

Minutes of the
Seventh Annual
Session of the



**Territorial Freewill
Baptist Association**



Held With Liberty Church
No. 2, Ponola, Ind. Ter..
Sept. 1, 2 and 3, 1900.

New Era Ptg House, So. McAlester.



**FREE WILL BAPTIST
BIBLE COLLEGE**

Nashville, Tennessee

Presented By

Dale Jackson

112 N. Xanthus

Tulsa, Oklahoma

PROCEEDINGS,

The seventh annual session of the Territorial Freewill Baptist Association met with Liberty church, No. 2, at Ponola, Indian Territory, on Friday night before the first Sunday in September, A. D. 1900. At which meeting we were pleasantly entertained by Elder E. Baldwin, Elder S. W. Burkhalter concluding. The scripture preached from is recorded in the 1st chapter and 3rd verse of St. John. After preaching, hand-shaking and many expressions of joy the body was adjourned until Saturday morning at 9 o'clock.

SATURDAY MORNING, SEPTEMBER 1, 1900.

Saturday morning at 9 o'clock the Association met pursuant to adjournment. After singing by the congregation and prayer by Bro. J. E. McGee the Moderator addressed the delegation briefly, and letters from the churches of the Association were handed in and contents noted as per statistical table appended. The number of ministers and delegates present being noted, and a quorum being found present, it was agreed to permanently organize the body by the election of officers for the ensuing year. Elder J. H. Cully was appointed to act as teller in the election, whereupon the announcement was made that Elder I. W. Yandell be

our Moderator for the ensuing year, and Elder J. M. Roberts, Assistant Moderator; Wm. J. Hulsey, clerk and Elder E. Baldwin, assistant clerk.

Petitionary letters were called for, and one was handed in and read; and it appearing to the satisfaction of the Association that it had been organized according to our decorum, and sound in doctrine.

On motion it was received in full fellowship of this Association and its name and statistics ordered enrolled in the minutes; the Moderator extending the right hand of fellowship to the delegates.

On motion the Moderator is authorized and requested to appoint all committees needed for the transaction of business done at this session of the Association.

Committees were appointed as follows:

On Devotional Exercises.—Brethren R. Brown, B. J. Davis and I. Adams.

On Sabbath Schools.—Brethren J. C. Matthews, J. W. Burkhalter, J. H. Wilson and C. C. Ollar.

On Temperance.—Brethren J. C. Matthews, C. Phelps and G. B. Kimbro.

On Obituaries.—Brethren J. D. Young, H. Savage and J. W. Scott, Jr.

On Ministerial Character.—Brethren C. C. Haas, H. Matlock and —— (one lost).

On Finance.—Brethren J. W. Baldwin, J. F. Musgraves and H. D. Goodwin.

On Bill of Arrangements.—Brethren E. Baldwin, J. E. Roberts and J. E. McGee, to be assisted by the Moderator and clerk.

On motion the body was adjourned with prayer by Bro. J. M. Roberts, to come together for preaching at 11 o'clock, and for business at 2:30 p. m.

At 11 a. m. the congregation was called together by singing, and after short song and prayer service the introductory sermon was preached by Bro. J. M. Roberts, Bro. J. E. McGee, concluding. The principal scripture preached from is recorded in the 11th chapter of Hebrews.

The Association met at 2:30 p. m. pursuant to adjournment, and was opened with prayer by Bro. J. H. Wilson. As none of the committees were ready to report, the clerk proceeded to enroll the names of delegates and ordained and licensed ministers.

On motion Bro. J. H. Cully was seated as corresponding delegate from Missouri.

On motion the clerk is ordered to enter the record of the ordination of Bro. E. Baldwin at the last session of this Association, which was by some cause left out of the minutes of the last session.

On motion the Moderator is authorized to appoint some member of this Association to write upon some chosen subject, a circular letter, the same to be presented to this Association at its next annual session for correction and be entered upon the minutes.

Also to appoint several members of this body to write upon chosen subjects to be presented to this body at its next annual session for discussion.

On motion the clerk is ordered to reinsert the essay on "The Lord's Supper" previously entered on the minutes of this Association, and the same to be

entered each year until ordered to be left out by this body while in session.

On motion credentials are granted from this Association to Bro. H. M. Bristo, merited by previous ordination by the United Baptist, and examination by the Moderator of this Association.

On motion we adjourned to come together at 7:30 p. m. for devotional exercises, and at 9 o'clock Monday morning for business.

At 7:30 the congregation was called together by singing, and we were ably addressed by Elders J. H. Cully and J. W. Burkhalter. After preaching Bro. J. M. Roberts delivered an exhortation which merited and maintained great interest. After prayer the meeting was closed until Sunday morning at 9:30.

Sunday morning at 9:30 services were begun by singing. After a lengthy prayer and praise service the congregation took an intermission of about fifteen minutes to come together for preaching at 11 o'clock.

At 11 o'clock the congregation was called together, for preaching, by singing. After singing prayer was offered by Bro. J. W. Scott. After prayer Elder I. W. Yandell preached from the 4th chapter and 4th verse of Thessalonians, Elder J. M. Roberts concluding. The subject was well and ably handled and will be long remembered by those present.

After preaching the congregation retired for refreshments to return at 4 o'clock p. m.

At 4 o'clock evening services were begun by singing and prayer. Elder H. M. Bristo preached from the 17th verse of the 22nd chapter of Revelations, Elder C. Phelps concluding. The discourse was very interest-

ing, and all present seemed to enjoy it very much. After preaching Elder J. H. Wilson was called on to continue the services, and he delivered an interesting exhortation. The services were closed by prayer, and the congregation dismissed to reassemble at 7:30 o'clock.

At 7:30 p. m., services were begun by singing. After singing and prayer, Elders J. H. Cully and J. E. McGee ably addressed the congregation from the 13th verse of the 13th chapter of Paul's First Letter to the Corinthians. After preaching, Elder J. M. Roberts called for mourners with a result of six conversions and others being greatly impressed of the folly of sin. After a joint-petition to God for penitent souls the congregation was dismissed to reconvene for business at 9 o'clock Monday morning.

MONDAY MORNING, SEPT. 3, 1900.

At 9 o'clock, Monday morning, the delegation was called together for business by singing and opened with prayer by Bro. J. M. Roberts.

The Moderator called for the reports of committees, which were presented and adopted as follows:

ON TEMPERANCE.

We, your Committee on Temperance, do not see that we can make any discreet change in the report adopted on Temperance by this Association heretofore, which reads as follows: That it is our honest conviction that intemperance is the direct and indirect cause of nine-tenths of all the crimes committed in all our land, and it is a mighty means of keeping back thousands of men and women from making peace with their Savior.

It invades the peaceful homes of women and children, blasting and withering the fairest flowers of our Lord. It beclouds the mind and corrupts the morals and destroys the mind of both old and young. It makes widows of Christian-hearted mothers, and brings both them and their children to want. It corrupts the bar, the bench and the pulpit, state legislatures and the halls of congress, and no one is beyond its reach and powerful influence. Therefore it is our desire as Christians and children of God to banish the demon beyond our churches and our country, and that all true-hearted Christians should take part in delivering fallen man from its blighting influence.

Respectfully submitted,

J. C. MATHEWS,
C. PHELPS,
G. B. KIMBRO.

On motion, the report is adopted and committee discharged.

ON SABBATH SCHOOLS.

We, your Committee on Sabbath Schools, see fit to recommend the re-adoption of the following report, to-wit: We believe it is the duty of each Church to maintain a Sabbath School, and let it be understood that we, as Freewill 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 of our efforts to keep our children in Sabbath Schools, that it may be the means of bringing them to Christ. We earnestly request all of our ministers and deacons to do all they can to help maintain a lively Sabbath School and prayer-meeting in all of our churches, which is the life of all our churches and neighborhoods. We recom-

mend the Scripture of the Old and New Testaments as our main literature in all of our churches.

Respectfully submitted,

J. C. MATHEWS,

J. H. WILSON,

C. C. OLLAR.

On motion, the report is adopted and committee discharged.

ON OBITUARIES.

We, your Committee on Obituaries report as follows: It is fit that we stop amid the turmoils of this life and give thought and meditation to the dead for the living know that they must die. We sorrow but not as those who have no hope. Whereas it has pleased the Lord to take from our midst our beloved brethren, Peter Kuydendall of Oak Grove church, J. H. Brown of Liberty church No. 1, Bro. Weaver of Field's Chapel, J. H. Gosaway of Union church and A. Barnhill of Liberty church No. 1; our beloved sisters, Mrs. Peter Kuydendall of Oak Grove church, Bashby Pitts of Harts-horne church, Sallie Adams and Ora Scott of Concord church and Ida Lials of Liberty church No. 2, we submit to the will of God knowing that He doeth all things. We feel assured that they passed away in the triumph of a living faith, and we realize that our loss is their eternal gain.

Respectfully submitted,

J. D. YOUNG,

H. SAVAGE,

J. W. SCOTT, Jr.

On motion, the report is adopted and committee discharged.

ON BILL OF ARRANGEMENTS.

We, your committed on Bill of Arrangements, report as follows:

We do not believe that the brethren of this Association should ordain any brother to the ministry without he has a recommendation warranting the appropriateness of the same from the church to which he belongs. Also we will not recognize any ordained minister unless he has a recommendation from the church to which he belongs.

Furthermore, we will not recognize any ordination unless the presbytery consisted of ordained ministers of our faith and in good standing.

Furthermore, we recommend that each church elect one or more stewards, the duty of whom it shall be to visit each member of the church as soon as is convenient after each annual session of this Association, and with importunity gain their signatures, obligating themselves to donate to a common church fund, the amount donated by each member to be designated by said member, and full payment thereof to be made before the next annual session of this Association. It shall be the duty of said stewards to visit each member as often as is convenient and appropriate for the purpose of obtaining partial payments on said obligations; that there may be money in the treasury at all times, so we may be able to assist the ministry and other righteous causes at the time needed. It shall be the duty of each steward to receipt for all money received, partial or in full, according to the payment, and that they give over all money received to the treasurer of the church and be receipted for the same.

Furthermore, that the disposal of this treasury fund be entirely under the control of a quorum of the church.

Respectfully submitted,

J. M. ROBERTS,
J. E. MCGEE,
E. BALDWIN,
I. W. YANDELL,
WM. J. HULSEY.

On motion the report is adopted and committee discharged.

ON MINISTERIAL CHARACTER.

We, your Committee on Ministerial Charter, report as follows:

As far as we can learn our ministers are all in good standing and are doing a good work in the Master's vineyard.

Respectfully submitted,

H. MATLOCK,
C. C. HAAS.
(one name lost.)

ON FINANCE.

We, your Committee on Finance, report as follows:

We find in the hands of the treasurer of this Association \$18.40, which was sent from the churches of this Association to pay for the printing of the minutes of this session of the Association.

Respectfully submitted,

J. W. BALDWIN,
J. F. MUSGRAVES,
H. D. GOODWIN.

On motion the report is adopted and committee discharged.

MISCELLANEOUS, OR NEW BUSINESS.

On motion we received a lecture from Bro. J. H. Culley of Missouri.

On motion we recommend that Liberty church No. 2 grant Bro. W. B. Wheeler license to preach the gospel.

On motion the treasurer is requested to supply the secretary with money to pay for the printing of the minutes; and the secretary is requested to supply each church of this Association with a reasonable portion of minutes of this session.

On motion we accept of our evangelist, Bro. I. W. Yandell, the following report, to-wit:

Preached, approximately, 450 sermons.

Organized one church.

Baptized 12.

Received \$84.75.

On motion each minister is to make a definite report, of all work done and aid received, to the next annual session of this body.

Bro. E. Baldwin was appointed by the Moderator to write the circular letter to be entered in the minutes of the next annual session of this Association. He is to write on the "Plan of Salvation."

Letters for discussion were to be written as follows:

Bro. J. W. Burkhalter on "Foot Washing."

Bro. R. Brown on "Apostasy."

Bro. H. M. Bristo on the "Proper Subject for Baptism."

On motion it is agreed to hold the next annual session at Fields' Chapel, one mile east of Star Valley, Ind. Ter., to convene Friday night before the First Sunday in September, A. D. 1900.

On motion Bro. E. Baldwin is to preach the introductory sermon, Bro. J. E. McGee to conclude.

On motion it was agreed to have union meetings as follows:

Oak Grove—Fifth Sunday in September, 1900.

Red Oak—Fifth Sunday in December, 1900.

New Home—Fifth Sunday in March, 1901.

New Harmony—Fifth Sunday in June, 1901.

On motion vote of thanks is given to Liberty church No. 2, and the citizens of Ponola community for kindness and hospitality shown to members and visitors of this Association. We feel under special obligations to Messrs. Joe French, L. J. Flener, S. Harveston and S. French, who, while they did not claim a hope in Christ, showed a great interest in his cause; even proposed to prepare provision and feed to furnish the members of the Association to their homes. May all the members of the Association remember them in their prayers.

On motion the Association adjourns to meet at the time and place before stated.

Closing services were conducted by the Moderator.

I. W. YANDELL, Moderator.

WM. J. HULSEY, Clerk.

By some unknown cause the ordination of Bro. E. Baldwin was not recorded in the minutes of the last session of this Association.

Bro. E. Baldwin was legally ordained at the last session of this Association by a presbytery, consisting of Brethren J. M. Roberts, J. E. McGee and I. W. Yandell.

I. W. YANDELL, Moderator.

WM. J. HULSEY, Clerk.

ORDAINED MINISTERS AND THEIR POSTOFFICES.

Elder J. C. Mathews, Hartshorne, I. T.

Elder J. M. Roberts, McLain, I. T.

Elder E. Baldwin, Hackett, Ark.

Elder J. E. McGee, Cameron, I. T.

Elder J. E. Wilson, Fanshaw, I. T.

Elder I. W. Yandell, Red Oak, I. T.

Elder C. Phelps, South McAlester, I. T.

Elder J. F. Springer, Hews, I. T.

Elder R. Brown, Wilburton, I. T.

Elder J. W. Burkhalter, Peggs, I. T.

LICENCIATE MINISTERS AND THEIR POSTOFFICES.

Elder J. W. Scott, Fanshaw, I. T.

Elder W. P. Wheeler, Thomasville, I. T.

CONSTITUTION.

From long experience we, the members of the Freewill Baptist Church of Christ, being regularly baptized upon a profession of our faith in Jesus Christ, and being convinced of the necessity of a combination of churches to perpetuate a union and communion amongst us, and to preserve and maintain correspondence with

each other, do therefore ordain this constitution and better church government.

1. This Association shall be composed of one delegate toward each church in our union. He now coming three delegates in each church, therefore he letters shall be entitled to seats. "all ye ends of the earth shall come to see me else." Matt: 4:17;

2. Letters from the different churches shall express their number in fellowship. Those who are received by experience, letters of disson must be regenerated number dismissed, excluded if they inherit eternal life. have died since the Association.

3. The members thus and idiots are saved upon denominating the Territory. John 4: 11; Mark 10: 14; Baptists, being composed of Christians should persevere in Lord it over God's heritage end, if they inherit eternal astical power over the church that do his commandments, withdrawing from any church the tree of life and enter in

4. The Association. Rev. 22: 14. Treasurer, who are to be baptized by immersion is the members present.

5. Newly constituted church life, showed His humble ex to the Association, which bids us walk therein. John delegates, and if upon ex, 2, 3, 4, 5; Matt. 28: 19, 20. orthodox and orderly, the Association, the Moderator in His goodness displays his fellowship. at degree, in calling and qualify-

6. No question from teaching of the Holy Ghost and the consideration of the Word, to go forth and proclaim been discussed in its own price. He bids us freely com

7. Every motion made for the salvation of any but their under the consideration of sinful refusal to come. 1 withdrawn by the members 17.

Bro. E. B. Association is to endeavor to furnish the session of this Association in proportion of Brethren J. M. members in each church, the distribution of the Association.

WM. J. HULSEY, Clerk of the Clerk to keep a regu-

ORDAINED MINISTERS the Association on a book to Elder J. C. Mathews, for this purpose.

Elder J. M. Roberts, Moderator of the Association shall be read

Elder E. Baldwin, Hackett signed by the Moderator

Elder J. E. McGee, Cameron the Association.

Elder J. E. Wilson, Fanshawe Institution may be made

Elder I. W. Yandell, Red Oak City of the members

Elder C. Phelps, South McA

Elder J. F. Springer, Hews,

Elder R. Brown, Wilburton, and living God. Father,

Elder J. W. Burkhalter, Peghree are one in Divine

LICENCIATE MINISTERS AND TI n. 1: 20; John 1: 1.

Elder J. W. Scott, Fanshawe, res of the Old and New

Elder W. P. Wheeler, Thomas, and the only infallible

Thomas. 3: 16.

CONSTITUTION

From long experience we, being partakers of the Freewill Baptist Church of Christ, and that man is unable to be convinced of the necessity of a church, but we see Jesus Christ with glory that He, churches to perpetuate a union and ther every man. Gen. us, and to preserve and maintain r who

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 saith: "Look unto me and be ye saved all ye ends of the earth, for I am God and there is none else." Matt: 4:17; Isa. 45: 22, Acts 20: 22.

5. We believe that adult persons must be regenerated and born of the spirit of God if they inherit eternal life. John 3: 3; Rom. 5: 1-13.

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

7. We believe that all Christians should persevere in grace and be faithful to the end, if they inherit eternal life, for blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gate to the city. Rev. 22: 14.

8. We believe that baptism by immersion is the apostolic mode, even the burial of the believer in water; and that Christ, who is our life, showed His humble example to his children and bids us walk therein. John 3: 22; Matt. 3: 16; Rom. 6: 2, 3, 4, 5; Matt. 28: 19, 20.

9. We believe that God in His goodness displays his power of Grace in a great degree, in calling and qualifying His servants by the teaching of the Holy Ghost and by the 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. 12: 3; Eph. 3: 7; Rev. 22: 17.

10. We believe that baptism and the Lord's Supper, and the washing of the saints' feet, and the keeping of the Lord's day holy and abstaining from worldly lusts and carnal cares, and to assemble ourselves together, is an ornament which prepares and beautifies the soldiers of the cross to march onward in the army of the Lord. Matt. 26: 28; John 13: 4, 5.

11. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus Christ, and none have a right to administer the same only those who are called of God and have come under the hands of the Presbytery of Elders; and each church ought to have a pastor, deacon and clerk chosen by the church and continue in office during the good pleasure of the same; and in the 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, which shall be unanimous. Titus 1: 5; Acts 14: 23; 2 Cor. 6: 6.

12. We believe it 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 saints' feet to invite all Christians. Heb. 10: 26; 1 Cor. 11: 27, 28.

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; 1 Cor. 15: 42-45; 2 Thess. 1: 1-11; Rev. 30: 10 and 21; 9; Job 19: 26.

ESSAY ON THE LORD'S SUPPER.

On motion it was agreed that the following essay be appended to our minutes :

The Lord's Supper was instituted by our Savior, and all his people have an equal right to it. And that right is a birthright. For by one spirit are we all baptized into one body. 1st Cor. 12c, 13v. This is not water baptism, but it is spiritual baptism. Again, Christ says I am the door by me if any man enter in he shall be saved. John 10c, 9v. He that entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber. John 10c, 4v. Christ is not water baptism, and yet he says he is the door. Now he that enters in by the door enters in by Christ. He then shall have full fellowship and equal rights with all 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 discerning the Lord's body—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 millstone were hanged about his neck and that he be drowned in the depths of the sea." Matt. 8c, 6v. 1st Cor. 10c, vs. 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 do 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 you 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 was here today and wish to commune with some of the churches would he be allowed the right? No, he would be objected to because he was 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 one members one of another. Romans 12c, 5v. 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 is not one of the spiritual household.

And when anyone 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. 1 Cor.

10c, 17v. By partaking we exhibit a oneness of body. Who is meant by "We?" It certainly means Christians of all ages. When you come together, tarry one for another. Be of one mind, but let the word of God control the mind. If it ever had been intended by the Savior that the Supper should be guarded by the wisdom of men to discern between the pure and the impure, he would have made them wiser than they are. But the standpoint from which they judge is water baptism and a legal administrator of the same. So if baptism by immersion and a legal administration is the qualification required, this settles the matter, and Christian character is entirely 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 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 administration this is all that is wanting it is not a purely personal matter. So he has been as truly baptized when this is done. Each have performed a personal duty. If I had never been baptized, and had to wait till 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 in good faith, and the other not. The one is blest, 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 it was 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.

The apostle did his duty, but Simon did not, or vice versa. The apostle inspired as he was did not discern the evil in Simon's heart, neither can we know the heart of man. When we do our duty it is ours. When an application it is his. So we find that faith, repentance, baptism and Christian duties all are personal, and only accountable to God, and not to man. Various are the opinions of men. 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 another as the natural has for its members, yet they do not perform the same office; yet they should all subserve the same interests 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 free and independent states, and yet they are united as one and have equal rights. But in the union they have one great central point at which to meet and testify that they are free and independent states, yet one nation. All Christians should have one central point at which to meet and let the world know that they are one, and let that be at the Lord's table, where all Christians feel alike if they do not think alike.

All Christians preach together, pray together and love together, and should they not commune together? And will they all meet at last in the same holy and happy land, then union and free communion will be the joy of us all? Our Savior 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 Father's kingdom. Then all Christians of all ages will meet around one common table in heaven. As we find ourselves thus assembled around one Lord's table in heaven, so it should be so on earth.

RULES OF ORDER.

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

2. Ministers present, invited to seats, are allowed to take part in debate on all subjects, but not to vote.

3. Those who speak shall arise and address the Moderator. Personal reflections shall be avoided in all debates.

4. No motion shall be discussed without 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 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 on any subject 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.

FORMS,

FORM OF A CHURCH LETTER TO THE ASSOCIATION.

INDIAN TERRITORY, Cherokee and Choctaw Nations.....Church to the Territorial Association of Freewill Baptists, when assembled with

We send as delegates from our Church Brotherswhom we pray you receive to sit with you and aid you in your deliberations.

[Add Statistical Report, state of religion, postoffice address, number of fellowship, etc.]

Done in Church conference.....19..

.....Moderator,

.....Clerk.

LETTER OF DISMISSAL.

This certifies that.....is a member of good standing of the Freewill Baptist Church atand as such we recommend him to the fellowship of God's people.

Done by order of Church in conference.....19..

.....Moderator.

.....Clerk.

• FORM OF DEACON'S LETTER.

This certifies 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....19..

.....Moderator.

.....Clerk.

STATISTICAL TABLE FOR 1900.

CHURCHES AND COUNTRIES.	NAMES OF DELEGATES.	PASTORS.	CLERKS AND THEIR POSTOFFICES.	Baptized.....	Reed by Letter.....	Dismissed by letter.....	Restored.....	Died.....	Excluded.....	Days of Meeting.....	No. Members.....	Paid for Minutes.
New Home.....	J T Musgraves, T J Martin, W E Griffith	J W Butkhalter	W E Griffith, Peggs, I. T.....	17	...	...	...	4	70	\$ 2 50		
Concord.....	J H Johnston, H Matlock.....	J M Roberts.....	E Graham, McLain, I. T.....	5	...	5	2	1	33	50	2 50	
Oak Grove	I Adams, G B Kimbro	R Brown.....	O E Davis, Red Oak, I. T.....	9	...	9	1	1	3	75	1 50	
Hartshorne.....	W Thompson, Wm J Hulsy, S G McGee	I W Yandell	E M Mathis, Hartshorne, I T	8	1	17	...	1	1	54	2 50	
Red Oak.....	B J Davis, S E Davis.....	I W Yandell	S E Davis, Red Oak, I. T.....	...	...	...	...	...	4	7	50	
New Harmony...	G W Ollar, C C Ollar.....	J H Wilson	Connie Sims, Walls, I. T.....	...	2	2	...	...	2	13	90	
Coal Creek.....	J W Scott, R M Pierce, J R Rash.....	J R Rash, Fanshaw, I. T.....	J R Rash, Fanshaw, I. T.....	2	3	...	...	...	3	15	1 00	
Union Grove	J W Baldwin, H Savage.....	E Baldwin.....	R B Morgan, Kennedy, I. T.....	...	4	1	1	...	3	46	1 50	
Shiloh.....	E B Burrow, C B Trockenton, E Baldwin	E Baldwin.....	F Statons, Kullychaha, I. T.....	8	7	...	...	...	1	42	1 50	
Shytan.....	H D Goodwin, C Bagwell, J E McGee....	E Baldwin.....	J E Thompson, Farmers, I T	7	...	...	...	...	1	42	1 50	
Fields Chapel ...	J D Young, C C Haas.....	J M Roberts.....	W N Bian, Star Valley, I. T.....	9	6	7	10	3	1	3	29	2 00
Liberty No. 2 ...	M Gunter, A B Joiner.....	R Brown.....	A B Joiner, Wilburton, I. T.....	...	1	...	...	1	2	4	27	1 00
Total				65	18	15	42	5	6	8	470	\$18 80

