

MINUTES
OF THE
Twenty-Second Annual Session
OF THE
Grand River Association of Free
Will Baptist

WHICH CONVENED WITH
Cole Church, Friday Night, Before the Third Sunday
in August, 1915

BRO. J. N. MUSGRAVES, Moderator
BRO. W. W. HUDSON, Assistant

Next Annual Session will be held with Peggs Church, twelve miles northeast of Hulbert and twelve miles northwest of Tablequah, beginning Friday night before the Third Sunday in August, 1916. Bro. J. M. Jackson, Moderator. Bro. W. M. Wilson, 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 correspondence.
6. Appointment of committees.
7. Call for report 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 you 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..
 Clerk.
 Moderator.

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 discussion the Moderator shall put the question: Shall it be discussed. If negative, the question shall be discussed.

6. If any proposition or motion under debate contains two or more points it shall be divided at the request of any member and a vote taken.

7. Motions made and lost shall not be recorded.

8. No one shall speak more than twice on any 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.

11. Amendments to the Constitution may be made when necessary by a majority of the 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 or-

ganize 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 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, suffering and resurrection purchased our pardon and offered it freely to all mankind upon principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent therefore, He sayeth, "Look unto me and be ye saved, all the ends of the earth for I am God and there is none else." Matt. 4:17; Isa. 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; Duet. 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 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. 1 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; 1 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 is the duty of the pastor of the church when setting forth the Lord's supper and washing the saints' feet to let a man "examine himself and so let him eat." I Cor. 11:28; John 13:14.

13. We believe that sanctification and Holiness is a Bible 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. Gal. 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 brought, as we humbly trust, by divine grace to embrace the Lord Jesus Christ as our Savior and having obtain-

ed 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 extort" 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 expense 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 baptized 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 climeth 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 thus judge and exclude one of the children of God is to offend the child so judged and excluded. Now listen to Christ: "He that offends one of these little ones that believe in me, it were better for him that a 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 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 you a Christian; neither will a like process in the worst church make a sinner. The

Eunich, believed and was baptised. What church did he join? Here is faith and here is order. Now I ask if the Eunich 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 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 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 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 administer 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 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 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 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 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 Twenty-second annual session of the Oklahoma Grand River Association which convened with Cole church on Friday night before the third Sunday in August, 1915.

Congregation was called to order by singing. Prayer by Bro. J. A. Lowery. Preaching by Bro. J. M. Jackson. Text, Romans 1:16. Adjourned to meet Saturday morning at 9:30 o'clock.

Saturday Morning Service.

Congregation was called to order by singing. Prayer by Bro. W. T. Miller.

First: Reading letters from different churches. 16 churches were represented. Motion and second that we adjourn until after the 11 o'clock service. Carried.

Saturday 11 O'clock Service.

Singing by congregation, with prayer by Bro. W. B. Roberts. A few very pointed and touching remarks were made by Bro. J. M. Roberts as to our duty as loyal members. The stand was filled by Bro. J. N. Musgraves, concluded by Bro. W. M. Wilson. Scripture reading, Paul's Letter to the Galatian Brethren. Text, John 14:6. Adjourned to meet at 2 o'clock.

Saturday 2 O'clock Service.

Singing by congregation. Prayer by Bro. T. C. Crouch. We proceeded to the election of officers for the ensuing year. Bro. J. M. Jackson was elected Moderator, Bro. W. M. Wilson, assistant; Bro. W. T. Miller, Clerk and Treasurer. After which the rules of order were read by Bro. J. M. Jackson. Called for admittance of new churches; received four. Invitation to visiting brethren and sisters to take seats in council. Bro. W. B. Roberts was seated as corresponding delegate from Eureka association, after which the right hand of Christian fellowship was extended the new churches and sister association. Next appointment of the committees. Motion and second that the Moderator appoint the committees. Carried.

Committee on Arrangements—Bro. J. M. Jackson, Bro. W. M. Wilson, Bro. J. M. Roberts, Bro. J. W. Moyer, Bro. F. B. Prather, Bro. J. N. Musgraves.

Committee on Obituary—Bro. W. T. Miller, Bro. Luther Roberts, Bro. W. J. Cabe.

Committee on Sunday School—Bro. J. A. Lowery, Bro. A. J. Jordon, Sister Georgie Tell.

Committee on Credentials—Bro. W. W. Hudson, Bro. T. C. Crouch, Bro. R. J. Howard.

Committee on Literature—Bro. F. C. Jones, Bro. T. E. Dearnuff, Bro. F. M. Jackson.

Committee on Finance—Bro. W. A. Littlefield, Bro. J. A. Hall, Sister Lizzie Hamilton.

Committee on Devotional Service—Bro. G. Green, Bro. J. F. Musgraves, Bro. Mart. Yelton.

Committee on Ministerial and Deacons character—Sister Sophia Ketchum, Bro. G. W. Benton, Bro. D. P. Hawks.

Committee on Temperance—Sister Sarah Stalleup, Bro. S. W. Rose, Bro. B. B. Ketchum, Sister C. M. Dunning.

Motion and second that we adjourn for Saturday evening service. Carried.

Saturday Evening Service.

Singing by congregation. Prayer by Bro. F. B. Prather. Preaching by Bro. J. A. Lowery, concluded by Bro. F. C. Jones. Text, Hebrews 2:3.

Sunday 11 O'clock Service.

Singing by congregation. Prayer by Bro. R. A. Ketchum, followed by a short prayer service conducted by Bro. J. M. Roberts. Preaching by Bro. J. M. Jackson, concluded by Bro. G. W. Benton. Text, Isaiah 35:8—God's love was wonderfully manifested by all God's children.

Sunday 3 O'clock Service.

Service was opened by prayer by Bro. W. M. Wilson. Preaching by Bro. T. E. Deardeuff, concluded by Bro. F. B. Prather. Text, Hebrews 11:1.

Sunday Evening Service.

Singing by congregation, after which Bro. T. E. Deardeuff was ordained to the ministry. Preaching by Bro. A. J. Jordon. Text, Luke 13:3. After preaching communion service was introduced by Bro. J. M. Roberts. A large number participated and a glorious love feast was enjoyed by all God's children.

Monday Morning Service.

Opened by singing. Prayer by Bro. J. M. Jackson. Motion and second to receive the reports of the committees. Motion carried.

We, your Committee on Ministers and Deacons' character, request that the religious life of Bro. A. B. Self, Bro. R. E. Woolard, Bro. Jack Campbell be investigated and to learn the whereabouts of Bro. J. R. Eytcheson and Bro. N. J. Hatchett.

After receiving reports from brethren from different parts of the association, it was moved and carried that the names of Bro. A. B. Self, Bro. R. E. Woolard, Bro. J. R. Eytcheson, Bro. Jack Campbell and Bro. R. H. Byrd be erased from our ministers' di-

rectory.

Bro. G. W. Benton, Chairman.

We, your Committee on Credentials, beg leave to report as follows: We find the credentials of Bro. F. C. Jones, Bro. A. J. Jordon and Sister C. M. Dunning are orthodox and their names be placed on our directory.

Bro. W. W. Hudson, Chairman.

We, your Committee on Finance beg leave to report as follows
We received from the different churches \$31.24.

Bro. W. A. Littlefield, Chairman.

We, your Committee on Sabbath School beg leave to report as follows: We adopt the same as in our preceding minutes. We believe it is the duty of each church to maintain Sabbath Schools and let it be understood that the Free Will Baptist 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 to bringing them to Christ. We earnestly request all of our ministers and deacons to assist in organizing good Sabbath 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. We still further recommend that we insist on the Superintendent seeing to it that the real spiritual meanings be brought out of the lessons; the spiritual part the greater and the historical part the lesser.

Bro. J. A. Lowery, Chairman.

We, your Committee on Obituary beg leave to report as follows
It is with sadness that we bow submissively to the death call of one of our beloved and aged ministers, Bro. O. K. Davis. We will not attempt in our weakness to try to speak of Bro. Davis further than to say that he was all one could have been for the cause of Christ, and God only can reward such men for their labors. Bro. Davis was an old pioneer for the cause, being in the service 45 years. Bro. Davis departed this life at the home of his daughter Feb. 22, 1915, age 84 years. Also Sister Sarah E. Johnston departed this life Jan. 3, 1915. She lived a consistent Christian 72 years. She was 88 years, 2 months, 8 days old.

Bro. W. T. Miller, Chairman.

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 and anyone found guilty of such conduct shall be liable to charges and dealt with as may be deemed necessary.

Be it Resolved, That we recommend that our ministers do not vary from the regular customs of the Free Will Baptist in regard to receiving and dismissing members. Furthermore advise that the Moderators of the churches impress upon the churches the great necessity of observing all the rulings of this Association.

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 recommendation if he be found worthy.

Be it Resolved, That we forbid any of our ministers challenging any 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 found guilty of such offense shall be due the church acknowledgement 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.

Be it 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.

We endorse the last year's report with the following amendment: First; Be it Resolved, That every member of all respective churches comprising the Grand River Association, be requested to obey the commandments of God as recorded in I Cor. 16:2, and II Cor. 9:7, to lay by in store as God has prospered them upon the first day of the week in their homes or churches, so as to be prepared to aid the ministers in publishing the gospel to help the widows and the worthy poor and that the compulsory in every respect be disnuled.

Resolved, That every ordained minister should preach at least four sermons each month if not providentially hindered, and we require that every ordained minister report each year to the association, either by letter or in person.

Be it Resolved, That every church that calls a minister to the pastoral care should administer to his support as God has prospered them.

Resolved, That our articles of Faith stand as they are in the old minutes.

Be it Resolved, That this association recommend that no church shall ordain a minister until he proves himself worthy for a space of twelve months. We believe one great cause of the languishing condition of the Free Will Baptist is for the lack of finance.

Be it Resolved, We ask the association to help us to earnestly pray that the Divine Power of God help us to adopt a more firm basis of financing.

Bro. W. M. Wilson, Chairman.

We, your Committee on Literature, beg leave to report as follows: We recommend the Bible as the man of our council. 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. We further recommend that each and every member read the Free Will Baptist Banner printed at Spirol, Okla.

Bro. F. C. Jones, Chairman.

We, your Committee on Temperance, beg leave to report as follows: That we will not tolerate liquors 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 Free Will Baptist believe that every child of God must have the same equal rights and dear brethren, we, the committee will state that all redeemed children of God must separate themselves from strong drink. 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 Hebrews 2:15-16. It makes wrecks of many homes.

Bro. S. W. Ross, Chairman.

Moved and seconded that the churches along the northern and western lines be permitted to organize an association if so desired

The Moderator requested that as many as can visit the sister association.

Motion and second that the next association be held with Peggs church beginning Friday before the third Sunday in August, 1916.

Motion and second that Bro. J. M. Jackson preach the introductory sermon and Bro. T. E. Deardeuff alternate.

The second fifth-Sunday meeting will be held at Liberty church

The third fifth-Sunday meeting will be held at New Harmony church.

The fourth fifth-Sunday meeting will be held at Pleasant Valley church.

Motion and second we extend our heart-felt thanks to the people of Cole church and surrounding neighborhood for their kindness shown us during our stay with them.

Ministers' Report

Ministers' Report	Received	Baptized	Conversions	Sermons Preached	Churches Organized	Marriages	Funerals	Miles Traveled	Amount Received	Expenses
G. W. Benton.....	11	11	72	3	11	150	\$ 13.00	\$10.00		
F. C. Jones.....	19	17	11	94	1	384	77.40	3.45		
J. M. Roberts.....			115	2	9	1000	141.00	51.50		
F. B. Prather.....	20	15	11	85	1	3	25.80	5.00		
W. M. Wilson.....	9	7	31	109	2	3	1027	48.00		
J. W. Moyer.....	5	8	14	50	7	360	14.00	4.00		

CHURCHES	DELEGATES	Received	Dismissed	Excluded	Died	Days of Meeting	No. Members	Minute Fund
New Cannian	Bro. C. C. Rainwater, Sister Lizzie Hamelton. Sister Sadie Tell						25	\$2.00
Salina	Bro. Lee Ross, Sister Crouch						27	3.00
Falwell	Bro. G. Green, Sister Sophia Ketchum	11	9			2	78	2.60
Bethel No. 2	Bro. Marchbanks, Bro. D. L. Dunn	14					23	2.10
Rock Creek	Bro. Joe Dunn						23	1.85
Cole	Bro. Elmer Hadden, Bro. Walter Teeters, Bro. Doff Tramble	1					53	3.50
Peggs	Bro. W. A. Littlefield, Bro. J. W. Cabe, Bro. J. F. Musgraves					3	25	3.10
New Home	Bro. Jim Rice, Bro. John Willyard, Sister Willyard	32	1			4	70	2.70
New Harmony	Sister Sarah Stallcup						29	1.35
Pleasant Valley	Bro. B. H. Timmons, Sister Laura Timmons						16	1.64
Bethel No. 1	Bro. W. W. Hudson						15	1.15
Red Oak	By letter						10	.50
*Sulphur Spring	Bro. Loyal Morris, Sister Rebecca Morris			6			14	1.00
*New Union	By letter						11	1.20
*Liberty	Sister Lizzie Carter, Sister Mary Gilbert						15	.80
*Hayes Chapel	Bro. W. L. Foree, Bro. Bennie Ketchum						12	1.10

*New Churches

MINISTERS	POSTOFFICES	MINISTERS	POSTOFFICES
J. M. Roberts	Mark, Okla.	N. J. Hatchett, Webber Falls, Okla.	
C. C. Hoose	Porum, Okla.	G. F. Samples	
J. N. Musgraves	Peggs, Okla.	W. W. Hudson	Peggs, Okla.
I. N. Bailey	Pitts, Okla.	R. E. Session	Hitchita, Okla.
J. W. Moyer	Peggs, Okla.	B. F. Fairchilds	Texanna, Okla.
W. M. Beston	Wekima, Okla.	J. C. Jones	Mark, Okla.
J. L. Redwine	Pierce, Okla.	Ben Dunaway	Salina, Okla.
G. W. Benton	Mark, Okla.	F. C. Jones	Skiatook, Okla.
W. M. Wilson	Mounds, Okla.	A. J. Jordon	Eucha, Okla.
E. L. Starr	Briartown, Okla.	C. M. Dunning	Eucha, Okla.
E. J. Matthews	Tulsa, Okla.	H. L. Petty	

CHURCHES	CLERKS	POSTOFFICES
X Cole	Doff Tramble	Salina, Okla.
X Peggs	J. F. Musgraves	Peggs, Okla.
X New Home	Vera Rice	Peggs, Okla.
X New Harmony	Sarah Stallcup	Locus Grove, Okla.
X Pleasant Valley	Lillie Moren	Peggs, Okla.
X New Cannian	Mary Franklin	Chauteau, Okla.
X Salina	Gladys Ross	Salina, Okla.
Falwell	W. T. Miller	Mounds, Okla.
X Bethel No. 2	Mary E. Barnes	Sperry, Okla.
X Rock Creek	J. M. Edwards	Skiatook, Okla.
X Bethel No. 1	Flora Fisher	Gideon, Okla.
X Red Oak	M. E. Kelley	Canadian, Okla.
X Sulphur Spring	Rebecca Morris	Oktaha, Okla.
X New Union	C. M. Dunning	Eucha, Okla.
X Liberty	Mary Gilbert	Coweta, Okla.
X Hayes Chapel	Lucy Foree	Coweta, Okla.

