

PROCEEDINGS

— OF THE —

Twenty-fifth Annual Session

— OF THE —

Grand River Association

— OF —

Free Will Baptists

Held with Pleasant Valley Free Will Baptist
Church No. 2, August 16, 17, 18,

1918

REV. G. W. BENTON, Moderator.
SUSIE MILLER, Clerk, Mounds, Okla.

GENERAL BAPTIST PUBLISHING HOUSE
OWENSVILLE, INDIANA

PROCEEDINGS

Of the Twenty-fifth Annual Meeting of the Grand River Association of Free Will Baptists, which convened with Pleasant Valley No. 2, Friday night before the third Sunday in August, A. D. 1918.

The congregation was called to order by the Moderator. The 5th Chapter of Matthew was read by Rev. G. W. Benton. Prayer by Rev. J. M. Roberts, after which a Prayer and Testimonial meeting was conducted by Rev. G. W. Benton.

Saturday Morning.

Met at 9 o'clock. Called to order by Moderator. Singing by congregation. Prayer by Bro. A. H. White.

Letters read from different church, fifteen being represented.

It was moved and carried to elect officers for ensuing year.

Rev. G. W. Benton was elected Moderator, Rev. M. M. Eden, Assistant. Sister Susie Miller was elected Clerk and Treasurer; Bro. W. T. Miller, Assistant Clerk.

Reading last year's report: Minute fund, \$32.40; expenditures, \$22.40; balance, \$10.00.

Called for new churches, received one—Red Bird. By motion the right hand of christian fellowship was extended the new church.

Adjourn to meet Saturday afternoon 3 o'clock.

11:00 O'clock Service—Preaching by Rev. T. E. Dear-duff. Text 22-28 of Proverbs. Concluded by Rev. B. F. Fairchild.

3:00 O'clock Service—Service opened by singing. Moderator read the 5th Chapter of Second Thess. Prayer by Rev. B. F. Fairchild. Invitation to visiting Brethren and Sisters to seats in council.

Called for corresponding delegates. Received none.

Moved and carried, the Moderator appoint the committees, which was done as follows:

Devotional Services—Bro. Dan Clark, Sister Sarah Stallcup, Bro. Bart Roberts.

Finance—Bro. W. A. Littlefield, Rev. W. M. Wilson, Bro. Francis Mann.

Ministers' and Deacons' Character—Bro. B. C. Timmons, Bro. G. V. Littlefield, Bro. B. B. Ketchum.

Obituary—Sister Kate Green, Sister N. L. Fisher, Rev. J. N. Musgrave.

Arrangements—Bro. J. C. Rice, Bro. J. W. Fann, Rev. C. C. Hoose.

Literature—Bro. Cleve Merry, Rev. T. E. Dearduff, Bro. Mat. Campbell.

Credentials—Rev. J. M. Roberts, Rev. J. M. Jackson, Bro. O. C. Mann.

Sabbath School—Sister Lizzie Carter, Bro. D. P. Hawks, Sister M. E. Rice.

Temperance—Sister Sophia Ketchum, Sister F. M. Benton, Sister Mary Roberts, Sister Sophia Fairchild.

Moved and carried, the Association adopt a resolution to appoint a committee to prepare a program of Bible questions to be discussed at Fifth Sunday Meetings. Rev. M. M. Eden, Bro. W. T. Miller, Rev. W. M. Wilson, Rev. B. F. Fairchild were appointed.

Adjourned for Monday morning service. Prayer by Bro. Frances Mann.

Saturday Night Service.

Singing by congregation. Prayer by Rev. C. C. Hoose. A short Prayer and Praise Service was conducted by Rev. G. W. Benton.

Preaching by Rev. M. M. Eden, concluded by Rev. W. M. Wilson. Text 1, 2, 3, 4, verses 137th Psalm. God's love was wonderfully manifested in this service, resulting in the saving of three souls. About 600 people were present.

Sunday Morning.

9:00 O'clock Service—Congregation was called to order by singing. Prayer by Bro. W. T. Miller. Prayer and Praise meeting conducted by Rev. B. F. Fairchild. Preaching by Rev. C. C. Hoose. Text, 133rd Psalm.

11:00 O'clock Service—Singing by congregation. Pray-

er by Bro. E. V. Ketchum. Preaching by Rev. J. M. Roberts, concluded by Rev. G. W. Benton. Text, 43rd verse, 20th chapter, 1st Kings.

Sunday Afternoon.

4:00 O'clock Service—Opened by singing. Reading part 3rd chapter, 1st Timothy, by Rev. G. W. Benton. Prayer by Sister Sophia Fairchild, after which they proceeded to ordain Brother Arthur Smith to the office of Deacon of Macedonia Church. Presbytery: Rev. J. M. Roberts, Rev. G. W. Benton, Rev. B. F. Fairchild.

Sunday Night.

Opened by singing. Prayer, Rev. Elza Yandell. A very interesting talk was made by Rev. J. M. Jackson, concluded by Rev. J. N. Musgraves, after which they proceeded to the communion service of which a larger number participated than for several years.

Monday Morning.

Called together at 9 o'clock by Moderator. Singing by congregation. Reading, 1st Chapter Thess. by Moderator. Prayer by Rev. J. M. Roberts.

Reports of committees called for. All were read and received and committees discharged.

Moved and carried, the Moderator appoint a committee to repair the Tabernacle and report to the Clerk. Bro. D. P. Hawks, Sister Annie Reed, Pleasant Valley No. 2; Bro. Arthur Smith, Macedonia, were appointed.

Moved and carried we have 500 minutes printed, the Clerk to superintend the printing and distribution of same.

Moved and carried, Rev. J. M. Roberts be sent as a corresponding delegate to the Eureka Association.

Moved and carried that Rev. Elza Yandell be seated with us as a visiting Brother from Dibble Association.

Moved and carried that the next Association be held with New Canaan Church, five miles east of Choteau, Rev. M. M. Eden to preach the introductory discourse, Rev. J. N. Musgrave to be his alternate.

Appointments of fifth Sunday meeting. The first will be held at Salina Church; second at Macedonia Church;

third at Liberty Church; fourth at Peggs Church. Rev. J. M. Jackson to preach the Introductory sermon at the first Fifth Sunday meeting.

The Moderator appointed Bro. Lon Franklin, Bro. Mat. Campbell and Bro. Hensley to care for the Tabernacle at New Canaan Church.

Moved and carried that we extend our heartfelt thanks to Pleasant Valley No. 2 Church and community for their kindness and hospitality during the sitting of this Association.

Adjourned to meet at the place above mentioned, on Friday night before the third Sunday in August, 1919.

REV G. W. BENTON, Moderator,

REV. M. M. EDEN, Assistant Moderator.

REPORTS OF COMMITTEES.

Arrangements or Resolutions.

We, your Committee, adopt the bill of arrangements as it stands in last year's minutes.—Bro. J. C. Rice, Chairman.

Sabbath School.

We, your Committee on Sabbath School, beg leave to report as follows: We adopt last year's report.—Lizzie Carter, Chairman.

Finance.

We, your Committee on Finance, beg leave to report as follows: Received from the different churches, \$47.26; balance from last year, \$10.00; total, \$57.26.

Character.

We, your Committee on Ministers' and Deacons' Character, find all in good standing, except many of our Ministers are failing to discharge their duty. We therefore request they take up the work for we feel the need of them in the Association.—B. C. Timmons, Chairman.

Temperance.

We, your Committee, beg leave to report as follows: We adopt the report of the Committee as written in last year's minutes.—Sophia Fairchilds, Chairman.

Literature.

We, your Committee on Literature, beg leave to report as follows: We adopt the last year's report.—Cleve Merry, Chairman.

We, your Committee on Obituary, beg leave to report as follows: It is with sadness of heart that we bow submissively to the death call of our beloved Brethren and Sisters, to-wit: Sister Sarah Parnell, Sister E. Vincent, of Bethel No. 1; E. B. Rice, Sister Mary Lewis, little Nell, daughter of Bro. and Sister Kiper, New Home Church.—Kate Green, Chairman.

Ministers		Building Expenses	Expenses	Money Received	Miles Traveled	Funerals	Marriages	Churches Organized	Sermons Preached	Conversions	Number Baptized	Members Received
J. M. Roberts...	\$60.00	.....	40.00	\$350.00	310	1221	.....	.....	.....	.....	.....	.....
J. N. Musgraves	.....	.....	45.00	.....	56	.....	.....	.....	.....	.....	.....	.....
C. C. Hoose...	.....	.....	25.00	.....	45	.....	.....	.....	.....	.....	.....	.....
B. F. Fairchild	.....	.....	1.50	.....	30	.....	.....	.....	.....	.....	.....	.....
G. W. Benton...	.....	.....	42.00	.....	110	.....	.....	.....	.....	.....	.....	.....
C. W. Wilson...	.....	.....	15.25	.....	320	.....	.....	.....	.....	.....	.....	.....
W. M. Wilson...	.....	.....	68.87	.....	79	.....	.....	.....	.....	.....	.....	.....
A. R. Vanbrunt	.....	.....	15.00	.....	50	.....	.....	.....	.....	.....	.....	.....
					400	4						

STATISTICAL TABLE.

Churches	Delegates	Membership					Minute Funds
		Died	Excluded	Dismissed	Members Received	Day of Meeting	
Bethel No. 1	Sister N. L. Fisher	2	2	1	1	16	\$1.50
New Home	Sister Ellis Rice, Bro. J. C. Rice	4	3	1	1	472	5.00
Peggs	W. A. Littlefield, Cleve Merry, Gilson Littlefield	38				38	5.00
Fields Chapel	Sister Mary Moore, Bro. Bill Jackson	66				4	00
New Canaan	Bro. Mat. Campbell, Bro. L. L. Hensley	39				3	50
New Zion	S. E. Morrison, Sister F. E. Morrison	10				1	50
Pleasant Valley No. 1	B. C. Timmons	230				3	00
Falwell	B. B. Ketchum, Kate Green, Sophia Ketchum	150				1	80
Salina	Sister Gladys Ross, Sister Mary Roberts	15				1	50
Bethel No. 2	M. M. Eden	25				4	85
Cole	Sister Mary Callison, Sister Madeline Yelton	18				2	00
Liberty	Dan Clark, Sister Lizzie-Carter	1				1	25
New Harmony	Sister Sarah Stalcup, Sister F. M. Benton	126				5	00
Pleasant Valley No. 2	Sisters Reed, Marie Bradley, Clara Hinkle	314					2.00
Macedonia	Arthur Smith						
Briartown	Not represented						
Sulphur Springs	Not represented						
Red Bird	Francis Mann, Owen Mann						1.61

Clerks' Postoffice Addresses

Bethel— No. 1—Flora Fisher.....	Hulbert, Okla.
New Home—M. E. Rice.....	R. 1, Hulbert, Okla.
Peggs—Fannie Cabe.....	Peggs, Okla.
Fields Chapel—Geo. N. Weaver.....	Porum, Okla.
New Canaan—Mary O. Franklin.....	Choteau, Okla.
New Zion—Huston Morrison.....	Salina, Okla.
Pleasant Valley No. 1—Lillie Moran.....	Peggs, Okla.
Falwell—W. T. Miller.....	Mounds, Okla.
Salina—Gladys Ross.....	Salina, Okla.
Bethel No. 2—Mary E. Barnes.....	Sperry, Okla.
Cole—M. H. Smith.....	Pryor, Okla.
Liberty—Mary J. Gilbert.....	Porter, Okla.
New Harmony—Sarah Stallcup.....	Locust Grove, Okla.
Pleasant Valley No. 2—Illa Hawks...	Webber Falls, Okla.
Macedonia—Gladys Carter.....	Webber Falls, Okla.
Red Bird—Sophia Fairchilds.....	Chocotah, Okla.
Sulphur Springs—	
Briartown—	

Ministers' Addresses

J. M. Roberts.....	Salina, Oklahoma
C. C. Hoose.....	Briartown, Oklahoma
J. N. Musgraves.....	Peggs, Oklahoma
I. N. Bailey.....	Hulbert, Oklahoma.
J. W. Moyer.....	Peggs, Oklahoma
G. W. Benton.....	Locust Grove, Oklahoma
W. M. Wilson.....	Porter, Oklahoma
E. J. Matthew.....	Tulsa, Oklahoma
W. W. Hudson.....	Peggs, Oklahoma
R. E. Session.....	Hitchita, Oklahoma
B. F. Fairchilds.....	Chocotah, Oklahoma
Ben. Dunaway.....	Salina, Oklahoma
F. C. Jones.....	Skiatook, Oklahoma
A. J. Jordan.....	Strang, Oklahoma
H. L. Petty.....	Canadian, Oklahoma
F. B. Prather.....	Texanna, Oklahoma
T. E. Dearduff.....	Peggs, Oklahoma
M. M. Eden.....	Salina, Oklahoma
J. M. Jackson.....	Keifer, Oklahoma
A. T. Oliver.....	Checota, Oklahoma
J. A. Lowrey.....	Oklmulgee, Oklahoma
A. R. Vanbrunt.....	Choteau, Oklahoma
A. R. Vahbrunt.....	Chateau, Oklahoma
Lorenzo Mann.....	Eufaula, Oklahoma

ORDER OF BUSINESS

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

RULES OF ORDER

1. At every session business shall be opened and conducted by prayer by the moderator, or whomsoever he may request.
2. Ministers present invited to seats are allowed to take part in the debate on all subjects and vote.
3. Those who speak shall rise and address the moderator. Personal reflections shall be avoided in all debates.
4. No motion shall be discussed without being seconded.
5. When a motion has been made and seconded, and a member opposes its discussion, the moderator shall put the question, Shall it be discussed? If negative, the question shall not be discussed.
6. If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member and a vote taken.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice on any question without special leave of the moderator.
9. All questions decided by a majority of the members present.
10. No member shall absent himself without special leave of the moderator.
11. Minutes shall be leisurely read, and if necessary corrected, before the close of the association.
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.

LAW OF THE SUPPER

The Lord's supper was instituted for God's people. They all have equal right to the supper, and that right is a birthright. "For by one Spirit are we all baptized into one body." (1 Cor. 12:13.) 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 into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.)

Christ is not water baptism, yet He is "the door." There is but one door, and Christ says He is that door, and he that cometh in at that door shall 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 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 hanged about his neck and that he were drowned in the depths of the sea." (Matt. 18:6; 1 Cor. 10:30; 13:32.)

It is contended that only they of the same faith and order should be entitled to partake of the Lord's supper. I admit that Christ is the true faith, His church the true order, and that faith is the means by which men belong to the true order. If that is what is meant by the same faith I shall not object; we are agreed.

But if sect is referred to, we object. As to order, if nothing but the gospel order is meant, very well; but we do not believe 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 visible church is but an organic body of Christians, and placing your name on the church book of the best church on earth does not make you a Christian. The eunuch who believed and was baptized, what church did he join? Here is faith and here is order. Now we 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. He is admitted in heaven, but could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be they whom they may; and when the supper is set and all God's

people are not invited, it is not the Lord's but a sectarian supper.

"So we, being many, are one body in Christ, and members one of another." (Rom. 12:5.) And the way we become one body is by being baptized into that body, and that of course is spiritual baptism. He that gets in by water baptism, the same is a thief and a robber. But when any one gets into that body in the right 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. 10:17.) By partaking we exhibit a oneness of that body. What is meant by "We"? It certainly means all Christians of all ages.

"When ye come together, tarry one for another." "Be of one mind," but let the Spirit of God control the mind.

If it had been intended by the Savior that the supper should be guarded, as some attempt to guard it, God would have endowed the judges with power 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, but which some make a woeeful 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 purely a personal matter? It is the duty of the preacher to baptize, and of the applicant to be baptized. When this is done, each has 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 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, baptism by a legal administrator does not confer any claims to Christian rights, as this case proves it to be a personal matter; for we clearly see that the apostle did his duty and Simon did not. 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 Christian duties, are all personally accountable to God and not to 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 God has given, we do not think we should be eternally condemned for what we cannot help.

The Church of Christ is divided into many members, but is one spiritual body, and Christ the head; and they should have the same care for each other that the natural body has for its members. They do not perform the same office, yet they should subserve the same interests of the body.

Should Christians all commune together at the Lord's table? I answer, what God has joined together let not man put asunder.

We have forty-eight states in the Union. They are all equally free and independent states, and yet they are one, united, and have one great central point at which to meet, and testify that they are free and independent states and yet but one nation. All Christians should have one central point at which to meet and let the world know that they are one. Let that be the Lord's table. Christians feel alike if they do not think alike. They can preach together, pray together, sing together and love together, and should they not commune together? And will they not all meet at last in the same holy and happy land together? Then a union and 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 should drink 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.

CONSTITUTION

From long experience, we the members of the Free Will 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 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 the different churches in our union not exceeding three delegates from each church, who 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 Bap-

lists, 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 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 in 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 in a book to be kept by the association for this purpose.

10. The minutes of the association shall be read, and corrected if needed, and signed by the moderator and clerk before the close of the association.

11. Amendments to the constitution may be made when necessary, by a majority of the members present.

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

CHURCH COVENANT

Having been brought, 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 the 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 who said, "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."

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 Scripture of the Old and New Testaments is the Word of God and the only infallible rule of faith and practice. (2 Tim. 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 and 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 repentances 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 20:20, 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. (Jcnah 4:11; Mark 10:14; Deut. 1:39.)

7. We believe that all Christians must 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 a right to the tree of life, and enter through the gates into the city." (Rev. 22:14; Matt. 24:13.)

8. We believe that baptism by immersion is the apostolic 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 walk therein. (John 3:22; Matt. 3:16; Rom. 6:34-45; Matt. 28:19, 20.)

9. We believe that God in His goodness displays His power of grace in great degree in calling and qualifying His servants by the teaching of the Holy Ghost and by the instruction of His Word, to go forth and proclaim life and salvation without price. He bids us freely come, and nothing prevents the salvation of any but their stubborn rebellion and sinful refusal to come. (1 Cor. 12:3; Eph. 3:7; Rev. 22:17.)

10. We believe that baptism and the Lord's supper (and the washing of the saints' feet are the divine ordinances and should be observed by all His children. (Mark 14:22, 23; John 13:4-14; Matt. 28:19, 20; 1 Tim. 5:10.)

11. We believe that none have a right to baptism only those who have a living hope in the Lord Jesus Christ; and none have a 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; 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; 2 Cor. 6:6.)

12. We believe it is the duty of each church to assemble themselves together once a month, and that it is the duty of the pastor of the church when setting forth the Lord's supper and washing the saints' feet to "let a man examine himself, and so let him eat." (1 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, "Death is swallowed up in victory." That it is our duty to be tender and affectionate to one another, and to study the happiness of the people of God in general; and to be singly engaged to promote the honor and glory of God. Gal. 6:10; 1 John 2:9.

14. We believe in the resurrection of the dead, 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. 1:1-10; Rev. 20:12, 13.)

FORMS

Church Letter to the Association

From.....Church to the Oklahoma Grand River Association of Free Will Baptists, when assembled withchurch: We send as delegates from our church Bros., whom we pray you to receive to sit with you and aid you in your deliberations.

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

Done in church conference.....19....
....., Moderator
P. O. Address,
....., Clerk.
P. O. Address,

Letter of Dismissal

This certifies that.....is a member in 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 Brother.....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.

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