

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

WHICH CONVENED WITH
COAL CHURCH

Friday Night Before the
Second Sunday in
September 1910



J. M. ROBERTS
Moderator

W. A. SHAHAN
Assistant

The Next Annual Session will be Held with Falwell
Church Ten Miles South of Bigsby, Beginning
Friday Night Before the Third Sun-
day in August 1911.

W. A. SHAHAN
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.
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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 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 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 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 members present.

Resolved, That we earnestly request all of our ministers and deacons and churches composing this Association, to cooperate 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 sayeth: "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, 1 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.

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7. We believe that all Christians 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 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 mode; 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 6:3-4; 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 of elders, and each church ought to have a pastor, deacons and clerk chosen by the church and continue in 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 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 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. 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. 1:110; 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 yourselves 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." (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 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 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; 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 all 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

The seventeenth annual session of the Grand River Association of Free Will Baptists convened with Coal Church at Tip, Oklahoma, on Friday night, before the second Sunday in September, 1910. Congregation called together at 1:30 by singing. Preaching by brother J. R. Eytcheson; Scriptural lesson Ecclesiastes 7:29, followed by R. E. Sessions. A good interest.

Met Saturday morning at 8:30, called together by singing. Prayer by Brother R. H. Byrd. Call for the election of a Moderator M. A. Shahan was elected to this office with J. M. Roberts, assistant. Call for the election of a clerk. W. J. Burks was elected clerk. Tom Benton, assistant. The Moderator called for the letters from the different churches to be read and approved. Call for letters from new churches. Two were presented as follows: New Harmony church, 15 members; Meigs church, number not given then. While a song was being sung the right hand of fellowship was extended to the delegates from new churches. God's love was wonderfully manifested. Called for corresponding letter from sister association and the Mount Zion Association was recommended by Brother Johnson. Motion that the Moderator appoint all committees. Motion carried. Committees on Divine services, Brother L. O. Henry, Brother J. A. Hall, Brother Henry Crager. On Arrangements, R. E. Sessions, J. M. Roberts, C. C. Haas. On Finance, J. M. Huston, W. L. Millard, J. H. Millard, G. C. Parker. On Credentials, J. R. Yelchson, W. W. Hudson, J. D. Young. On Temperance, T. H. Gilbert, S. S. Myers, W. L. A. Hood. On Literature, C. N. Alnerson, W. M. Wilson, Daniel Pierce. On Ministerial Character, J. H. Lowery, W. H. Hunter, Sister Gilbert, Asker Willard. On Sabbath Schools, J. V. Bailey, Andy Gabowith, Sister Ketchem. On Obituary, J. H. Gishon, Gladys Perry, Sister Bailey, Dicie Stalcup.

Motion and second that we wait till Monday morning to hear the reports of committees. Motion carried. Motion and second that we elect an Evangelist for the ensuing year. Brother R. H. Byrd was nominated and elected. Motion made and seconded that we appoint a committee to furnish a form of deacons credentials to be formed in our minutes. Committee, Bros. Eytcheson, Haas and Musgrove. Motion and second that Brother A. E. Moore stand as foremen of the community and that Bro. R. E. Sessions, Bro. J. A. Lamosy will assist Bro. Moore as committee, and that the commit-

tee purchase the tabernacle at their own option and that they turn the tabernacle over to the Evangelist, Bro. R. H. Byrd, and that he take the tabernacle and shall consult the committee before letting any one remove the same. Amount made up at this Association to purchase a tabernacle was \$12.00, which was turned over to Bro. Sessions to turn to Bro. Moore. Motion and second that the Committee on Credentials report at once. We, your Committee on Credentials, beg leave to report that we find Brother Byrd and Brother Benton's credentials to be orthodox. Saturday night, preaching by R. H. Byrd, followed by G. M. Benton. Text, Hebrews 11:1. Good interest was manifested. Sunday 9 a. m. Prayer service by Brother R. Gatewood; 11 a. m. preaching by W. A. Shahan. Text, Matthew 10:16, followed by R. E. Sessions. Sermon at 3:30 by M. O. Johnson, followed by W. W. Hudson. Text. Ch. 15:49. Sunday night preaching by R. E. Sessions followed by J. M. Roberts on "Communion and Footwashing." Monday morning G. A. M. Association called to order by singing. Prayer by Brother J. M. Roberts.

Call for report of committee. Committee reports as follows: We, your committee on Arrangements, wish to report as follows: Taking into consideration the surrounding circumstances and seeing the necessity of a rule governing the ministry, be it resolved that this Association forbid the ministers of the several districts of the Association speaking disrespectfully of one another before the public, and any one 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 custom of the Free Will Baptist in regard to receiving and dismissing members. We further recommend that instead of a \$2.50 minute fund from each church, that this body rule that throughout the several churches of this Association that each member of the church pay ten cents per year for the printing of minutes. And be it resolved that any Elder of this Association taking the evangelist 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 the authority to furnish the evangelist with recommendations 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 acknowledgements 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 in, 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.

C. C. HAAS,

R. E. SESSIONS,

J. M. ROBERTS.

We, your Committee on Credentials report as follows: We find Brothers J. H. Byrd, G. M. Benton to be orthodox.

J. R. ETCHESON,

W. W. HUDSON,

J. D. YOUNG.

We, your Committee on Literature, 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.

C. N. ALNERSON, Chairman.

We, your Committee on Temperance, report as follows: Resolved, That we will not tolerate the church members who will advocate the drinking of even one dram as liquor drinkers are compromisers of the devil. Drinkers of intoxicants are murderers of women and children and builders of monopoly. It kills 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. 6:10-11. Heb. 2:15-16.

T. H. GILBERT,

S. S. MIRES,

W. L. A. HOOD.

We, your Committee on Ministers Character, report as follows: We find all of our ministers and deacons of our association in good standing except Sister Wood. We find rumors against Sister Wood to the extent that we think it necessary that the association appoint a committee to investigate her case.

W. H. HUNTER, Chairman.

We, your Committee on Sabbath Schools, report as follows: We adopt 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, a 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 live Sabbath schools and prayer meetings, which are the spiritual life of our churches and neighborhoods.

JOSE M. BAILEY, Chairman.

Committee on Finance: We, your committee on Finance wish to report as follows: We received from different churches \$36.15.

G. W. HUSTON, Chairman.

We, your Committee on Obituary, report as follows: It is with sadness of heart we record the visit of the Death Angel to the homes of some of our beloved brothers and sisters the past few months. We sorrow, but not as they who have no hope. It has pleased the Lord to call home our sister, Mrs. Ketterman, of Salina; Brother and Sister Burk's daughter, and San Charles of Salina church; Maud Wilkerson and Manda Brack of New Home church; Brother Cross and Sister Bushyhead, of Coal church; three from New Union church; one from Oktaha church; Mary Jane Watson, Martha Fitzgerald, Brother Isaac Callison, of Fields Chapel church; Sister Mandy Seize, Sister Rosie Mayfield, Brother Winchelicks, Maland Fairchilds, the daughter of B. F. and Sallie Fairchilds.

He that hath an ear, let him hear what the spirit saith unto the church.

GLADYS PERRY, Chairman.

Motion and second that we adjourn for 11 o'clock service. Motion carried to meet again at 2. Preaching by W. M. Wilson followed by Bro. Hood. Text St. John 3:17. A good interest was manifested.

Met at 2. Singing by the congregation. Prayer by J. N. Musgrove. Motion and second that we keep up a correspondence with our sister association. Motion carried. Bro. H. C. Cagle was elected as a delegate to the Arkansas Valley Association. Sister Fannie Keys appointed as delegate to the Eureka Association. Motion and second that we be represented in the State Association, Bro. R. E. Sessions was elected as a delegate. Motion and second that we tender our heartfelt thanks to the people of Coal and the surrounding country for their kindness shown us while in their midst. Motion carried.

Deacons credentials of the Free Will Baptist church of Christ: This is to certify that Brother of county, of the State of was ordained to the full work of the Deaconship by prayer and laying on of hands of the Presbytery on the day of , 1911. He was called to ordination by the Church of God, denominated Free Will Baptist, of which he was a member, of which had ample opportunity to become acquainted with his deacon gifts. The ordination committee was composed of Elders.

J. R. EYTCHESON,
C. C. HAAS,
J. N. MUSGRAVES.

Church	Delegates	Received	Dismissed	Excluded	Died	Total No. of Members	Days of Meeting	Minute Fund
Coal	G. W. Huston, Len Henry, Felix Coal	11			2	56	2	\$3.05
Macedonia	W. B. Roberts, Mary Burk, W. H. Hunter	30				60	4	3.00
Mountain Home		3				24	4	1.00
Fields Chapel	Marion Riger	25			3	145		5.00
Oktaha	L. M. Hill, G. H. Lowery	11		1	1	50	4	2.00
New Home	Rice, Askie Williard, Ellen Willard	7			1	125		3.00
Salina	Brother and Sister Smith, Gladys Perry					30	3	1.50
Center Hill	Martha Cagle, Dicie Stallcup	9				27		1.50
Hitchita	G. F. Samples, R. E. Sessions, W. L. A. Hood					29	2	2.50
Mount Pleasant	Brother, Boot Carter, Sister Horn					25	2	2.00
New Union	S. S. Myers, A. E. Earb, Laura Patton			13	3	59	4	1.50
Falwell	Bro. Henry Crager, Sister Sopha Ketchum, Sister Kate Green	33		1	1	50	3	2.50
Shilo Texana	Bro. Parker			5	4	71		2.50
	New Churches Below:							
Meig	Sister Linder					10		
New Harmony	Bro. A. W. Goforth, J. W. Wilson	3				15	3	2.35
Total								776

Churches not Represented: Concord, Pops Chapel, Mountain Grove, Mt. Pleasant, Duck Creek, Lone Dove, Freedom

Ministers' Report	Members Received	Baptized	Conversions	Sermons Preached	Churches Organized	Marriages	Funerals	Miles Traveled	Amount Received	Expenses
J. M. Roberts		54	125	245	1		4		\$ 246 00	\$95
J. N. Musgraves		8		35		20			18 00	
W. A. Shahan	46	25	61	91			2	5060	68 50	
C. C. Hoos	25	11					2		5 00	
R. F. Fairchild		6	15	50		14	8		28 00	
John R. Evtcheson	10	18		75	1	1			5 06	

J. M. Roberts received from different Churches:

Coal	\$47.50
Macedonia	120.00
Concord	25.00
New Harmony	23.50
Oak Ridge	14.00
Prairie View	16.00

Ministers	Postoffice	Clerk of	Church	Postoffice.
J. M. Roberts	Mark	A. E. Moore	Oktaha	Oktaha, Okla
C. C. Hoos	Porum	J. W. Wilson	New Harmony	Mark, Okla
J. N. Musgraves	Peggs	W. M. Wilson	Falwell	Mounds, Okla
A. B. Self	McLain	Spicie Newton	Macedonia	Webbers Falls, Okla
R. E. Woolard	Webbers Falls	S. S. Myers	New Union	Coweta, Okla
J. A. Lowery	Oktaha	Lizzie Linder	Meigs	Hulbert, Okla
J. W. Moyers	Peggs	Mary J. Gilbert	Mount Pleasant	Coweta, Okla
N. G. Hatchet	Webbers Falls	Minnie Aker	Shilo Texana	Texana, Okla
W. W. Hudson	Peggs	W. L. A. Hood	Hitchita	Council Hill, Okla
G. F. Samples	Hitchita	Mr. Rice	New Home	Peggs, Okla
R. E. Sessions	Mounds	Dicie Stallcup	Center Hill	Salina, Okla
J. M. Jackson	Coweta	Anna Morton	Salina	Salina, Okla
A. R. Gatewood	Porum	G. W. Weaver	Fields Chapel	Porum, Okla
W. A. Shahan	Wagoner	Liza Henry	Coal	Tip, Okla
R. D. Lightfoot	Texana	M. E. Bailey	Mountain Home	Pitts, Okla
J. R. Eytherson	Chicotah			
B. F. Fairchilds	Warner			
W. B. Hatley	Mark			
W. W. Scott	Mark			
G. W. Benton	Mark			
J. C. Jones	Salina			
C. N. Alnerson	Texana			
Ben Dunaway				
R. H. Byrd				

CONCLUSION.

As I was called away to witness the death of one of my children everything got tore up so bad it never got back any more, and many things were overlooked and everything was in such a condition it was hard to do anything with them. You all will have to look over all mistakes as I am not responsible for all mistakes.

As our union meeting was overlooked at the Association we request that every church send delegates to New Harmony church eight miles east of Chouteau, beginning Friday night before the fifth Friday night in January, 1911, and arrangements will be made further.

W. J. BURKS, Clerk,
Mark, Okla.

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