

MINUTES

—of the—

Twenty-Seventh Annual Session

—of the—

Grand River Association of Free Will Baptist

Which Convened With

Falwell church Friday Night Before the Third Sunday in

August 1920.

REV. J. N. MUSGRAVES, Moderator.

MRS. G. GREEN, Clerk.

Mounds, Okla. R.. 1.

Next annual session will be held with Red Bird Church, 3 miles northeast of Wells, 4 miles southeast of Onapa beginning Friday night before the third Sunday in August, 1921.

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.

13. The Rules or 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 baptized on 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 20-21.

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 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 setting 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 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. 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.

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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 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 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, 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 the true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred, I object. As to order if nothing but gospel order is meant, very well; but I do not think that one child of God should dictate just what another should believe or what church he should belong to in order that he may be in the right church, for the church is but an organic body of Christians, and simply placing your name on the roll book of the best church on earth does not make you a Christian; neither will a like process in the worst church make

a sinner. The Eunuch believed and was baptized. What church did he join? Here is faith and here is order. Now I ask if the Eunuch were to wish to commune with some of the churches would he be allowed the right? No, he is not of the same faith and order; yet he is admitted in heaven. But nay, he could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be he whom he may and when the supper is set and all of God's people are not invited, it is not the Lord's supper, but a sectarian supper; so we, being many are one body in Christ; and every member one of another. (Romans 12:15.) And the way we become one body is by being baptized 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 on 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 is 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 has performed a personal duty. If I had never been baptized and had to wait until I found one whom I know 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 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 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-nine 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 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-seventh Annual Meeting of the Grand River Association of Free Will Baptists which convened with Falwell church Friday night before the third Sunday in August, 1920.

Friday Night Services.

Congregation was called together by singing. Prayer by Rev. G. W. Benton. Preaching by Rev. F. C. Jones, followed by Rev. Geo. M. Byrd.

Saturday Morning Session.

Opened by prayer by Moderator. Reading of letter from different churches—sixteen represented. Letters read and approved.

Report of minute funds. Balance from last year, \$35.11.

Moved and carried that the Association pay the clerk \$10.00 for this year's work.

Moved and carried to elect officers for the ensuing year. Bro. J. N. Musgraves elected Moderator. Bro. J. W. Graham, assistant Moderator. Sister Kate Green was elected clerk. Bro. W. T. Miller, assistant clerk.

Called for new churches—received 4; Garden City, Union Community, Millette, Nowata. Moved and carried that the right hand of Christian fellowship be extended the new churches.

Called for corresponding delegates. Bro. Buford as visiting member. Bro. D. L. Aetkinson, corresponding delegate from the General Baptist Association was given the right hand of Christian fellowship. Moved and carried we adjourn until after 11 o'clock services.

Eleven O'Clock Services.

Called together by singing. Prayer by Bro. J. W. Moyer. The intro-

ductory sermon was preached by Bro. D. L. Actkinson. Text Rev. 21st chapter, 4th verse. Adjourned to meet at 2 o'clock.

Saturday 2 O'Clock Services.

Singing by congregation. Prayer by Bro. J. M. Jackson. Next, appointment of committees. Moved and carried that the Moderator appoint the committees.

Committee on arrangements or resolutions—Rev. J. M. Roberts, Bro. J. F. Musgraves, Rev. W. M. Wilson, Rev. G. W. Benton, Rev. J. M. Jackson.

Committee on devotional services—Bro. D. P. Hawks, Bro. R. J. Howard, Bro. G. C. Littlefield, Sister Mary Roberts.

Committee on Sabbath Schools—Sister Julia Wilson, Sister Scythia Sides, Sister Bertha Moren, Bro. C. S. Rose.

Committee on finance—Bro. W. A. Littlefield, Bro. F. F. Mann.

Committee on ministers and deacon's character—Bro. T. F. Atterbury, Everett Hedreck, Bro. J. L. Howard.

Committee on temperance—Sister Ozella Littlefield, Sister Anna Gatewood, Sister L. E. Burk.

Committee on literature—Sister M. J. Gilbert, Bro. J. D. Arnold, Bro. O. C. Mann.

Committee on obituary—Sister Millie Musgraves, Bro. Charles W. Thompson, Sister F. M. Benton, Sister B. V. Walker.

Committee on credentials—Bro. W. A. Littlefield, Bro. T. S. Piland, Bro. F. C. Jones.

Moved and carried to adjourn until Monday morning.

Saturday Night Services.

Congregation called to order by singing after which Bro. W. H. Haymes was ordained as a deacon. The Presbytery consisted of Rev. G. W. Benton, Rev. J. N. Musgraves, Rev. W. M. Wilson.

Devotional services concluded by Rev. G. W. Benton. God's love was wonderfully manifested and two souls were saved.

Preaching by Rev. M. M. Eden, followed by C. C. Hoose. Text: "Feed my sheep," John 21-16:17. After 9 o'clock services Sunday morning Sister C. S. Rose lectured on tithing and we took up a collection to help rebuild the Peggs church that was blown away by the storm and received \$322.

Sunday 11 O'Clock Services.

Called to order by singing and prayer. Preaching by Rev. P. Buford followed by Rev. J. N. Musgraves. Bro. C. S. Rose was ordained as a deacon, the Presbytery consisted of Rev. J. M. Roberts, Rev. G. W. Benton, Rev. D. L. Actkinson.

Sunday 3 O'Clock Services.

Singing by congregation. Prayer by Rev. A. B. Talbert. Preaching by Rev. Purdom, followed by Rev. A. B. Talbert. Closed by singing and prayer by Rev. J. M. Jackson.

Sunday Night Services.

Bro. J. R. Hatfield was ordained as a deacon. The Presbytery consisted of Rev. J. M. Jackson, Rev. G. W. Benton, Rev. J. N. Musgraves. Devotional services conducted by Rev. G. W. Benton. Preaching by Rev.

J. M. Jackson. Reading, the 53 chapter of Isaiah. Prayer by Rev. J. W. Graham. Text 15th chapter St. John 10th verse. Reading 13th chapter St. Matthew 26th chapter, 26:30 verses, St. Luke 22 chapter, followed by Rev. G. W. Benton.

A large number participated in the communion services and a glorious time was enjoyed by all of God's children.

Monday Morning 9 O'Clock Services.

Congregation called to order by Moderator. Reading the 11th chapter Romans. Prayer by Bro. L. W. Mann.

Report of committees. Motion and seconded the report of committees be received and committee discharged. Motion carried.

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 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 it may be deemed necessary.

Be it resolved, that we recommend that our ministers do not vary from the regular custom of Free Will Baptists in regard to receiving and dismissing members. Furthermore advise that the Moderators of the churches impress the great necessity of observing all the ruling of the Association.

Be it resolved, that any elder of this Association taking the evangelistic, that it shall be the duty of each church to assist him in his work and this Association shall empower 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 from giving, going to or participating in play parties or dances and any found guilty of such offense shall be liable and charged and dealt with as may be deemed necessary as it is the cause 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.

We endorse the last year's report with the following amendments:

First, be it resolved, that every member of all respected churches comprising the Grand River Association be requested 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 worthy poor and that the compulsory in every respect be disnullled.

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 in person.

Be it resolved, that every church that calls a minister to the pastoral care should minister 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 the Association earnestly pray that the Divine power of God help us to adopt a more firm basis of financing.

Be it resolved, that any of our preachers or churches found to be tolerating the doctrine of unknown tongues, shall be considered guilty of heresy and shall be required to make acknowledgments to this body or stand suspended.

Be it further resolved, that all of our Ministers be required to hold membership in some church in our jurisdiction to qualify them to pastor churches.

J. M. Roberts, 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 Sabbath School for our children and older people. To all work together in one Christian band to do the will of God.

And we as Christians to unite together to work for the cause of Christ and to give our children home training that it may be the means of bringing them to Christ. We ask all ministers and deacons to assist in organizing Sabbath Schools and prayer meetings and recommend that teachers be Christians if possible so that the teacher can give the real Spiritual meaning.

Julia Wilson, Chairman.

Finance

We your committee on Finance beg leave to report as follows: Received from the different churches \$73.80.

W. A. Littlefield, Chairman.

Temperance

We your committee on Temperance, recommend the report of last year, 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. Dear Brethren we will state that all redeemed children of God must separate themselves from strong drink. God spoke unto Moses that he should command the children of Israel that anyone making a vow should separate himself from strong drink, so beloved Brethren we must not let sin reign in our mortal bodies. Ye shall live. (Romans 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 drinker. (I Cor. 6-15; Hebrews 2-15-16). It makes wrecks of many homes. (I Cor. 6-15; Hebrews 2-15-16). It makes wrecks of many homes. We further state as a body of Free Will Baptists that we will not tolerate 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.

Ozella Littlefield, 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., and the Free Will Baptist paper printed at Aydon, North Car.

M. J. Gilbert, Chairman.

OBITUARY

We, your committee on Obituary, report as follows: It is with sadness of heart that we bow submissive to the call of our beloved Brothers and Sisters, Peggs: Bro. W. M. Littlefield, Sister Lizzie Littlefield, Sister Cora Easley, Sister Mamie Stevens. Good Hope: Bro. Steve Sisney. New Home: Sister Dona Franks, Bro. Willie Blevens and Sister Gency Blevens. Fields Chappel: Margaret Dandridge.

Sister M. C. Musgraves, Chairman.

CREDENTIALS

We your committee on Credentials beg leave to report as follows: We find A. B. Eurkerhart's credentials to be Orthodox, but we can't agree on Brother C. W. Thompson's papers and recommend him to be ordained while

here at the Association. We find Bro. J. V. Pates credentials to be Orthodox. We find Bro. D. M. Purdom's credentials to be Orthodox.

W. A. Littlefield, Chairman.

We, your committee on Ministers and Deacons characters, have found all in good order except A. R. Vanbrunt who it is commonly reported has taken in with the Holy Roller Faith and has varied from the Faith and order of the Free Will Baptists and we the committee recommend that we drop A. R. Vanbrunt and A. T. Oliver and the presbytry demand their credentials.

T. F. Attebury.

Moved and carried by unanimous vote that the next Association be held with Red Bird church 3 miles northeast of Wells and 4 miles southeast of Onapa at Union Grove school house on the M. K. & T. railroad.

FIFTH SUNDAY MEETINGS

Second 5th Sunday meeting to be held at Pleasant Valley No. 1, Hulbert Oklahoma.

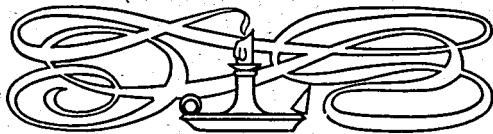
Second 5th Sunday meetin gto be held with New Harmony, Locust Grove Oklahoma.

Third 5th Sunday meeting to be held with Nowata church Briartown, Okla.

Rev. G. W. Benton to preach the introductory sermon. Rev. T. S. Piland to be his alternate at our next Association. Bro. L. W. Mann and Bro. F. F. Mann are to care for the tabernacle.

Moved and carried that we extend our heart felt thanks to Falwell 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 3rd Sunday in August, 1921. Rev. J. N. Musgraves, Moderator, Rev. J. W. Graham, Assistant.



Church Letter to The Association

From ----- church to the Grand River Association of Free Will Baptists, 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. Statistical 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 meeting -----, 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

	Expenses	Money Received	Miles Traveled	Funerals	Marriages	Churches Organized	Sermons	Conversions	Number Baptized	Number Received
J. M. Roberts	\$127.50	\$438.00	16	4	257	24	18	42	18	42
B. F. Fairchilds		\$ 50.00	7	5	10	15				
T. E. Deardeuff		\$ 43.00	18	5	72	20	31	31	20	31
W. M. Wilson	\$ 4.47	\$ 27.23	1228	6	97	70	1	1	27	70
L. W. Mann			200	3		50			5	50
C. C. Hoos		\$ 85.00		2	75	8			8	
J. M. Jackson	\$ 20.00	\$ 32.00	600	3	100	10			10	
Geo. M. Byrd		\$ 61.00		1	80	8			8	
T. S. Pilant		\$ 30.00	480	4	75	34	49	49	34	75
W. C. Vanderpool		\$ 70.00	1	1	45	3			3	

MINISTER	POSTOFFICE	MINISTER	POSTOFFICE
J. M. Roberts,	Salina, Okla.	Charles W. Thompson,	Tulsa, Okla.
C. C. Hoose,	Briartown, Okla.	F. C. Jones,	
J. N. Musgraves,	Peggs, Okla.	A. J. Jordan,	Strang, Okla.
I. N. Bailey,	Hulbert, Okla.	H. L. Petty	Canadian, Okla.
J. W. Moyer,	Peggs, Okla.	F. B. Prather,	Texanna, Okla.
G. W. Benton,	Locust Grove, Okla.	T. E. Deardeuff,	Peggs, Okla.
W. M. Wilson	Hulbert, Okla.	M. M. Eden,	Tulsa, Okla.
E. J. Matthew,	Tulsa, Okla.	J. M. Jackson,	Sapulpa, Okla.
W. W. Hudson,	Peggs, Okla.	J. A. Lowrey	Oktaha, Okla.
R. E. Session,	Hitchita, Okla.	L. W. Mann,	Eufaula, Okla.
B. F. Fairchild,	Checotah, Okla.	G. H. McDaniel,	Hanna, Okla.
Ben Dunaway,	Salina, Okla.	W. C. Vanderpool,	Millette, Okla.
Geo. M. Byrd,	Checotah, Okla.	J. V. Pate,	Millette, Okla.
		T. S. Piland,	Peggs, Okla.

CHURCHES	CLERKS	POSTOFFICE
Falwell	W. T. Miller	Mounds, Okla.
New Home	Gertie Deardeuff	Peggs, Okla.
Peggs	J. F. Musgraves	Peggs, Okla.
Fields Chapel	Geo. W. Weaver	Porum, Okla.
Salina	Lizzie Jackson	Salina, Okla.
Liberty	Mary J. Gilbert	Porter, Okla.
Pleasant Valley No. 2	R. E. Wilkerson	Webber Falls, Okla.
Red Bird	Sophia Fairchilds	Checotah, Okla.
New Cannan	Mary Franklin	Choteau, Okla.
Pleasant Valley No. 1	Bertha Moren	Hulbert, Okla.
New Harmony	Bessie Smith	Locust Grove, Okla.
Good Hope	Francis Walker	Hulbert, Okla.
East Liberty	John Casey	Hanna, Okla.
Yonkers Valley	Lizzie Patton	Yonkers, Okla.
Strawberry	Pearl Howard	Porter, Okla.
Bethel No 1	Flora Hair	Hulbert, Okla.
Union Community	Wilber Underwood	Tulsa, Okla.
Millette	W. J. Robbards	Millette, Okla.
Garden City	M. Roberts	Tulsa, Okla.
Nowater	Nancy Hatfield	Briartown, Okla.
Macedona	Lee Woolard	Webber Falls, Okla.

CHURCHES	DELEGATES	Minute Funds
Pleasant Valley No. 1	Bro. Charley Hall, Sister Sytha Sides, Sister Bertha Moren	230
Fields Chapel	Bro. Geo. W. Weaver, Sister Alice Weaver, Bro. Wright.	3 1
New Home	Sister Lueter Willard, Elias Rice, Bertha Moren	39 4 5
Red Bird	Bro. Owen Mann, Bro. Henry Seas, Bro. Francis Mann	213 2 1
Liberty	Sister Lizzie Carter	4 9
Fairwell	Bro. W. T. Miller, Bro. T. F. Attebury, Bro. I. C. Troutman	126 1
Pleasant Valley No. 2	Bro. D. B. Hawk	1 9
Salina	Bro. Graham, Sister Belew, Sister Mary Roberts	187
Peggs	Bro. G. C. Littlefield, Bro. J. Arnell, Sister Ozell Littlefield, Jennie Littlefield	61
New Harmony	Bro. Everett Headrick, Sister F. M. Benton	26
Strawberry	Bro. Joe Howard, Sister Pearl Howard, Sister Julia Wilson	3 64
Yonkers Valley	Sister Lizzie Patton	42
East Liberty	Bro. W. M. Hames and Bro. John Casey	15
Good Hope	Sister Francis Walker, Buna Walker, Tina Hicks	7
Bethel No. 1	Bro. Darden	25
Union Community	Sister Rose, Sister Woldrop, Bro. Thompson	1
Garden City	Bro. Charles W. Thompson	9
Nowater	Bro. S. L. Hiten, Bro. J. R. Hatfield	31
Millette	Bro. J. V. Pate	20
Macedona	Represented by letter	23
		17
		10
		3
		13

