

MINUTES

of the

Twenty-Sixth Annual Session

of the

Grand River Association of Free Will Baptist

Which Convened With

New Canaan Church Friday Night Before the Third Sunday in
August, 1919.

REV. T. E. DEARDEUFF, Moderator.

MRS. W. T. MILLER, Clerk.

Mounds, Okla., R. 1.

Next annual session will be held with Falwell Church, 8
miles southeast of Mounds, 10 miles southwest of Bixby be-
ginning Friday night before the third Sunday in August 1920.

ORDER OF BUSINESS.

1. Read letters from the churches .
2. Election of officers.
3. Reception of new members.
4. Invitation to visiting brethren to take seats
5. Call for correspondence.
6. Appointment of committees.
7. Call for 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.

RULES OF ORDER

1. At every sitting business shall be opened and conducted by prayer by the Moderator, or whomsoever he may request.
2. Ministers present invited to seats are allowed to take part in the debate on all subjects and vote.
3. Those who speak shall rise and address the Moderator. Personal reflections shall be avoided in all debates.
4. No motion shall be discussed without being seconded.
5. When a motion has been made and seconded and a member opposes its discussion the Moderator shall put the question: Shall it be discussed. If negative, the question shall be discussed.
6. If any proposition of 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 equivalents shall be
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 pre-

serve 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 convinced to be denominated the Grand River Association of Free Will Baptists being composed of sundry churches in the Grand River Association—the Association having no power to lord it over God's heritage nor to have any ecclesiastical power over the churches, reserving the right of withdrawing from any church becoming disorderly.

4. The Association to have a Moderator, Clerk and Treasurer, who are to be chosen by the suffrage of the members present.

5. Newly constituted churches may be admitted to the Association who are to petition by letter and delegates and if upon examination they are found to be orthodox and orderly, they may be received into the Association the Moderator giving the right hand of fellowship.

6. No question from any church shall come under the consideration of the Association unless it has first been discussed in its own church.

7. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

8. The Association is to endeavor to furnish the churches with minutes of the Association in proportion to the number of members in each church, the distribution being at the discretion of the Association.

9. It shall be the duty of the Clerk to keep a regular file of the minutes of the Association on a book to be kept by the Association for this purpose.

10. The minutes of the Association shall be read and corrected if needed and signed by the Moderator and Clerk before the close of the Association.

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

Resolved, that we earnestly request all of our ministers and deacons and churches composing this Association to co-operate with each other and to assist in every way they can to help further the Gospel and that each church should help their pastor and if an evangelist should visit any destitute place and 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 scripture 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 saved, all the ends of earth for I am God and there is none else." Matt. 4:17; Isa. 45:22; Acts 20:20-21.

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

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

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

8. We believe that baptism by immersion is the apostolic 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; Romans 6:34-45; Matt. 28:19-20; Matt. 3:16.

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 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 sitting forth the Lord's supper and washing the Saints' feet to let a man "examine himself and so let him eat." I Cor. 11:28; John 13:14.

13. We believe that sanctification and Holiness is a Bible doctrine, that immorality is God dwelling in the light so when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written. "Death is swallowed up in victory." That it is our duty to be tender and affectionate to one another and to study the happiness of the people of God in general and to be singly engaged to promote the honor and glory of God. Gal. 6:10; I John 2:9.

14. We believe in the resurrection of the dead of both the just and the unjust; the resurrection of the just to glory and immortality in the presence of God; the unjust to everlasting shame and banishment from the presence of God Matt. 25:31; I Cor. 15:42-45; II Thes. 1:10; Rev. 20:12-13.

CHURCH COVENANT.

Having been brought, as we humbly trust, by divine grace to embrace the Lord Jesus Christ as our Savior and having 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 expense of our church. And we will prefer the service of our own church to that of any other and will pray for our pastor while he is preaching the word of God to us.

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

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

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

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

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

LAW OF THE SUPPER

The Lord's Supper was instituted for God's people. They all have equal rights to the supper and that right is a birthright. For by one spirit are we all baptized into one body., (I Cor. 12:15.) This is not a water baptism but a spiritual baptism. Again Christ says, "I'm the door, by me if any man enter in he shall be saved." (I John 10:9.) "He that entereth not by the door in the sheepfold but climeth up some other way, the same is a thief and a robber." (John 10:4.) Christ is not water baptism and yet He is the door. There is but one door and Christ says He is that door, and he that cometh in by that door should have full fellowship and equal rights with all other Christians. Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthy 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, i wre' better fo him that a mill stone were hung about his neck and that he were drowned in the depths of the sea." Matt. 8:6; I Cor. 10:30; 31:32.

It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. I admit that true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred, I object. As to order if nothing but gospel order is meant, very well; but I do not think that one child of God should dictate just what another should believe or what church he should belong to in order that he may be in the right church, for te church i sbut 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. (Romans 12:15.) And the way we become one body is by being baptised into that body and of course that is by spiritual baptism. He that gets in by water baptism, the same is a thief and robber; and when any one gets into that body in a legal way he has a legal right to all the benefits and privileges of that body, for we, being many, are one bread and one body, for we are all partakers of that one bread. (I Cor. 10:17.) By partaking we exhibit a oneness of that body. What is meant by we? It certainly means all Christians of all ages when you come together tarry for another; be of one mind, but let the word of God control the mind. If it had ever been intended by the Savior that the supper should be guarded as some attempt to guard it, God would have endowed the judges with wisdom to discern the pure from the impure. But the standpoint from which they judge is water baptism and a legal administration of the same, so if baptism by immersion, and a legal administration this settles the matter and Christian character is left entirely out by which some made a woeful mistake for after all this precaution some have been found unworthy of the least of the privileges of any church. To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not all right? Some would answer if by legal administrator. This all that is wanting, is it not a purely personal matter? If so, he has been as truly baptized as anyone. It is the duty of the preacher to baptize and the applicant to be baptized. When this is done each have performed a personal duty. If I had never been baptized and had to wait until I found one whom I knew to be a legal administrator I would never be baptized at all as I cannot know the heart of man. Two acting in concert, one acting in good faith and the other not—the one is blessed and the other is not. Every Christian is strictly responsible for his own acts and not for another. Simon the Sorcerer believed and was baptized, and that by a legal administrator and yet it is discovered that he was not a Christian. So we see that baptism by a legal administrator does not confer any claims upon him to any Christian rights, as this case proves it to be a personal matter, as we clearly see that the apostle did his duty and Simon did not or vice versa.

The apostle, inspired all 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 ways we account for them is in the capacity of men; and if we use the capacity that God has given I do not think that we should be eternally condemned for what we cannot help.

The church of Christ is divided into many members, but it is one spiritual body and Christ the head, and they should have the same care one for the other, as the natural body has for its members, yet they do not perform the same office, yet they 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 forty-eight states in the Union. They are all equally free and independent state, 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 drank anew in His kingdom. Then all Christians of all ages will sit around one communion table in heaven. As we find ourselves assembled thus around one Lord's table in Heaven, so should it be on earth.

PROCEEDINGS

Of the Twenty-sixth Annual meeting of the Grand River Association of Free Will Baptist which convened with New Canaan Church Friday night before the third Sunday in August 1919.

Friday Night Service

The congregation was called to order by singing. Moderator and assistant being absent. Rev. J. M. Roberts' opened the service by a short talk. Prayer by Rev. D. L. Actkinson. Preaching by Rev. J. A. Lourey, followed by Rev. D. L. Actkinson; Text 2nd Peter, 1 chap. 19th verse.

Saturday Morning 9 O'clock.

Congregation was called to order by singing. Reading Timothy 2 chapter 1-10 verses. Prayer by Sister Sopha Ketchum. First reading letters from different churches—12 represented. It was moved and carried to elect officers for ensuing year.

Rev. T. E. Deardeuff was elected Moderator. Rev. J. N. Musgraves Assistant Moderator. Mrs. W. T. Miller was elected Clerk and Treasurer. Mrs. Kate Green Assistant Clerk.

Reading of last years report—Minute funds \$57.26; expenditures \$23.00.

Moved and carried the Association pay the clerk \$10.00 for last years work and highly accepted. Balance \$24.26.

Called for new churches—received 4; Good Hope, Yonkers, Strawberry, East Liberty. Moved and carried the right hand of Christian fellowship be extended the new churches.

Called for corresponding delegates—Rev. L. J. Florence of Oklahoma, General Baptist Association and Bro. G. W. Jenkins of Cherokee Home Association.

Moved and carried we adjourn until after 11 o'clock service.

Saturday 11 o'Clock Service.

Congregation was called to order by singing. Prayer by Rev. John Penland. Preaching by Rev. G. W. Jenkins. Text St. Luke 2 chap. 13-14 verse. Concluded by Rev. J. N. Musgraves

Saturday 2 o'Clock Service

Singing by congregation. Prayer by Bro. White. Invitation to visiting Bretherns and Sisters to seats in Council. Rules of order read by Moderator.

Next, appointment of the committee. Moved and carried the Moderator appoint the committees.

Committee of Arrangements or Resolutions—Rev. W. M. Wilson, Rev. J. N. Musgraves, Rev. L. W. Mann.

Committee on Devotional Service—Sister Mary Roberts, Sister Kate Green, Bro. Rufus Presley, Bro. L. L. Hensley.

Committee on Sabbath School—Sister Sopha Ketchum, Sister Hattie Kirk, Sister M. F. Benton.

Committee on Finance—Bro. Frank Musgraves, Bro. Frances Mann, Bro. R. A. Ketchum.

Committee on Minister and Deacon Character—Bro. J. G. Curtis, Bro. E. Owens, Bro. J. J. Caisey.

Committee on Temperance—Rev. J. M. Roberts, Rev. T. S. Pilant, Rev. J. A. Lourey.

Committee on Literature—Bro. O. C. Mann, Rev. G. W. Benton, Rev. B. F. Fairchilds.

Committee on Obituary—Sister Mary Moore, Sister Nancy Holland, Sister M. C. Musgraves.

Committee on Credentials—Rev. J. M. Roberts, Rev. G. W. Benton, Bro. G. W. Weaver.

Moved and carried that this Association advise each church to organize a Ladies Aid Society for the advancement of the cause of Christ

Moved and carried we defer the subject of putting out an Evangelist until next October then if there is money enough in the treasurer Rev. G. W. Benton take up the work until the funds is exhausted. May God bless his work.

Moved to adjourn until Monday morning, 9 o'clock; carried.

Saturday Night Service

Congregation was called to order by singing. Prayer by Rev. J. A. Lourey, after which they proceeded to ordain Bro. Henry Hill of East Liberty church as a Deacon. The Presbytery consisted of Rev. T. E. Deardeuff, Rev. G. W. Benton, Rev. J. N. Musgraves, after which a prayer and praise meeting was conducted by Rev. G. W. Benton. Gods love was wonderfully manifested by all Gods people. Preaching by Rev. G. W. Benton. Text, Acts 9 chap. 5 verse. Conducted by Rev. J. N. Musgraves.

Sunday Morning 10 o'Clock Service

Congregation was called to order by singing. Prayer by Rev. L. K. Green. Prayer and praise meeting conducted by Rev. G. W. Benton and

reading the 2nd chapter of 1st Peter. The service was enjoyed by all Gods children.

Sunday 11 o'Clock Service

Preaching by Rev. D. L. Actkinson. Text Isiah 53 chap. 31 verse, followed by Rev. G. H. McDaniel, after which a collection was taken up for Rev. J. A. Lourey amounting to \$30.00. May God bless him in his affliction.

Sunday 3 o'Clock Service

Singing by congregation. Rev. G. W. Benton read 3 chap. 1st Timothy. Prayer by Father Keys, after which they proceeded to ordain Bro. C. C. Crow. Bro. R. E. Wilkerson of Webber Falls, Oklahoma as Deacon, being recommended by Pleasant Valley No. 2 church. The Presbytery consisted of Rev. J. M. Roberts, Rev. J. N. Musgraves, Rev. G. W. Benton.

Sunday 4 o'Clock Service

Singing by congregation. Prayer by Rev. A. R. Vanbrunt. Preaching by Rev. J. M. Wilson. Text "Watch" followed by Rev. A. R. Vanbrunt.

Sunday Night Service

Congregation was called to order by singing the communion service was introduced by Rev. J. M. Roberts by reading the 28 chap. of Matthew, after which Rev. J. A. Lourey made a few pointed and touching remarks on the devine ordinance, after which a large number participated in the ordinance and a glorious time was enjoyed by all Gods children.

Monday Morning 9 o'Clock Service

Congregation caled to order by singing. Prayer by Rev. Geo. W. Weaver.

Report of Committee called for. Motion and second the report of the Committee be received and the Committee discharged—Motion carried.

We your Committe on Arrangements beg leave to report as follows: Taking into consideration the surrounding circumstances and seeing the necessity of a rule governing the Ministry. Be it resolved that the Association forbid the Ministers of the several districts of the Association speaking disrespectfully of one another, and any one found guilty of such conduct shall be liable to charges and dealt with as may be deemed necessary.

Be it resolved that we recommend that our Ministers do not vary from the regular customs of the Free Will Baptist in regards to receiving and dismissing members. Further more advise that the Moderators of the churches impress upon the churches the great necessity of observing all the rulings of the Association.

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

Be it Resolved, That we forbid any of our ministers challenging any denomination to debate.

Resolved, That we prohibit the members of our churches form giving, going to or participating in play parties or dances and any found guilty of such offense shall be due the church acknowledgement or shall be con-

sidered by the body as a stranger as this evil causes many of our young people to forsake the right way and go off in sin.

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

Be it Resolved, That every member of all respective churches comprising the Grand River Association be requested to obey the Commandments of God as recorded in 1 Cor. 16-2 and 11 Cor. 9-7, to lay by in store as God has prospered them upon the first day of the week in their homes or churches so as to be prepared to aid the ministers in publishing the gospel to help the widows and the worthy poor and that the compulsory in every respect be disnued.

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

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

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

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

Be it Resolved, That we ask the Association to help us to earnestly pray that the Divine Power of God help us to adopt a more firm basis of finance.

Be it Resolved, That the Pastor read the constitution and rulings of the church as often as once each year to the church.

W. M. WILSON, Chairman.

SABBATH SCHOOL

We your Committee on Sabbath School recommend the report as follows: We believe it the duty of each church to maintain Sabbath School and let it be understood that the Free Will Baptist recommend union as the basis for all Christians to do the will of our Father and Redeemer, and we as Christians should unite all our efforts to keep our children in the Sabbath School and also to give their home training some thought and all this may be the means of bringing them to Christ. We request ministers and deacons to assist in organizing good Sabbath Schools and prayer meetings. We further recommend that our superintendent appoint teachers of Christians if possible asking that the teachers give the real spiritual meaning to the classes which will be Christianity and Christian giving.

MRS. HATTIE KIRK, Chairman.

FINANCE.

We your Committee on Finance beg leave to report as follows: Received from the different churches \$50.60

R. A. KETCHUM, Chairma.

TEMPERANCE

We your Committe on Temperance beg leave to report as follows: 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, it makes orphans of little children and causes them to go hungry and half naked in cold winter breezes, and we as Free Will Baptist believe that every child of God must have the same equal rights and dear Brethern we will state that all redeemed children of God must separate themselves from strong drink. God spake unto Moses that he should command the children of Israel that any one making a vow should separate himself from strong drink. So beloved Brethern we must not let sin reign in our mortal bodies ye shall live (Roman 8-13) help us to pray earnestly that the children of God may live after the spirit those who worship God must worship him in spirit and truth. Intoxicants kill not only in this world, but also beyond the tomb for "no drunkard shall inherit the Kingdom of God" (Gal. 5-21:) We also favor the suspension of any Free Will Baptist Minister who is a dram drinker (1 Cor. 6-10 Hebrews 2-15-16.) It makes wrecks of many homes We further state as a body of Free Will Baptist that we will not tolerate or support any man or set of men that is not positively declared on the side of a world wide prohibition as we know that if we protect our boys and girls our wives and ourselves we must put the demon king alcohol out of commission for where ever alcohol is used it sows the seed of woe and misery. Its path is strewn with suffering, death and destruction.

J. M. ROBERTS, Chairman.

LITERATURE

We recommend the Bible as the man of our council. We would urge each and every one to read the Word of God more prayerfully and insist that we become more closely united on its teachings and hold up the hand of the ministry and the banner of Christ. We further recommend that each and every member read the Free Will Baptist paper; The New Morning Star, printed at Tecumseh, Okla.

O. C. MANN, Chairman.

We your Committee on Obituary, report as follows: It is fit that we stop amid turmoils of this life and give thought and meditation to the dead for the living how they must die, we sorrow but not as those who have no hope as it has pleased God to take from our midst Sister Lizzie Walker, Sister Lizzie Hanes, Sister Buna Rice and Sister Fannie Foster of New Home; Sister Arminda Mann of Red Bird church. Rev. Thomas Jackson, Bro. H. B. Allen, Sister Violet Moles, Sister Fannie Jackson, Sister Lillie Jackson of Fields Chappel church, Sister Viney Benton of New Harmony

church, died December 5th, 1918, died in the full triumph of a living faith.
SISTER M. C. MUSGRAVES, Chairman.

We your Committee on Credentials,, find Bro. George M. Byrds credentials to be orthodox and Bro. J. J. Naughts credentials to be orthodox. We recommend that Bro. G. H. McDaniels be received into our Association as orthodox and name placed on the directory.

J. M. ROBERTS, Chairman.

We your Committee on Ministers, and Deacons characters have found everything in good standing as far as investigated.

J. G. CURTIS, Chairman.

Rev. J. M. Roberts and Sister Mary Roberts appointed corresponding delegates to the Oklahoma General Baptist Association at Bristow, Okla. Rev. J. A. Lourey and Rev. J. N. Musgraves appointed corresponding delegates to the Cherokee Home General Baptist Association at Welling, Okla. Rev. J. M. Roberts, Sister Mary Roberts and Sister Mary Moore appointed corresponding delegates to the Roberts McGee Association of Free Will Baptists. Bro. Frank Musgraves, Rev. L. W. Mann appointed corresponding delegates to the State Association at Red Oak, Okla.

Moved and carried that 800 minutes be printed and the Clerk superintend the printing and distribution of the same.

Moved and carried that the Clerk draw on the Treasurer to the amount of \$5.00 to be paid to Bro. Franklin for expenses on the tabernacle.

Moved and carried by a unanimous vote that the next Association be held with Falwell church 8 miles southeast of Mounds, Okla., and 10 miles southwest of Bixby, Okla.

Appointment of 5th Sunday meetings the first to be held vbgkq cmfwyf

Appointment of 5th Sunday Meetings.

The first, to be held Good Hope church at Hulbert, Okla.

The second, at Strawberry church Porter, Oklahoma.

The third, at Fields Chapel church Porum, Okla.

The fourth, at Salina, Oklahoma.

Rev. D. L. Atkinson was appointed to preach the introductory sermon and Rev. J. N. Musgraves to be his alternate at our next association.

Moderator appointed Bro. W. T. Miller, Bro. R. J. Howard and Bro. G. Green to take care of the tabernacle at Falwell and have same repaired and the next Association pay the amount of the bill.

Moved and carried that we extend our heart felt thanks to New Cannan 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 1920.

REV. T. E. DEARDEUFF, Moderator.

REV. J. N. MUSGRAVES, Asst. Moderator.

Church Letter to The Association.

From _____ church to the Grand River Association of
Free Will Baptist, when assembled with _____ church. We send
as delegates from our church _____ whom we
pray you to receive to sit with you and aid you in your deliberation. Sta-
tistical report is as follows: State of religion, state of prayer meeting
state of Sunday School, number of members _____ number excluded
_____, number dismissed _____, number died _____,
number received since last Association _____, days of meet-
ing _____, paid pastor \$ _____, minute funds _____,
we have elected Rev. _____ for our Pastor for the
ensuing year.

Done in church conference this the _____ day of _____ 1920.

Moderator.

P. O. _____

Church Clerk.

P. O. _____

Letter of Dismissal.

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

Done by order of church in conference _____ 19 _____

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.

MINISTER'S REPORT

	Members received	Number Baptized	Conversions	Sermons Preached	Churches Organized	Marriages	Funerals	Miles Traveled	Money Received	Expenses
J. M. Roberts	31	11	--	246	--	2	16	266	\$276.50	\$85.00
B. F. Fairchilds	--	8	20	15	--	8	12	--	--	--
J. N. Musgraves	--	--	--	35	--	2	10	--	\$ 16.85	--
T. E. Deardeuff	8	10	--	60	1	1	10	620	\$ 35.00	\$ 6.25
L. W. Mann	23	7	--	45	--	4	1	200	--	--
W. M. Wilson	4	8	35	102	1	--	5	--	\$ 78.55	\$15.75

MINISTER	POSTOFFICE	MINISTER	POSTOFFICE
J. M. Roberts,	Salina, Okla.	F. C. Jones,	Skiatook, Okla.
C. C. Hoose	Briartown, Okla.	A. J. Jordan	Strang, Okla.
J. N. Musgraves,	Peggs, Okla.	H. L. Petty,	Canadian, Okla.
I. N. Bailey	Hulbert, Okla.	F. B. Prather,	Texanna, Okla.
J. W. Moyer,	Peggs, Okla.	T. E. Deardeuff,	Peggs, Okla.
G. W. Benton,	Locust Grove, Oka.	M. M. Eden,	Salina, Okla.
W. M. Wilson,	Porter, Okla.	J. M. Jackson,	Sapulpa, Okla.
E. J. Matthew,	Tulsa, Okla.	A. T. Oliver,	Coweta, Okla.
W. W. Hudson,	Peggs, Okla.	J. A. Lourey,	Oktaha, Okla.
R. E. Session,	Hitchita, Okla.	A. R. Vanbrunt,	Choteau, Okla.
B. F. Fairchilds,	Checotah, Okla.	L. W. Mann,	Eufaula, Okla.
Ben Dunaway,	Salina, Okla.	G. H. McDaniel,	Hanna, Okla.

CHURCHES	CLERKS	POSTOFFICE
Falwell	W. T. Miller	Mounds, Okla.
New Home	Bertha Moyer	Peggs, Okla.
Peggs	Willie Littlefield	Peggs, Okla.
Fields Chapel	Geo. W. Weaver	Porum, Okla.
Salina	Gladys Ross	Salina, Okla.
Liberty	Mary J. Gilbert	Porter, Okla.
Pleasant Valley No. 2	Zula Wilkerson	Webber Falls, Okla.
Red Bird	Sopha Fairchilds	Choteau, Okla.
New Cannan	Mary Franklin	Checotah, Okla.
Macedonia	Gladys Carter	Webber Falls, Okla.
Pleasant Valley No. 1	Lillie Moran	Hulbert, Okla.
New Harmony	G. W. Benton	Locust Grove, Okla.
Good Hope	Mary E. Owens	Hulbert, Okla.
East Liberty	E. Owens	Hanna, Okla.
Yonkers	Lizzie Patten	Yonkers, Okla.
Strawberry	Zelma Presley	Porter, Okla.

CHURCHES	DELEGATES									
	Minutes	Funds	Membership	Died	Excluded	Dismissed	Members Received	Days Meeting	Paid our Pastor	
Pleasant Valley No. 1.			15				1			Bro. B. C. Timmons
Fields Chapel		\$2.00	562							Bro. George W. Weaver, Sister Mary Moore
New Home		4.00	479							Bro. J. H. Willard, Rev. J. N. Musgraves, Rev. T. E. Deardeuff
Red Bird		5.30	155							Bro. Frances Mann, Bro. Owen Mann, Bro. Charley Hardy
New Cannan		4.00	19							Bro. L. L. Hensley, Sister Lula Hickey, Sister Rosa Franklin
Liberty		1.00	25				2	\$ 17.95		Bro. T. H. Gilbert, Sister Mary J. Gilbert
Falwell		4.00	50				1	\$108.70		Sister Sopha Ketchum, Sister Etta Scott, Bro. R. A. Ketchum
Pleasant Valley No. 2.		3.80	72							Bro. C. C. Crow, Bro. Curtis, Sister Marie Bradley
Salina		5.00	31				14			Sister Mary Roberts
Peggs		5.00	38				8			Sister M. C. Musgraves, Bro. Cleve Merry, Rev. T. S. Pilant
Macedonia			12							Bro. Lee Woolard
New Harmony		2.50	17							Rev. G. W. Benton
Strawberry		\$3.00	15				4	\$ 13.50		Bro. Rufus Presley, Sister Zelma Presley, Sister Hattie Kirk
Yonkers		2.00	6				2	\$ 37.00		Bro. A. O. Holland, Sister Nancy Holland
East Liberty		1.00	20				1			Bro. E. Owens, Bro. John Caisey
Good Hope			8							Bro. A. T. Hicks, Sister Effie Hicks
Bethel No. 1.										Not Represented
New Zion										Not Represented
Bethel No. 2.										Not Represented
Briartown										Not Represented

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