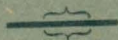


MINUTES
OF THE
Nineteenth Annual Session
OF THE
**GRAND RIVER
ASSOCIATION**

WHICH CONVENED WITH
NEW HOME CHURCH

Friday Night Before the
Third Sunday in
August, 1912.



C. C. HAAS
Moderator

J. M. ROBERTS
Assistant

Next Annual Session Will Be Held With Briartown Church,
Six Miles South of Porum. Beginning Friday
Night before the Third Sunday
In August, 1913.

J. M. ROBERTS,
Moderator,

W. A. SHAHAN,
Assistant.

ORDER OF BUSINESS

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

FORMS.

Church Letter to the Association.

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

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

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

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

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

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

Letter of Dismissal.

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

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

....., Moderator.

....., Clerk.

Deacon's Letter.

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

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

....., Moderator.

....., Clerk.

RULES OF ORDER.

1. At every sitting, business shall be opened and conducted by prayer by the Moderator, or whomsoever he may request.
2. Ministers present invited to seats are allowed to take part in the debate on all subjects, and vote.
3. Those who speak shall rise and address the Moderator. Personal reflections shall be avoided in all debates.
4. No motion shall be discussed without being seconded.
5. When a motion has been made and seconded and a member opposes its discussions, the Moderator shall put the question: Shall it be discussed. If negative, the question shall be dismissed.
6. If any proposition or motion under debate contains two or more points it shall be divided at the request of any member, and a vote taken.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice 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 members present.

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

ARTICLES OF FAITH.

1. We believe in one true and living God, Father, Son and Holy Ghost and these three are one in divine essence, power and glory. Romans 1:20; John 1:1; 17:21.

2. We believe that the scriptures of the Old and New Testament is the word of God, and the only infallible rule of faith and practice. Second Timothy, 3:16; Matt. 5:18.

3. We believe that God created man good, and gave him Holy Commandments whereby he should live holy, but man voluntarily disobeyed the commandments of God, transgressed the law and fell under the just condemnation of the same, whereby all mankind are sinners, not by constraint but by choice, being partakers of the sinful nature attained by the fall, and that man is unable to save himself with his own power, but we see Jesus for the suffering of death crowned with glory, that He by the grace of God should taste death for every man. Gen. 3:17; Heb. 2:9.

4. We believe that Christ by his death, 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." Matthew 4:17; Isaiah 45:22; Acts 20:20-21.

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

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

7. We believe that all Christians preserve in grace and be faithful to the end if they inherit eternal life, for blessed are they that do his commandments, that they may have the right to the tree of life and enter in through the gates into the city. Rev. 22:14; Matt. 24:13.

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

9. We believe that God in His goodness displays His power of grace in great degree in calling and qualifying His servants by the teaching of the Holy Ghost and by the instruction of His word to go forth and proclaim life and salvation without price. He bids us freely come and nothing prevents the salvation of any but their stubborn rebellion and sinful refusal to come. I Cor. 12:3; Eph. 3:7; Rev. 22:17.

10. We believe that baptism and the Lord's supper and washing the saint's feet are divine ordinances and should be observed by all his children. Mark 14:22-23; John 13:4-14; Matt. 28:19-20; I Tim. 5:10.

11. We believe that none have a right to baptism, only those who have a living hope in the Lord Jesus Christ and none have the right to administer the same only those who have come under the hands of the presbytery or elders, and each church ought to have a pastor, deacons and clerk chosen by the church ought to have office during the good pleasure of the same and in dealing with disorderly members, reference should be had to the 18th chapter of Matthew and other scriptures relative to dealing with disorderly members. In all cases a majority shall rule except in receiving members and then it must be unanimous. Titus 1:5; Acts 14:23; II Cor. 6:6.

12. We believe it is the duty of each church to assemble themselves together once a month and that it 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: 1-10; Rev. 20:12-13.

CHURCH COVENANT.

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

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

2. We will not speak evil of each other, nor will we persecute or expose the faults of the weak members of our church; but we will endeavor to be governed by Paul's instruction to Timothy: "That we will reprove, rebuke and 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 expenses of our church. And we will prefer the service of our own church to that of any other, and will pray for our pastor while he is preaching the word of God to us.

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

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

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

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

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

LAW OF THE SUPPER.

The Lord's Supper was instituted for God's people. They all have equal rights to the supper and that right is a birthright. For by one spirit are we all baptised into one body. (I Cor. 12:15). This is not a water baptism, but a spiritual baptism. Again Christ says, "I am the door, by me if any man enter in he shall be saved." (I. John 10:9). "He that entereth not by the door in the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:4). Christ is not water baptism and yet he is the door. There is but one door and Christ says He is that door, and he that cometh in by that door should have full fellowship and equal rights with all other Christians. Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not to the church, but to himself. It is a personal matter in judging and in eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given to the church at Corinth. To 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. 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 baptised. 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 baptised 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 baptise and the applicant to be baptised. When this is done each have performed a per-

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 Spiro, Oklahoma,

W. M. WILSON, Chairman.

We, your committee on credentials, beg leave to report that we find that all are orthodox, except Brother H. T. McCrary and Brother A. R. Gatewood.

J. A. HALL, Chairman.

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

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

We also favor the suspension of any Free Will Baptist minister who is a dram drinker. I Cor. 6:10; II Heb. 2:15-16.—It makes wrecks of many homes.

FANNIE KEYS, Chairman.

We, your committee on Sabbath Schools, beg leave to 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 recom-

mend union as the basis for all Christian people to do the will of our Father in Heaven; that we, as Christians, should unite all our efforts to keep our children in the Sabbath School, as it may be the means of bringing them to Christ. We earnestly request all of our ministers and deacons to assist in organizing fine 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.

R. B. COLE, Chairman.

We, your committee on Obituary, beg leave to report as follows: As it is with sadness of heart we received the visit of the Death Angel to the home of some of our beloved brothers and sisters, the past few months, we sorrow, but not as those that have no hope, for it has pleased the Lord to call home Brother John Watson, of Mountain Home church; Brother J. R. Cleek, of Center Hill; Sister Mandie Forbes, and Sister Anna Bands, of New Home church, and Sister Lizzie Barrett, of Falwell church. We thank the Lord that in His infinite mercy He has called so few from our presence since the last Association year. Upon their testimony, we base the claim that they are now enjoying all the blessings and privileges promised by the Lord to final and faithful to the end. May we so live when we too are called to cross the chilly streams of Death's Jordan that we may clasp hands with them on the sunny shore of sweet deliverance, where death and parting never comes.

SISTER SUSIE MILLER, Chairman.

We, your Committee on Finance, beg leave to report as follows: We received from different churches, \$40.25.

B. C. TIMMONS, 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 before the public and anyone found guilty of such conduct

shall be liable to charges and as we deem it necessary.

Be It Resolved, That we recommend that our ministers do not vary from the regular customs of the Free Will Baptists in regard to receiving and dismissing members.

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

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

Be It Resolved, That we forbid any of our ministers challenging 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 one found guilty of such offense shall be due the church acknowledgments or shall be considered by the body as a stranger, as this evil causes many of our young people to forsake the right way and go off in sin. It is further,

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

We indorse the last year's report with the following addition:

First--Be It Resolved, That every member of all the respective churches comprising the Grand River Association, be required 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 of our own, and

Be It Resolved, That every member who refuses to obey this scriptural injunction will be considered disorderly members and will be dealt with accordingly in their respective churches, and every church failing to discharge its duty in this respect shall be considered unorthodox, and out of order, by this Association, and it shall

be the duty of every ordained minister and deacon to see that this injunction is observed by the congregation over which they have the oversight, and any minister or deacon who shall fail to instruct them in this duty and fail to demand its execution shall be regarded by this Association as being guilty of unscriptural conduct, Be it further

Resolved, That every ordained minister of our connection be required to preach as much as four sermons a month unless providentially hindered, as afore stated, shall be regarded unworthy to carry credentials indorsed by this Association, and the church to which he belongs shall demand his credentials and it shall deliver them to this Association at its next annual session.

Be It Resolved, That every church that calls to its pastoral charge to the best of their ability and fails to support him as God has prospered them, shall be regarded as unworthy of the ministerial oversight of any ministry and shall be considered out of order and dealt with accordingly to by this Association. Be it further

Resolved, That we correct the articles of faith contained in our minutes so as to conform to the Articles printed in the minutes of the State Association. Be it further

Resolved, That we recommend the adoption of a rule in the different churches, that all members who refuse to pay 10 cents as minute funds, shall be excluded from the church and when any member who has been excluded, when they pay in the 10 cents, shall be restored.

J. W. YANDALL, Chairman.

Motion and second to adjourn for 11 o'clock.

Congregation called to order by singing. Prayer by Brother Roads. Scripture lesson, I Cor. 2:9. Brother J. W. Mayer preached an interesting sermon, concluded by T. S. Pilant. Adjourned to meet at 1:30 o'clock.

Met at 1:30 o'clock. Singing by the congregation. Prayer by Sister Miller. Motion and second to receive the report of committee on Query and Request. "Does a Deacon Have the Right to Baptize?" Yes.

Motion and second to send a delegate to the State Association, at Earlsboro, Okla., beginning March 19. Motion and second to send

Brother J. M. Roberts. Motion and second to turn all the money over to Brother G. W. Benton to pay the delegate's way.

Motion and second to elect Brother W. A. Shahan as an evangelist for the ensuing year. Motion and second to appoint a committee to take charge of the Tabernacle. Committee: Bill Littlefield, Brother Green, J. F. Muskgrave. Ten minutes address by Brother J. W. Yandell. Motion and second to print 800 Minutes. Motion and second that the first Union Meeting be held with Falwell church, beginning Friday night before the fifth Sunday in September. Motion and second that the Second Union Meeting be held with Field's Chapel, Friday night before the fifth Sunday in December. Motion and second that the Third Union Meeting be held with Shahan church on Friday night before the fifth Sunday in March.

Motion and second that the next Association will be held with Briartown church, at Briartown, Okla., beginning on Friday night before the third Sunday in August, 1913. Motion and second to keep up with the assistant association. Motion and second that J. M. Roberts and J. F. Musgrave be elected as delegates to the Roberts and McGee.

Motion and second to extend our heartfelt sympathy to the people of Peggs and the surrounding neighborhood for their kindness shown us during our stay with them.

Motion and second to adjourn until next Association, which will convene on Friday night before the third Sunday in August, 1913. at Briartown, Oklahoma.

J. M. ROBERTS, Moderator.

W. J. BURK, Clerk.

Church	Delegates	Received	Dismissed	Excluded	Died	Total No. of Members	Days of Meeting	Minute Fund
Salina-----	Sister Annie Martin, Sister Fannie Key.					40	1	\$2.50
New Harmony-----	Sister Benton, Bro. J. A. Hall, Sister Lular Burl.			1		25	3	2.50
Pleasant Valley-----	W. C. Hood, E. D. Dickeson, B. Strimmons.					38		1.20
Winiberry-----	A. W. Hand.	5	5	7		46		2.00
Shilo-----	Bro. Parker, Bro. Seas.					120	2	1.75
Crashey-----	By Letter.					8		80
New Home-----	Bro. Jim Bradshaw, Tom Myers, James Lewis.	14		1	2	142	4	5.00
Macedonia-----	By Letter.					14	4	2.00
Fields Chapel-----	Rosey Phillips, W. N. Blain, G. W. Weaver.					84		4.50
Center Hill-----	Bro. Jess Jiles, Sister Dicie Stallcup				1	43		1.25
Mountain Home-----	Sister Nace, Sister Zane Yelton.	2			1	32	2	1.35
Coal-----	Bro. Yelton.	8				40		3.75
Shahan-----	S. W. Garner, F. S. Davis.			3	1	15	3	2.40
Falwell-----	Sister Kate Green, Sophia Ketchum, Susie Miller.		2			65		3.00
Meigs-----	Cinderella Linder.	5	8	1		20		.75
New Liberty-----	New Churches Below.							
New Cannaan-----	Bro. Wise, Bro. Buddy Byse.				1	22		1.00
Birtown-----	Bro. W. C. Knox.					14	1	1.40
Shady Grove-----	S. J. Lang					29		3.00
	By Letter.					17		1.70

Ministers' Report	Members Received	Baptised	Conversions	Sermons Preached	Churches Organized	Marriages	Funerals	Miles Traveled	Amount Received	Expenses
W. M. Wilson		20	3	57		8	1	547	\$13 70	
B. F. Fairchilds		4	18	75		2	10	3000	11 00	
J. W. Mayer	9	4	2	52		2	5	265	21 31	\$4 55
W. W. Hudson		4	2	35		2	1		3 00	
J. N. Boley	2			10			1			
J. M. Roberts				236		4	7		10 85	52

Received from different churches.

Cole	\$21.50
Macedonia	36 25
Prairie View	16 25
Salina	15 60
New Harmony	6 25

Ministers	Postoffice	Clerk of	Church	Postoffice
J. M. Roberts	Mark	Annie Morton	Salina	Salina
C. C. Haas	Porum	J. W. Wilson	New Harmony	Mark
J. N. Musgrave	Peggs	Lillie Hood	Pleasant Valley	Peggs
A. B. Self	McLain	C. E. Noed	Wimberley	Wekima
R. E. Woolard	Webbers Falls	Ada Sears	Shilo	Texana
Dr. J. M. Baley	Pits	M. E. Rice	Crashey	Bixby
J. W. Mayers	Peggs	Pearl Ross	New Home	Peggs
W. M. Beston	Wekima	G. W. Weaver	Macedonia	Webbers Falls
J. L. Redwine	Pierce	Dicie Stallcup	Fields Chapel	Porum
G. W. Benton	Mark	M. E. Bailey	Center Hill	Salina
W. M. Wilson	Mounds	Lizzie Henry	Mountain Home	Pits
W. A. Shahan	Mounds	Marry Williams	Cole	Tip
J. R. Eytcheson	Wagoner		Shahan	Coweta
Jack Campbell	Coweta			
E. L. Starr	Briartown			
E. J. Mathews	Tulsa	W. T. Miller	Falwell	Mounds
N. J. Hatchett	Webber Falls	Lizzie Linder	Meigs	Hulbert
G. F. Samples	Oklmulgee			
W. W. Hudson	Peggs		New Churches Below	
R. E. Sessions	Hitchita	R. G. Williams	New Liberty	
B. F. Fairchild	Texana	Mary Franklin	New Cannon	Choctaw
J. C. Jones	Mark	S. J. Long	Briartown	Briartown
Ben Dunaway	Salina	C. A. Davis	Shady Grove	Tulsa

