

MINUTES
OF THE
Thirtieth Annual Session
OF THE
Grand River Association
of Free Will Baptists

Which Convened With
Red Barn Church on Friday Night before the 3rd Sunday in
August, 1923.

ELD. J. N. MUSGRAVES, Moderator.

MRS. G. GREEN, Clerk.

Mounds, Okla., R. 2.

Next Annual Session will be held with New Harmony
Church at Hogan Institute, 3 miles west of Locust Grove.

ORDER OF BUSINESS

1. Read letters from the churches.
2. Election of officers.
3. Reception of new members.
4. Invitation of 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 OR ORDER

1. At every sitting business shall be opened and conducted by prayer by the Moderator, or whosoever 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 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 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 preserve and maintain correspondence with each other, do therefore ordain this constitution for our better church government.

1. This Association shall be composed of members chosen by different churches in our union not exceeding three delegates from each church and on producing letters shall be entitled to seats.

2. Letters from the different churches are to express the number in fellowship, the number received by experience, letters of recommendation, the number dismissed, excluded, restored and those who have died since the Association.

3. The members thus chosen and 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 an 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, 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, on y 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 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 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. 15:45; II Thes. 1:10; Rev. 20:12-13.

CHURCH COVENANT

Having been brought, as we humble 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 expense 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 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 meeting 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 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 birthright. For by one spirit are we all baptized into one body. (1 Cor. 12:15.) This is not a water baptism but a spiritual baptism. Again Christ says, "I'm the door, by me if an man enter in he shall be saved." (1 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; 1 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 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 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 baptised 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 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 study 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 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-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 Thirteenth Annual Session of the Grand River Association of Free Will Baptists which convened with Red Barn church on Friday night before the third Sunday in August 1923.

Frigay Night Services

Congregation called together by singing. Prayer by Bro. J. F. Musgraves. Devotional services conducted by Eld. G. W. Benton. Reading the 12th chapter of Hebrews. Preaching by Eld. J. M. Jackson. Text: Psalms 126-6. Followed by Eld. J. M. Roberts, Psalms 50-3. Closed with song and prayer by Eld. W. M. Bingham.

Saturday 9 O'Clock Services

Congregation called together by singing. Moderator read the second chapter of James. Prayer by Eld. J. W. Moyer. Report of the Clerk shows \$6.39 in the treasury.

Motion and second the Association gives the clerk the \$6.39.

Motion and second we elect officers for the ensuing year. Eld. J. N. Musgraves was elected moderator. Eld. W. M. Wilson assistant moderator. Sister Kate Green was elected clerk. Bro. G. C. Littlefield assistant.

Called for new churches. Received 3—Beggs, Central High, West Liberty.

Visiting brothers and sisters were invited to seats in counsel. Those present were Bro. and Sister R. L. McAlvain, Robert McGee Assn., and Eld-

Eld. R. L. McAlvain, the State Evangelist. Received \$34.32. Closed with song.

Sunday 3 O'Clock Services

Congregation called together by singing. Prayer by Bro. R. A. Ketchum. Preaching by Eld. U. S. Bolton. Text—Gal. 1-8. Followed by Eld. R. M. Bingham. Closed with song and prayer.

After 3 O'Clock services two Deacons were ordained—Bro. Geo. Mullins and Bro. Silas Childers. Prayer by Bro. J. M. Roberts Presbtry, Eld. J. M. Roberts; Eld. F. C. Jones, Eld. W. M. Wilson.

Sunday Night Services

Congregation called together by singing and prayer. Devotional services conducted by Eld. G. W. Benton. A large number took part in these services. Preaching by Eld. G. W. Benton followed by Eld. J. M. Jackson. After preaching we held the Communion and washing of the Saints feet.

Monday 8 O'Clock Session

Congregation called together by singing. Moderator read the 14th chapter of St. John. Prayer by Eld. T. S. Pilant.

Motion and second we receive Bro. W. T. Miller's report for money for the college.

Motion and second we receive the reports of the Committees and discharge same.

Motion and second a committee be appointed to investigate the charge against Eld. G. M. Byrd. Committee—F. C. Jones, R. J. Howard, G. W. Benton, J. N. Musgraves.

Motion and second we appoint delegates to the different associations. Bro. W. T. Miller, Sister Susie Miller, Bro. C. W. Thompson to the General Baptist Association, 8 miles north of Bristow at Pine Hill church. Eld. T. S. Pilant, Eld. J. W. Moyer, Bro. A. H. White to the Cherokee Home Association. Bro. and Sister J. M. Roberts to the Eureka Roberts McGee Association. Bro. and Sister W. T. Miller, Bro. L. W. Mann and Eld. G. W. Benton to the State Association at Cross Roads Church, 3 miles east of Stigler Thursday night before the 4th Sunday in October 1923.

The first 5th Sunday meeting will be held with Central High, 7 miles east, 3 miles south of Checotah.

Second 5th Sunday meeting at Falwell, 10 miles southwest of Bixby and 9 miles east of Mounds.

Third 5th Sunday meeting at Pleasant Valley, No. 1, Hulbert, Okla.

Fourth 5th Sunday meeting at West Liberty, Coweta, Oklahoma.

By a unanimous vote the next Association will be held with New Harmony church at Hogan Institute, 3 miles west of Locust Grove on the M. O. and G. R. R.

Motion and second, Eld. R. J. Howard and Eld. G. W. Benton preach the Introductory Sermon.

Motion and second, Eld. F. C. Jones have the Tabernacle to hold a meeting at Coweta and it be shipped from there to Eld. G. W. Benton at Locust Grove.

Motion and second we extend our heart felt thanks to Red Barn church and community for their hospitality during the setting of this association.

Motion and second we adjourn in our usual form until Friday night before the 3rd Sunday in August, 1924.

ELD. J. N. MUSGRAVES, Moderator.

MRS. G. GREEN, Clerk.

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ARRANGEMENTS

We your committee on arrangement 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 minister of several districts of the Association speaking disrespectfully of one another and any one found guilty of such conduct shall be liable to charge 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 is 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 further 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 to disnull.

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.

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We, your committee on arrangements, endorse last year's report with the following amendment:

Be it resolved, that our young Ministers be given a license to preach one year before being ordained in the Ministry.

J. M. ROBERTS, Chairman.

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TEMPERANCE

We your Committee on Temperance recommend as follows: We believe in being temperate in all things, not only in intoxicating drinks, but in being even tempered and following Christ in all things while living in this life that we may spend eternity with him beyond this vale of tears.

F. M. BENTON, Chairman.

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LITERATURE

We your Committee on Literature recommend the Bible as the man of our council. We should urge each and every one to read the word of God more prayerfully and insist that we become more closely united and each holding 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, Oklahoma and the Free Will Baptist paper printed at Ayden, North Carolina. We your Committee on Literature indorse the last year's report with the following amendment. We recommend that the ministers and deacons especially read the Free Will Baptist treaty. We further recommend that our ministers shall have a certificate of recommendation if found worthy.

C. W. THOMPSON, Chairman.

OBITUARY

We, your Committee on Obituary report as follows: It is with sadness of heart we submissively bow to the call of our heavenly father who removed from our midst Sister Minerva Littlefield of Peggs church, Sister Gennetta Wallace of Falwell church, Bro. Charley Brown of Good Hope church, Sister Julia E. Wilson of Pleasant Valley church, Bro. John W. Graham of Salina church. Bro. John W. Graham was born April 14th, 1844. Died March 14, 1923. He was a charter member of the Indian Territory Association, now Grand River Association being one of the oldest members of said association the same being organized 30 years ago. It is useless to speak of Bro. Graham's life as a faithful and untiring worker for Christ as he was widely known through-out Eastern Oklahoma. It was always said of Bro. Graham that to know him was to love him. While we submissively bow to the will of God and while we are deprived of his presence here we realize that his influence will live on in the minds and hearts of the people with whom he associated. Bro. Graham is survived by one charter member, Eld. J. M. Roberts with whom he labored in this great cause for 33 years.

SISTER SUSIE MILLER, Chairman.

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COMMITTEE ON FINANCE

We, your Committee on Finance beg leave to report as follows: Received from the different churches \$57.65.

THOMAS MYERS, Chairman.

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CREDENTIALS

We, your Committee on Credentials beg leave to report as follows: There were no credentials turned in.

ELUIS RAMSEY, Chairman.

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MINISTERS AND DEACONS CHARACTER

We, your Committee on Minister and Deacon's Character beg leave to report as follows: We find all Ministers and Deacons in good standing except Eld. Geo. M. Byrd. We find him walking disorderly.

FRANCIS MANN, Chairman.

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SABBATH SCHOOL

We, your Committee on Sabbath School beg leave to report as follows: We believe it is the duty of each church to maintain Sabbath School and let it be understood that the Free Will Baptists recommend Union Sabbath School for our children and also we think it the duty of our fathers and

mothers to attend Sabbath School and help our young boys and girls and children to carry on the Sabbath School and not stay at home and send our children to Sunday School but go with them and all work together in one Christian bond for the cause of Christ and we ask all Ministers and Deacons to assist in organizing Sabbath Schools and recommend that teachers be Christians if possible. If it is impossible for parents to attend don't keep your children at home but send them to Sabbath School.

ALICE CORNELUS, Chairman.



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 _____ 19____

_____ Moderator.

P. O. _____

_____ Church Clerk.

P. O. _____

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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 this _____ day of _____ 19____

_____ Moderator.

_____ Clerk.

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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____

_____ Baptists re _____ Moderator.

_____ think it the d _____ Clerk.

MINISTER'S REPORT

	Miles Traveled	Expenses	Money Rec'd.	Funerals	Marriages	Church Organized	Sermons	Conversions	No. Baptized	No. Received
J. M. Roberts	41	27	245			5	11	\$250.00	\$86.00	1260
F. C. Jones	32	30	38	116	1	4	5	146.00	10.00	1200
T. E. Deardeuff	31	27		62		2	4	20.00		
J. W. Moyer	2		23	42						
L. W. Mann		1	12	62		4	6		10.00	230
E. J. Mathews	23	7	9	241	34	37		308.00		
T. S. Pilant			3	57		1		55.00		60

MINISTERS		POSTOFFICE	
J. M. Roberts	Salina, Okla.	M. M. Eden,	Tulsa, Okla.
C. C. Hoose,	Briartown, Okla.	J. A. Lowery	Okmulgee, Okla.
J. N. Musgraves	Peggs, Okla.	L. W. Mann	Eufaula, Okla.
J. W. Moyer	Peggs, Okla.	G. H. McDaniel	Hanna, Okla.
G. W. Benton	Locust Grove.	W. C. Vanderpool	Millette, Okla.
W. M. Wilson	Hulbert, Okla.	J. V. Pate	Millette, Okla.
E. J. Mathews	Tulsa, Okla.	T. S. Pilant	Hulbert, Okla.
W. M. Hudson	Peggs, Okla.	W. J. Byrd	Poteau, Okla.
Geo. M. Byrd	Checotah, Okla.	W. A. Shahan	Texanna, Okla.
C. W. Thompson	Tulsa, Okla.	M. D. Purdom	Warner, Okla.
F. C. Jones	Broken Arrow, Okla.	J. E. Wheeler	Parum, Okla.
T. E. Deardeuff	Peggs, Okla.	J. W. Leash	

CHURCHES		CLERKS		POSTOFFICE	
Mt. Nebo		S. V. Modewell			Warner, Okla.
Gap Prairie		Nevada Burleson			Parum, Okla.
Falwell		W. T. Miller		R2, B198,	Sapulpa, Okla.
New Home		A. A. Williard			Peggs, Okla.
Peggs		G. C. Littlefield			Peggs, Okla.
Fields Chapel		G. W. Weaver			Forum, Okla.
Salina		Lizzie Jackson			Salina, Okla.
Liberty		Mary J. Gilbert			Porter, Okla.
Union Grove		Ada Ranols		Rt. 2, Checotah,	Okla.
New Harmony		Bessie Smith			Locust Grove, Okla.
Good Hope		Francis Walker			Hulbert, Okla.
East Liberty		C. F. Purgason			Hanna, Okla.
Yonkers Valley		Lizzie Patton			Yonkers, Okla.
Bethel No. 1		Flora Hair			Hulbert, Okla.
Fairview		Richard Lumpkins		R6, Bx542A,	Tulsa, Okla.
Millette		Not Represented			
Straw Berry		Not Represented			
Garden City		Not Represented			
Nowater		Nancy Hatfield			
Macedonia		D. L. Woolard		Webber Falls,	Okla.
Poke Chapel		Not Represented			
Red Barn		Nancy Lacoss			Coweta, Okla.
Linzey Chapel		Not Represented			
Oak Forest		Not Represented			
New Zion		Etta Allen			Kenwood, Okla.
Beggs		Lula Burk			Beggs, Okla.
Central High					Texanna, Okla.
West Liberty					Coweta, Okla.
Pleasant Valley					Hulbert, Okla.

CHURCHES	DELEGATES	Paid Pastor	Days Meeting	Members Rec'd.	Dismissed	Excluded	Died	Membership	Minute Funds
Popes Chapel	Not Represented						231	59	\$2.60
Good Hope	Bro. Clifford Hicks, Sister Delphia Hicks								
East Liberty	Not Represented								
Fields Chapel	Not Represented								
Macedonia	Represented by Letter								
Yonkers Valley	Not Represented								
Red Barn	Bro. Cap Cox, Bro. Charley Laccoss, Bro. Tilford Davis	\$ 46.90	2	11				37	6.00
Union Grove	Bro. Dowdy	65.00						28	2.35
Ant Valley No. 1	Bro. A. E. Ramsey, Sister Dasia Ramsey	18.00	2	4	1	1	1	31	4.00
think it the	Not Represented								
Baptists	Not Represented	3.50	4	10			12	100	2.50
Chapel	Bro. John Willard	25.00	4	41	1			86	2.50
home	Sis. F. M. Benton, Sister Myrtle Woodruff			8				50	3.00
harmony	Represented by Letter								
the	Not Represented								
City	Bro. G. Green, Bro. S. W. Kay, Sister Georgia Ketchum	52.75	1	24	3	1		68	5.25
View	Bro. W. C. Wilson, Sister Jane Valentine	154.50	4	21	26			78	2.50
Oak Forest	Not Represented								
Peggs	Bro. W. A. Littlefield, Bro. G. C. Littlefield, Bro. J. T. Musgraves		3	20	4			75	4.30
Salina	Bro. White		1			1		20	5.00
New Zion	Bro. T. S. Pilant	46.85	2					14	1.50
Nebo	Not Represented								
Gap Prairie	Not Represented								
Bethel No. 1	Bro. Homer Smith		1						.35
Central High	Bro. Arthur Borum	24.20	2	12					2.50
West Liberty	Bro. Lon Lee, Sister Cornelius	70.00	4					21	5.15
Beggs	Bro. W. J. Burke		1-3					7	2.50

Baptists re-
think it the e-

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