 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 or any question 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 sessions of the Association, arrangements shall be made to insure two or more sermons each day, or other equivalent exercises.

13. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.

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

CONSTITUTION

From the long experience, we, the members of the Free Will Baptist Church of Christ, being regularly baptised on 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 among us, and to preserve and maintain correspondence with each other, do therefore ordain this constitution for our better church government.

1. This Association shall be composed of members chosen by different churches in our union, not exceeding three delegates from each church, and on producing letters shall be entitled to seats.

2. Letters from the different churches are to express the number in fellowship, the number received by experience, letters of recommendation, the number dismissed, excluded, restored and those who have died since the Association.

3. The members thus chosen and convened to be denominated the Grand River Association of Free Will Baptists, being composed of sundry churches in the Grand River Association—the Association having no power to lord it over God's heritage, nor to have any ecclesiastical power over the churches reserving the right of withdrawing from any church becoming disorderly.

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

5. Newly constituted churches may be admitted to the Association, who 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 first been 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 being 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.

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

Resolved, That we earnestly request all of our ministers and deacons and churches composing this Association to co-operate with each other and to assist in every way they can to help further the Gospel, and that each church should help their pastor and if an evangelist should visit any destitute place and organize churches that we urge upon the people to assist the evangelist so he can go and preach the word.

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. Romans 1:20; John 1:1; 17:21.

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. Second Timothy, 3:16; Matt. 5:18.

3. We believe that God created man good, and 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 should taste death for every man. Gen. 3:17; Heb. 2:9.

4. We believe that Christ by his death, sufferings 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 saith: "Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else." Matthew 4:17; Isaiah 45:22; Acts 20:20-21.

5. We believe that adult persons must be regenerated and born of the spirit of God, if they inherit eternal life. John 3:3; I. Peter 1:23.

6. We believe that infants and idiots are saved upon the merits of the Son of God. Jonah 4:11; Mark 10:14; Deut. 1:39.

7. We believe that all Christians preserve 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 the right to the tree of life and enter in through the gates into the city. Rev. 22:14; Matt. 24:13.

8. We believe that baptism by immersion is the apostolic made; even the burial of a believer in water, and that Christ, who is our life, showed his humble example to his children and bids us to walk therein. John 3:22.... Matt. 3:16; Romans 6:34-45; Matt. 28:19-20.

9. We believe that God in His goodness displays His power of grace in great degree in calling and qualifying His servants by the teaching of the Holy Ghost and by 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 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 washing the saints feet are divine ordinances and should be observed by all his children. Mark 14:22-23; John 13:4-14; Matt. 28:19-20; I Tim. 5:10.

11. We believe that none have a right to baptism, only those who have a living hope in the Lord Jesus Christ and none have the right to administer the same only those who have come under the hands of the presbytery or elders, and each church ought to have a pastor, deacons and clerk chosen by the church ought to have 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 and then it must 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 the duty of the pastor of the church, when setting forth the Lord's supper and washing the saint's feet to let a man "examine himself and so let him eat." I Cor. 11:28; John 13:14.

13. We believe that Sanctification and Holiness is a Bib'e doctrine that immortality is God dwelling in the light, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in Victory." 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 and glory of God. Galatians 6:10; I John 2:9.

14. 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. Matt. 25:31; I Cor. 15:42-45; II Thes. 1:1-10; Rev. 20:12-13.

CHURCH COVENANT.

Having been bought, as we humbly trust, by divine grace to embrace the Lord Jesus Christ as our Savior, and having obtained justification by Faith in His name, we, as members of the several churches that constitute the Grand River Association of Free Will Baptists, adopt the following as our Church Covenant

1. To watch over each other in love, to pray for each other as members of a common Faith, ever striving to keep the unity of spirit in the bonds of peace.

2. We will not speak evil of each other, nor will we persecute or expose the faults of the weak members of our church; but we will endeavor to be governed by Paul's instruction to Timothy: "That we will reprove, rebuke and exhort" each other as members of a common brotherhood.

3. We are commanded to do good unto all men especially to those who are of the household of Faith. But we should remember that our relations to each other are closer, and the obligations more binding, than that of a common bond of Christian Charity. In adopting this Covenant, we become as a family and assume in a Christian sense, the care and responsibility that the members of a family should feel for each other.

4. We will attend the stated meetings of our church, unless we are providentially hindered, or uncontrollable circumstances prevent us. And we will contribute of our means, as the Lord has prospered us for the support of our pastor and other necessary expenses of our church. And we will prefer the service of our own church to that of any other, and will pray for our pastor while he is preaching the word of God to us.

5. We will not injure our influence in the house of the Lord, by occupying seats among the ungodly and sinners; but will occupy seats near the pulpit, and use the natural powers which the Lord has given us, to praise His holy name. We will sing, with those who sing, and pray with those who pray.

6. We will not be guilty of the sin of Sabbath breaking, by

making Sunday visits to our neighbors, which is a double sin against the law of God, for in so doing, we fail to attend the house of the Lord, and hinder others who might wish to do so. Let us remember the law of Moses, which condemns Sabbath breaking, and the words of the inspired apostle which says: Forsake not the assembling of yourself together as the manner of some is."

7. We will not neglect secret and public prayers and those of us who are heads of families will strive to dedicate our household to the service of God by teaching our children the great necessity of the Christian religion as the only hope of happiness after death. We will adopt the covenant of Joshua, the servant of the Lord, and say, "but as for me and my house we will serve the Lord."

Resolved, That what purports to be the Law of the Supper, be printed in our minutes and become part of our constitution, and there kept.

LAW OF THE SUPPER.

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 a water baptism, but a spiritual baptism. Again Christ says, "I am 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 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 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 this 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 mill stone were hung about his neck and that he were drowned in the depths of the sea." Matt. 18:6; I Cor. 10:30, 31-32.

It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. I admit that 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 a you a Christian; neither will a like process in the worst church make a sinner. The Eunuch believed and was baptized. 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. (Rom. 12:15). And the way we become one body is by being baptized into that body, and of course this 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. Who 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 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 a purely personal matter? If so he has been as truly baptized as anyone. It is the duty of the preacher to baptize and the applicant to be baptized. When this is done each have 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—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 baptized, and that by a legal administrator, and yet is. His discovery that he was not a Christian. So we see that baptism by a legal administrator does not confer any claims 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 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 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 it 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 all 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 something more than forty-three states in the Union. They are all equal, 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 a free communion is forced upon us. Christ said at the last supper that he would drink no more of the fruit of the vine with us till he drank it 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.

PROCEEDINGS

Minutes of the eighteenth annual session of the Grand River Association of Free Will Baptists, convened with Falwell Church at Hector, Oklahoma, on Friday night before the third Sunday in August, 1911:

Congregation called together at 8 o'clock by singing prayer by Brother W. A. Shohan, after which we had a prayer and testimonial service, after which Brother J. A. Lowery preached an interesting sermon, concluded by Brother J. M. Roberts. Text Romans, eighth chapter, seventeenth verse, and the love of God was wonderfully manifested. Adjourned to meet at 9 o'clock Saturday morning.

Met Saturday morning at 9:30 o'clock. Singing by the congregation. Scripture read, 1:33 division of the Psalms of David. Prayer by C. C. Hoos. After prayer we proceeded to business. Call for letters from different churches, and there were nine letters presented. We proceeded to election of officers for the ensuing year. Brother C. C. Hoos was elected Moderator; J. M. Roberts Assistant.

W. J. Burk was elected Clerk and J. M. Benton Assistant. Then the Moderator Brother C. C. Hoos took his chair. He read the rules of order, A motion and second to receive letters from new churches was passed, and there were three presented—Pleasant Valley Church with thirty members; Crashy Church with six members; Wimberley Church with fifty-five members. Then while a song was sung the right hand of Christian fellowship was extended to the delegates from the new churches. God's love was wonderfully manifested. Call for correspondence from sister Associations. A motion and second to receive Brother Hatchett as a delegate from the Wrickey Association. A motion and second that we take up unfinished business. Took up a collection of \$5.15 to pay the freight on the tabernacle. Motion and second to appoint a committee to look after the tabernacle. Committee—Brother Green and Brother R. A. Ketchum. Motion and second any Brother that wants the use of the tabernacle must pay all expenses and give receipt for the same. A motion and second to adjourn before 11 o'clock. Services, prayer by Brother Hillard. 11 o'clock services. Call to order by singing; prayer by Brother Moyer. Brother G. W.

Benton preached the introductory sermon; text, Revelations, twenty-second chapter, fourteenth verse; concluded by Brother J. A. Musgrave, and the power of God was wonderful by shouting prayers to God. Adjourned to meet at 2:30 o'clock. Met at 2:30 o'clock. Singing by the congregation. Prayer by Brother Frank Musgrave.

Appointment of Committees.

Committee on Ministerial Character—Sister Hatchett, Bill Cole, R. J. Howard, G. W. Moyord.

Committee on Devotional Services—L. S. Barett, M. S. Littlebea, W. E. Town.

Committee on Literature—G. W. Benton, J. N. Musgrave, W. M. Milron.

Committee on Arrangements—J. S. Wredmine, J. A. Lowery, J. W. Moyer, W. J. Hatchett.

Committee on Credentials—J. F. Musgrave, J. W. Wilson, J. M. Wilson.

Committee on Temperance—Susie Miller, Mamie Randle, M. E. Smithams, H. F. McCrary, S. G. Myers.

Committee on Obituary—H. A. Crawl, J. H. Williard, G. F. Samples, Sister Yelton.

Committee on Sabbath Schools—Mack Taylor, J. B. Shahan, J. M. Mount, T. Myers.

Committee on Finance—J. A. Hall, J. M. Ross, W. R. Taylor.

Motion and second to ordain Brother Jack Campbell of New Union Church, also Brother W. M. Wilson of Falwell Church. A motion and second that ever Minister or Deacon that has credentials not belonging to any church is disorderly. A motion and second that body order Sister Wood Maine off the Minister rector. Motion and second to adjourn.

Saturday evening session: Preaching by Brother Hatchett, concluded by Brother Moyer. Scripture read, Romans, sixth chapter.

Saturday night session: Congregation called to order by singing. Prayer by Sister Wilson, after which we had a prayer and testimonial meeting, and the love of God was wonderfully manifested. Preaching by Brother Redwine, concluded by Brother C. C. Hoos; text, Revelations, twenty-second chapter, second verse; and

an interesting sermon was preached and the love of God was manifested by shouting praise to God, and one soul was saved, extended an opportunity for members and there was two came, one experience and one for baptism. Adjourned to meet Sunday Morning at 9 o'clock.

Met at 9 o'clock. Singing by the congregation. Prayer by Brother Town. Prayers and testimonials. Preaching by Brother Jack Chambell, concluded by Brother W. M. Wilson; text Matthew, twenty-fifth chapter, fourteenth verse, and an interesting sermon was preached.

Eleven o'clock services. Singing by the congregation. Prayer by Bro Hector. Preaching by Brother J. A. Lowery, concluded by Brother J. M. Roberts. Text, Ephes. fourth chapter, fourth verse; an interesting sermon was preached and the love of God was manifested by all God's people. Adjourned to meet at the water to attend to the order of baptism. Congregation called to order by singing; prayer by Brother W. M. Wilson. Opportunity extended for members and one came forward, after which Brother W. A. Shohan attended to the order of Baptism and baptized six.

Met at 5 o'clock at the church house. Services conducted by Brother Lowery. The love of God was wonderfully manifested and one soul saved. Proceeded to ordain Brother Wilson and Chambell as ministers of the gospel presbetry. J. W. Roberts, W. A. Shohan, H. T. McCrary, J. L. Redwine attended to the ordination.

Sunday Night.

Congregation called to order by singing. Prayer by Brother Burnie Shohan; prayer and testimonial meeting, conducted by Brother W. A. Shohan, after which Brother J. N. Musgrove preached an interesting sermon on the communion and foot washing, concluded by Brother G. W. Benton; text Matthew, twenty-eighth chapter, twenty-eighth verse, after which we went into communion and foot washing.

Monday Morning.

Met Monday morning at 9 o'clock. Call to order by singing. Prayer by Brother Lowery. Proceeding to business, call for report of committees:

Report of Committees.

We your committee on Ministerial and Deacon's Character beg leave to report that we find all of the ministerial and deacons in good standing except Brother Almerson. We request the Association to erase his name from the ministerial roster.—R. J. Howard, chairman.

Report received and committee discharged.

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

Resolved,, That we will not tolerate liquor in any form. It makes wrecks of promising young men; it makes the hearts of dear mothers to ache and it makes orphans of little children, and causes them to go hungry and half naked in cold winter breezes and it is also degrading to the entire human family,, and we, known as the Free Will Baptists believe that every child of God must have the same equal rights, and dear brethren, we, the committee, will state that all the redeemed children of God must separate themselves from strong drinks. God spake unto Moses that he should command the children of Israel as any man or woman, making a vow that he shall separate himself from strong drink, so my beloved brethren we must not let sin reign in our mortal bodies, for if ye sin after the flesh ye shall die but if ye through the spirit do mortify the deeds of the body ye shall live—Romans 8:13. Help us to pray earnestly that the children of God may live after the spirit. Those that worship God must worship him in spirit and in truth, as intoxicants kill not only in this world but it kills beyond the tomb—for no drunkard shall inherit the kingdom of God. See Gal. 5:21.

We also favor the suspension of any Free Will Baptist minister who is a dram drinker. I Cor. 6:10; II Heb. 2:15-16.—S. S. Myers, Chairman.

Report received and committee discharged.

We your committee on arrangements beg leave to report as follows—taking into consideration the surrounding circumstances and seeing the necessity of a rule governing the ministry,

Be It Resolved, That the Association forbid the ministers of the several districts of the Association speaking disrespectfully of one another before the public and anyone found guilty of such conduct shall be liable to charges and as we deem it necessary,

Be It Resolved, That we recommend that our ministers do not

vary from the regular customs of the Free Will Baptists in regard to receiving and dismissing members.

We further recommend that this body rules that throughout the several churches of this Association that each member of the church pay 10 cents per year for any necessary expenses. Furthermore advise that the Moderators of the churches impress upon the churches the great necessity of observing all the rulings of this Association, and

Be It Resolved, That any elder of this Association taking the evangelistic work that it shall be the duty of each church to assist him in the work and this Association shall empower the Moderator and Clerk with authority to furnish the evangelist with recommendations if he be found worthy.

Be It Resolved, That we forbid any of our ministers challenging and denomination to debate. Resolved that we prohibit the members of our churches from giving, going to or participating in play parties or dances and any one found guilty of such offense shall be due the church acknowledgments or shall be considered by the body as a stranger, as this evil causes many of our young people to forsake the right way and go off in sin. It is further,

Resolved, That we forbid any of our ministers or members of our churches of this Association preaching sanctification or holiness as a second work of grace, separate and apart from the regeneration or conversion.—J. L. Redwine, chairman.

Report received and committee discharged.

We your committee on literature beg leave to report as follows: We recommend the Bible as the man of our counsel. We would urge each and every one to read the Word of God more prayerfully and insist that we become closer united on its teachings and hold up the hands of the ministry and the banner of Christ.—J. W. Benton, chairman.

Report received and committee discharged.

We your committee on Sabbath Schools beg leave to report as follows: We adopts the same as in our preceding minutes. We believe that it is the duty of each church to maintain a Sabbath School and let it be understood that the Free Will Baptists recommend union as the basis for all Christian people to do the will of our Father in Heaven; that we, as Christians should unite all our efforts to keep our children in the Sabbath School, as it may be the means of bringing them to Christ. We earnestly request all of our ministers and deacons to assist in organizing fine Sab-

bath Schools and prayer meetings, which are the spiritual life of our churches and neighborhoods.

But we further recommend that the Superintendent appoint four teachers, Christians if possible, or persons of good standing, rather than the children select their teachers.—J. B. Shohan, Chairman.

Report received and committee discharged.

We your committee on finance beg leave to report as follows:

We received from different churches \$39.55.—J. A. Hall, Chairman.

Report received and committee discharged.

We, your committee on credentials, beg leave to report of follows:

We find that Bro. H. T. McCrary's credentials to be authordox. J. F. Musgrove, chairman, report received and committee discharged.

We your committee on obituary, beg leave to report as follows: As it is with sadness of heart we received the visit of the Death Angel to the home of some of our beloved brothers and sisters the past few months. We sorrow, but not as them that have no hope, it has pleased the Lord to call home Brother Mose Bennett from Shilo Church, Sister Ida Right, Sister Carry Burds, Sister Rosy Littlefield, Sister Marry Littlefield, from the membership of Home Church; Sister Nina Crawl from Crosby Church, son of Brother and Sister Yelton; Milburn Perne'l Yelton from Coal Church, son of W. J. and L. E. Burk from New Harmony Church; Brother H. A. Crawl and Sister Welkton from Falwell Church; Sister Pearl Miland from New Union Church. He that has and ear, let him hear what the spirits saith unto the church.

H. A. CRAWL, Chairman.

Report received and committee discharged.

Moved and seconded to lay the letter from Christion Home Church over until next association. Moved and seconded to adjourn for 11 o'clock service.

Congregation called to order by singing; prayer by Brother Samples, preaching by Brother McCrary, scripture read, Galatians, I Ch. 7-8 verse, concluded by Brother Mayer and an interesting sermon was preached. Adjourned to meet at 12:30 to attend to further business. Called to order by the Modertor. Prayer by Brother J. W. Musgrove.

Moved and seconded that if it can be recommended for any one to visit an association, that he or she be elected as a delegate.

Moved and seconded that New Home Church get the next association. Motion carried. Railroad station Hulbert and Tahlequah, Oklahoma. Moved and seconded that we will declare non-fellowship with any preacher receiving members in Effusion Baptism.

Moved and seconded that the first Union meeting be held with Union Church, beginning Friday night, before the fifth Sunday in October, 1911 moved and seconded that the second Union meeting be held with New Harmony Church, beginning Friday night, before the fifth Sunday in December, 1911.

Moved and seconded that the third Union meeting will be held with Fields chapel, beginning Friday night, before the first Sunday in March 1912.

Motion and seconded that the fourth union meeting be held with Macedonia church beginning Friday night before the fifth Sunday in June 1912.

Moved and seconded that we have 800 minutes printed.

Moved and seconded that Brother McCrary preach the introductory sermon, Brother C. C. Haas, alternate.

Church	Delegates	Received	Dismissed	Excluded	Died	Total No. of Members	Days of Meeting	Minute Fund
Shilom	Bro. Geo. Parker	28	1	4	2	80	3	\$3.00
Salina	By Letter					45	1	2.50
Mayes	Sister Lizzie Linder, Sister Sallie Wells					8		1.40
Falwell	R. J. Howard, S. S. Borrt, Sister Susie Miles				1	10		3.00
New Harmony	G. W. Benton, A. J. Hall, J. W. Wilson	11	2			25	3	2.70
Fields Chapel	Bro. Will Blen	8	2		2	75	3	4.50
Macedonia	By J. M. Roberts, Pastor	8	2			60	4	2.50
New Union	W. E. Tow, Sam Myers, S. B. Corner	13	8	2	1	52	4	1.75
Freedom	By Letter							
New Home	Robert Taylor, Geo. Maynard, W. A. Littlefield	14		1	5	132	4	3.00
Mountain Grove	M. E. Smithons, J. B. Smithons					7		1.50
Coal	Sister Yelton, Felix Coal, Lennia Kelson					60	2	3.00
Center Hill	By Letter	15				42	4	2.00
Mountain Home	Tonie Darden, John Copeland		1			38		2.85
	New Churches Below:							
Crashy	Nanette Randel, A. N. Crowel, A. B. Rodle				1	6	2	.50
Wiberley	W. M. Beston, Jerome Holland					55		1.00
Pleasant Valley	J. M. Mount, Mack Tailor					30		3.00
Total								727

Churches Not Represented: Oktaha, Hitchita, Mount Pleasant, Conard, Pops Chapel, Duck Creek, Lone Dove.

Ministers' Report	Members Received	Baptized	Conversions	Sermons Preached	Churches Organized	Marriages	Funerals	Miles Traveled	Amount Received	Expenses
C. C. Haas	16	4	4	75		2	6		\$24 00	
W. A. Shahan	6	12	20	95		4	7	250	75 75	\$2 45
J. W. Moyers		4	30	48		7	9		21 75	7 25
G. W. Benton		12	32	76		6	12	3000	20 30	2 60
J. M. Roberts	75	60	149	233		3			2 60	86 00

Received from different churches:

Cole	\$22
New Harmony	23
Salina	20
Macedonia	75
Prairie View	25

Ministers.	Postoffice	Clerk of	Church	Postoffice
J. M. Roberts	Mark	C. E. Mand	Wimfrey	Tulsa
C. C. Hoos	Porum	Hood	Pleasant Valley	Peggs
J. N. Musgrove	Peggs	Manette Rundle	Crosby	Brushy
A. B. Self	McLain	Dissie Stalcup	Center Hill	Salina
R. E. Woolard	Webber Falls	Ordie Soaper	Macedonia	Webber Falls
J. A. Lowery	Oktaha	M. E. Rice	New Home	Peggs
J. W. Moyers	Peggs	Saphia Forchids	Shilo	Texana
W. M. Beston	Wekima	W. T. Miller	Falwell	Mounds
J. L. Redwine	Pierce	J. M. Millsaw	New Harmony	Mark
H. T. McCrary	Coweta	M. E. Baley	Mountain Home	Pits
G. W. Benton	Mark	C. C. Church	Mountain Grove	Webber Falls
W. M. Wilson	Mounds	George Milanher	Fields Chapel	Porum
W. A. Shahan	Mounds	Ader Bagley	Freedom	Webber Falls
J. R. Eytcheson	Wagoner	S. S. Myers	New Union	Coweta
Jack Champell	Coweta	Lizie Henry	Cole	Tip
N. J. Hatchett	Webber Falls	Annie Morton	Salina	Salina
J. M. Bailey	Pits	Lizzie Linder	Maggs	Huldort
J. P. Warns	Peggs			
G. F. Samples	Okmulgee			
W. M. Hudson	Peggs			
R. E. Sessions	Hitchita			
F. F. Fairchilds	Texana			
J. C. Jones	Mark			
Ben. Dunaway	Salina			
R. H. Byrd	Texana			
A. S. Gatewood	Mounds			
W. M. Scott	Warner			
W. B. Hartley	Checotah			

Moved and seconded that we extend our heartfelt sympathy to the people Falwel Church and the surrounding neighborhood. Let us pray that if we never meet again on earth that we will meet in that association that never breaks up and, and where sad parting never comes. May the all seeing eye of the great Jehovah ever be upon us and all the redemmed ones now and ever more.

Moved and seconded to adjourn until the next annual session which will convene with New Home Church, one mile south of Peggs, Okla. Railroad station Hulbert and Tablequah.

C. C. HAAS, Moderator.

W. J. BURK, Clerk.

