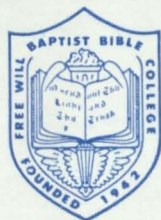


MINUTES
OF THE
Fifty-Third Annual Session
OF THE
Grand River Association
OF
Free Will Baptist

Convened Two Miles North and Two Miles West
of Coweta, Oklahoma, On Thursday Night Before
The Third Sunday in August, 1946.

OFFICERS

ELDER EDWARD SUNDAY, Moderator
ELDER WILLARD DAY, Assistant Moderator
SISTER OZELLA LITTLEFIELD, Clerk
SISTER ROSA ESTES, Assistant Clerk



FREE WILL BAPTIST
BIBLE COLLEGE

Presented By

Rev. W. S. Isbell

ORDER OF BUSINESS

1. Read letters from churches.
2. Election of Officers.
3. Reception of new churches.
4. Invitation to visiting brethren to take seats.
5. Call for correspondence.
6. Appointment of Committees.
7. Appointment of Correspondents.
8. Election of minister to preach the introductory.
9. Call for reports of Committees.
10. Adjournment of Association.

RULES OF ORDER

1. At every meeting, business shall be opened and conducted by prayer by the Moderator or whosoever he may request.
2. Ministers and deacons 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 the discussion, the Moderator shall put the question: 'Shall it be discussed?' If negative, the question shall not be discussed.
6. If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member and a vote taken.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice on any question without special leave of the Moderator.
9. All questions decided by a majority of the members present.
10. No member shall absent himself without special leave of Moderator.
11. Minutes shall be leisurely read and corrected before the close of the Association, if necessary.
12. In 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.

YEARLY MEETING OR ANNUAL ASSOCIATION CONSTITUTION

Article 1. This Yearly Meeting or Association shall be called the Grand River Association and shall be composed of such regularly organized and well disciplined Free Will Baptist churches, conveniently located, as may embody themselves under this Constitution.

Article 2. The Conference of this Yearly Meeting or Association shall consist of delegates from the several churches of which it is composed, every church being entitled to three delegates or three alternates.

Article 3. The officers of this Yearly Meeting or Association shall be a standing clerk and treasurer, and a Moderator, who shall be chosen at every session of the yearly meeting or Association, with such assistants as may be found necessary.

Article 4. Any well organized and well regulated Free Will Baptist church, composed of such members as conform to the practices and adopt the doctrines of the Free Will Baptist denomination, as published in the Treatise of their Faith, and in the Minutes of the National Association, and are in favor of all the benevolent enterprises of the denomination, may at any time, upon application, by vote of this body, become a member thereof.

Article 5. This Yearly Meeting or Association shall have power to discipline the churches of which it is composed, and to exclude them for disorderly walks, if labor proves unsuccessful; but in no case to reverse their decisions, nor to interfere with any of their internal regulations.

Article 6. The sessions of this Yearly Meeting or Association shall be held on Thursday night before the third Sunday in August each year, at which time it shall be the duty of the churches of which this Yearly Meeting or Association is composed to represent themselves by letter and delegates, and report their standing, prospects, and statistics; at which time the Association shall act upon such questions and topics as may be referred to it by its respective churches and transact such other business not repugnant to this Constitution, nor to the practices of the denomination, as in its judgment may promote the cause of Christ and the interests of the churches and Quarterly Meetings, within the limits of this Yearly Meeting or Association.

Article 7. This Yearly Meeting or Association shall have power to adopt any regulations or by laws, not inconsistent with this Constitution, which may be deemed essential to the further regulation of its sessions.

Article 8. This Constitution may be altered or amended by a vote of the Yearly Meeting or Association at any regular session, notice of such intended alteration having been given in writing and recorded at the next previous session.

CHURCH COVENANT

Having given ourselves to God, by faith in Christ, and adopted the Word of God as our rules of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant.

We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligations in reference to the study of the scriptures, secret prayer family devotions, and social worship; and by self-denial, faith and good works endeavor to "grow in grace and knowledge of our Lord and Savior Jesus Christ."

We will not forget the assembling of ourselves together for church conferences, public worship and the observance of the ordinances of the Gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work.

We agree to accept Christian admonition and reproof with meekness and to watch over one another in love, endeavoring to "keep the unity of the spirit" in the bonds of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able promote the success of the church and of the Gospel.

We will everywhere hold Christian principles sacred and Christian obligations and enterprises supreme, counting it our chief business to extend the influence of Christ in society, constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sunday Schools, and evangelistic efforts for the salvation of the world. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

ARTICLES OF FAITH

1. God: We believe in one true and living God; composed of the Father, Son and Holy Spirit equal in divine essence, power and glory. St. John 1:1; I Cor. 8:6 I John 5:7, and St. John 10:30.

2. We believe the Bible which is composed of scriptures of the Old and New Testament was given by inspiration of God. II Tim. 3:16 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good work. And only infallible rule of faith and practice. II Peter 1:19-21; II Tim. 3-14-17; Daniel 10:21; Acts 1:16-17; Matt. 21:42.

3. We believe that God created man good, gave him a just law by which he should be governed with promise of reward for faithfulness and with penalties of punishment for disobedience. Gave man power of free moral agency to choose the right and reject the wrong, but our first parents heeded the voice of the great enemy of souls. Voluntarily transgressed the law of God. Fell with all their posterity under the just penalty of the same, and was unable of their own power to extricate or save themselves from the great dilemma into which they had fallen. God gave them the hope of salvation through the coming of Christ. Gen. 1:27; Gen. 2:16-17; Rom. 11:11-35; Psalms 37:23-24; Heb. 2:9-10.

4. We believe that Jesus Christ by His birth, death, burial and resurrection, purchased our pardon and offered it freely to all mankind upon the 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 ends of the earth, for I am God and there is none else." Matt. 4:17; Isa. 45:22; Acts 20:21.

5. We believe that all persons dying in infancy and all idiots are saved by the atoning merits of the Son of God without any acts on their part. That persons coming to years of accountability, transgressing the law of God must upon their part exercise faith in Jesus Christ through repentance toward God, at the completion of which pardon takes place in the mind of the Father and by the Holy Spirit they pass thru the ordeal of regeneration, are washed in the blood of the lamb and are planted in the kingdom of Christ. St. John 3; Mat. 19:13-22; II Cor. 7:10; Luke 18:16-17; St. John 4:11-16; Psalms 98:3; Col. 1:13.

6. We believe that all true believers in Christ should persevere in divine grace and in the knowledge of the truth that God's grace is sufficient to help them to overcome all the obstacles of life and that all the combined forces of the great enemy of souls on earth and in hell or in His eternal abode are not able to pluck them from His hand so long as they walk in the path of duty, but those who sidestep and wilfully refuse or neglect to perform their duty they would backslide, and if persistently continually, would be eternally lost. II Cor. 9:10; II Peter 1:4-8; I Peter 2:2; Romans 8:35-39; I Cor. 10:1-13; Hebrews 12:15-17, I John 5:16; Heb. 6:1-6; I Tim. 4:1-2; Heb. 3:12; Matt. 12:31-32.

7. We believe that Christian baptism is the immersion of believers in water, in the name of the Father, the Son and Holy Ghost. In which is represented the burial and resurrection of Christ, and only those who have come under the presbytery of elders are qualified to administer the same.

Any church found guilty will be dealt with and excluded from the Association. Matt. 3:14-16; I Peter 3:21; St. John 3:23; Acts 10:4-7; Matt. 28:29.

8. We believe that the Lord's Supper and washing of feet are ordinances of the Gospel of Christ. The Lord's Supper was instituted by our Savior to commemorate His broken body and shed blood for the sins of the world, and to show our remembrance of Him until He comes. All Christians have a right to the Lord's Supper, and that right is a birthright. Let a man examine himself and so let him eat. The washing of feet was instituted by our Lord at the same time that the supper was instituted as an act of humanity to show our love for each other, and both ordinances should be perpetuated by all Christians until His coming. Luke 22:19-20; I Cor. 11:20-29; St. John 13:1-18; Mat. 26:26-29.

9. We believe in a divine call of the ministry, that God in His Goodness and power of grace impresses His ministers with the burden of lost souls, to the extent the call becomes irresistible with personal conviction so that they yield to the call and exercise their native gifts according to the scriptures with a full reliance upon Him. He accompanies them in the person of the Holy Spirit to guide them in the way of truth and bless their labors according to His purpose. Jonah 1:1; Jer. 1:5; Mark 3:14; Acts 13:42-48; Matt. 28:19.

10. We believe that sanctification is the work of God's grace by which the soul is cleansed from all sin and wholly consecrated Christ. It takes place in regeneration, and the Christian can and should abide in this state to the end of life, constantly growing in the grace and knowledge of our Lord Jesus Christ. I Cor. 6:11; Thes. 2:13; St. John 17:17; Heb. 12:14; Phil. 3:21-22; Thes. 5:19-23; II Tim. 2:20.

11. We believe in the resurrection of the dead, both of righteous and the unrighteous when the resurrection shall take place. The soul and the body shall be received into everlasting happiness to reign with God forever, but the wicked shall go away into everlasting punishment. Matt. 28:6; St. John 5:28-29; I Cor. 15:51-58; Rev. 20:15; Mark 9:43-44.

12. We believe the soul is endless, hence does not die with the body, but immediately after death enters into conscious state of happiness or misery according to the spiritual character here possessed. Phil. 1:23; Luke 23:43; Rev. 6:9; Luke 16:19-25; Matt. 10:28.

13. We believe that the invisible or spiritual church is the redeemed in the aggregate, is the family of God, is composed of all true Christians of every congregation, from righteous able to the restitution for all things from every kindred nation, tongue and people. The visible church of Christ is a congregation of faithful men and women, having obtained fellowship with the Lord and with each other, agreeing to keep up a good discipline and doctrine according to the rule of the gospel. Eph. 3:16-21; Heb. 12:22-23; I Peter 2:5; Acts 2:47; Eph. 2:20-22; Thes. 1:1; Acts 16:5; John 1:10; Matt. 18:17.

14. We believe that there will be a general universal judgment when all men shall be judged according to their works, whether they be good or bad, and that immediately thereafter the wicked shall enter into everlasting punishment and the righteous into eternal happiness. II Thes. 1:4-9; Rev. 14:9-13; Luke 16:23; Rev. 20:1-8; II Cor. 5:10; Matt. 12:36-37; Rev. 20:12-13.

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 (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 of the sheepfold but climbeth up some other way, the same is a thief and a robber." (John 10:1). 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 shall have full fellowship and equal rights with all other Christians. Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthy eateth and drinketh damnation to himself not to the church, but to himself. It is a personal matter in judging and eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given 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; 13:32.

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 could dictate just what another should believe or to what church he should belong 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 12:5). 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 a robber; and when any one gets into that body in a legal way he has a legal right to all the benefits and privileges of that body, for, we, being many, are one bread and one body, for we are all partakers of that one bread (I Cor. 10:17). By partaking we exhibit a oneness of that body. 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 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 are found unworthy of the least of any privileges of any church. To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not 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 his is done each has performed a personal duty. If I had never been baptized and had to wait until I found one whom I knew to be a legal administrator I would never be baptized at all as I cannot know the heart of man. Two acting in concert, 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 is 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 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 in the capacity of men; and if we should 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 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 around one Lord's table in Heaven, so should it be on earth.

ARRANGEMENTS

We, your committee on arrangements, beg to report as follows: Taking into consideration the surrounding circumstances and seeing the necessity of a rule governing the ministry and members.

Be it resolved, that the Association forbid the ministers of the Grand River Association speaking disrespectfully of one another and anyone found guilty of such conduct shall be liable to charge and dealt with as it may be deemed necessary.

Be it resolved, that any minister of this Association aspiring to the evangelistic field, it shall be the duty of each church to assist him in his work, and this Association has empowered the Moderator and Clerk with the authority to assist the evangelist with recommendations if he be found worthy.

Be it resolved, that we forbid any of our ministers challenging any denomination to debate.

Be it resolved, that we forbid 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 resolved, that we forbid our ministers or members of our churches of this Association preaching or teaching sanctification as a second definite work of grace, separate or apart from the regeneration of holiness, or conversion.

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

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 resolved, that the doors of all church property belonging to the Free Will Baptist be open to all ministers in good standing with the Association.

Be it resolved, that the deacons and clerks of the several churches urge upon their members the great need of finance and urge that each member assess him or herself what they feel able to be paid into the church treasury as may be designated by said body.

Be it resolved, that there be no one ordained to the ministry having two or more living companions. That from this on the ministers' credentials are deemed property of this Association.

PROCEEDINGS

Proceedings of The Grand River Association of Free Will Baptist which convened at the camp ground near Coweta, Okla., beginning Thursday night before the 3rd. Sunday in August 1946.

THURSDAY NIGHT SERVICE

Congregation was called together with singing; prayer by Elder J. W. Gage. Scripture reading by the moderator, read the 1st. 13 verses of the 2nd. chapter of Ephesians. Preaching by Elder T. E. Deardeuff and Elder Cecil Lane. Closed with handshake and prayer.

FRIDAY MORNING 9:00 O'CLOCK

Congregation called together with singing; Moderator read 1st 13 verses of 1st chapter of Philippians; Prayer by Elder G. W. Benton.

Moderator declaring the Association in conference we had a motion and second that we elect our officers for the next ensuing year. Motion Carried. Elder Edward Sunday was elected Moderator and Elder Willard Day was elected assistant moderator. Sister Ozella Littlefield was elected Clerk and Sister Rosa Estes was elected assistant clerk.

Moderator called for the letters of all the churches that were present; had one new church, Greenbrier Church.

Letters were all read and approved and the delegates seated by the moderator and assistant moderator giving the delegates the right hand of fellowship.

Called for visiting Association, received two, The Eureka Association and The Eastern Oklahoma Association. Motion was made and second that we receive the letters and seat the delegates. Motion carried.

Motion and second that the moderator and assistant moderator appoint the different committees. Motion carried.

The following are the ones appointed to the different committee;

Devotional—Maudie Pollard, Sister Lackey and Bro. Points.
Credentials—Jess Bynum, F. F. Mann and Bro. McGhee.
Temperance—Clarence Howard, Bro. Stokes and Sister Gill.
Union of Churches—Bro. Martin, Carl Hembree, J. H. Townsley.
Sabbath Schools—Sister Gurley, Bro. Voss, Chris Schilt.
Literature—Tom Mashburn, Bro. Clay, Sister Cook.
Obituary—Bro. Lemley, Sister Rogers, Sister Boseman.
Resolution—J. W. Littlefield, Ed Sinor, Dixon Gurley.
Finance—W. C. McClellen, Bob Rhodes, Bro. Hand.

Adjourned at this time for the 11 o'clock service.

FRIDAY MORNING 11 O'CLOCK

Congregation called together with singing; Prayer by Bro. Scroggins, Preaching by Bro. Dixon Gurley introducing the sermon. This being the introductory service we elected Elder Willard Day at the last Association to preach at this hour. Elder Day took the stand reading the 10th. chapter of Romans. Text 8th. verse. Congregation was dismissed with prayer, Elder Bynum wording the prayer.

FRIDAY EVENING 2:00 O'CLOCK

Congregation met back at the tabernacle. Singing was conducted by Elder G. W. Benton; Prayer by Elder Jess Bynum.

Association still in conference it was motion and second that we take \$85.00 out of the maintenance fund and buy a Piano. Motion carried. Motion made and second that we elect a song leader and have him buy song books for the association. Motion Carried. Dixon Gurley was elected.

Motion and second that the song leader get Favorite Hymns, cloth back.

Bro. J. H. Townsley one of the members of the maintenance committee offered his resignation. Motion made and second that we grant him his request. Motion carried.

Motion made and second that we elect some one to fill his vacancy. Bro. Jim Forbes was elected.

Motion made and second that we discuss the resolution handed to the committee. Resolved that we discuss Section 2, Paragraph 3, page 55 in the treatise. Motion carried. Resolution was discussed very satisfactory. Au-

thor of resolution, Elder P. N. Qualls. Motion made and carried that we dispose of the resolution for further discussion. Motion carried.

FRIDAY EVENING 3:15

At this time we were requested to let two of our young ministers preach as they are in a revival and could not attend the association all time. Bro. Ketchum worded the prayer. Elder Oron Estes took the stand and read the 1st. 9 verses of the 9th chapter of St. John; Preaching a wonderful sermon followed by Elder Luther Littlefield. The Spirit of the Lord was wonderfully manifested at this service throughout the entire congregation.

FRIDAY NIGHT 8:00 O'CLOCK

Congregation called together with singing; We had several special songs. Prayer by Bro. O. D. B. Hillard. Devotional service conducted by Elder Orville Thurman; Preaching by Elder Howard Gage; Scripture read and preached from was the 23rd Psalms; Followed by Elder Virgil Florence; Text 22nd chapter of Ezekiel and 30th verse. We had a wonderful service at this hour. Closed with handshake and prayer.

SATURDAY MORNING 9:00 O'CLOCK

Congregation called together with singing; Prayer by Elder Carter from the Home Mission Association. Moderator called the Association into conference; Prayer by Elder R. J. Howard. Motion made and second that the Association give the New Home Church the right to build some class rooms on to their church building. Motion carried.

Motion made and second that we discuss prayerfully the church covenant that we might be more enlightened on its meaning. Motion carried.

Proper time was given to this discussion and then a motion was made and second that we drop this discussion and take up some other business that might come before the Association. Motion carried.

Motion made and second that we take up collection for song books. Motion carried. \$36.10 was the amount of the offering.

Resolution. If the Church is the Bride, who is the Guest? Resolution was discussed. Elder T. E. Deardeuff was the author of the resolution.

SATURDAY MORNING 11 O'CLOCK

This being the regular time for the memorial service to be preached, Elder Edward Sunday preached; Subject meditation on death, Heb. 9:27. Followed by Elder J. W. Gage. Closed with prayer.

SATURDAY AFTERNOON 2:00 O'CLOCK

Congregation called together with singing; Prayer by Elder P. N. Qualls. As we were already in conference we proceeded with other business. Called for other church letters that hadn't been read and received. Letters were read from two churches and received and delegates seated.

Elder Carl Hembree was elected back on the examining board for a term of 3 years. Moving Elder Willard Day down to 2 years and Elder R. J. Howard down to 1 year.

Motion made and second we elect two ministers to hold a two weeks revival at this place beginning two weeks prior to the Association. Elders J. W. Gage and Jess Bynum were elected.

Elders T. H. Dixon and P. N. Qualls were elected to preach the introductory sermon at the next Association.

Elders Virgil Florence and Edward Sunday were elected to preach the memorial sermon.

Motion made and second that the association grant Elder P. N. Qualls a letter of recommendation so as to be received in other Associations.

Motion carried. Motion and second that we appoint delegates to other Associations.

Eureka Association, delegates appointed, Sister Arnold, R. J. Howard and P. N. Qualls.

Cherokee Home General Baptist Association; Maudie Pollard, G. R. Carner and Bro. Mashburn.

Eastern Oklahoma Association; P. N. Qualls and S. L. Qualls.

State Association; Sister Arnold, Ozella Littlefield, Bro. and Sister F. F. Mann, Sister Bozeman, Bro. and Sister Gurley, Sister Till Barnes and Sister Wilson.

First Fifth Sunday Meeting New Hogan

Second Fifth Sunday Meeting Shahan

Third Fifth Sunday Meeting Bixby

Fourth Fifth Sunday Meeting Middleton Chapel

COMMITTEE REPORTS

We your committee on Literature will request that we take the Bible in its full meaning on Literature corresponding to it in full.

J. T. Mashburn—Chairman

We your committee on Sabbath Schools recommend that all churches use the Bible or literature corresponding with the Bible to have the truth and sound doctrine taught.

Faye Gurley—Chairman

We your committee on Union of Churches beg leave to report that all the churches are in union as far as we are able to find out.

Elder H. S. Martin—Chairman

We your committee on Temperance beg leave to report as follows, that we wish to adopt the old report as we now have.

Clarence Howard—Chairman

We your committee on Credentials report the following, we find all Credentials orthodox except Carl Holcomb.

Elder J. Bynum—Chairman

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, Infant son of Brother and Sister Bill Ketchum, of Duck Creek church, Sister Clare Lou Dixon of Checotah Church, Brother Charley Hatfield of Osage Church, Sister Margaret Manard of Cole Church, Brother Porter Lantz of New Home Church, and Brother Oscar Flourney of New Hogan Church. We also want to report the death of Sister Sofa Ketchum that has passed away since the last Association and was a member of this Association for a number of years and lived faithful to the end.

Sister Dean Rogers—Chairman

We your committee on Finance beg to report that we have received \$52.25 for minute funds and \$85.00 for the maintenance and upkeep of ground and building.

W. C. McClellan, Chairman

Motion made and second that we receive the reports of all the committees and the committees be discharged. Motion carried.

MINISTERS REPORT

I beg leave to report as follows; I have Pastored one church, received 3 members, helped in 4 revivals, witnessed 8 conversions, traveled about 1600 miles, received \$129.00.

Elder John L. Reel

I beg leave to report as follows; I have preached 75 sermons, baptized 2, marriages 1, received \$800.00, Pastored one church.

Elder Willard Day

I beg to report to the Association; I have preached 50 sermons, held one revival, have charge of the Landmark Free Will Baptist Mission, attendance good, state of religion good.

Elder Dick Prather

I beg leave to report as follows; I have pastored 2 churches ½ time each, baptized 11, preached 187 sermons, witnessed 13 conversions, assisted in 6 revivals, married 1 couple, conducted 8 funerals, received for my year work \$679.75.

Elder Virgil Florence

I beg leave to report as follows; I have preached 61 sermons, traveled 3200 miles, witnessed 30 conversions, baptized 8, received \$196.96, expenses \$41.50.

Elder P. N. Qualls

I beg leave to report as follows; I have pastored 4 churches, held one revival, preached 118 sermons, 7 funerals, baptized 23, received into the church 36, traveled 2300 miles.

Elder T. E. Deardeuff

SATURDAY NIGHT 8:00 O'CLOCK

Congregation called together with singing conducted by Bro. Dixon Gurley our song leader, had several special numbers. Devotional service conducted by Bro. F. F. Mann; Preaching by Elder T. H. Dixon, Scripture reading Acts 10th chapter; Text 34-35 verses. Concluded by Elder Carl Hembree. Closed with Prayer.

SUNDAY MORNING 9:00 O'CLOCK

Congregation called together with singing; Preaching by Elder Albert Boswell. Subject, Christ is no respecter of person; Followed by Elder J. J. Keys. Closed for ten minutes intermission.

SUNDAY MORNING 11:00 O'CLOCK

Congregation was called together with singing; Preaching by Elder P. N. Qualls. He read the 11th. chapter of Heb. Text was on Faith; Followed by Elder R. J. Howard. Had a wonderful service, two souls were saved. Closed the Association with handshake and prayer.

MINISTERS' ROLL

Name	Address	Name	Address
Virgil Florence	1170 N. Birmingham Place, Tulsa 6, Okla.	Dick Prather	R 6, Tulsa, Okla.
J. W. Gage	Pryor, Okla.	G. R. Carner	Mounds, Okla.
Jess Pilant	Salina, Okla.	P. N. Qualls	717 N. Okla., Okmulgee, Okla.
Earl Ramsey	Pryor, Okla.	Albert Boswell	Locust Grove, Ok.
Jess Bynum	Inola, Okla.	C. G. Austin	Locust Grove, Okla.
Oron Estes	Rt. 2, Pryor, Okla.	Elder Keown	Salina, Okla.
Luther Littlefield	R 2, Pryor, Okla.	R. J. Howard	Mounds, Okla.
Howard Gage	R 2, Pryor, Okla.	S. L. Qualls	Eram, Okla.
T. S. Pilant	R 2, Adair, Okla.	Cecil Lane	4904 W. Edison, Tulsa, Okla.
T. H. Dixon	Checotah, Okla.	C. W. Thompson	1611 E. Marshall, Tulsa, Okla.
E. S. Sunday	1124 E. Maple, Cushing, Okla.	Oral Thompson	Tulsa, Okla.
Mrs. A. T. Hicks	R 2, Hulbert, Okla.	Carl Hembree	Coweta, Okla.
T. E. Deardeuff	R 2, Hulbert, Okla.	Joe Eddings	Pryor, Okla.
H. S. Martin	R 3, Muskogee, Okla.	J. H. Alexander	
Willard Day	Haskell, Okla.	C. A. Headrick	R 2, Hulbert, Okla.
C. G. Askins	209 E. 13th., Tulsa, Okla.	J. N. Musgrave	Ontario, Calif.
John L. Reel	3628 S. Jackson, Tulsa, Okla.	J. J. Keys	Yonkers, Okla.

ROLL OF CHURCHES AND CHURCH CLERKS

Church	Clerk	Address
Bixby	Bertha Palmer	Bixby, Okla.—Rt. 1
Cole	Ozella Littlefield	Pryor, Okla.
Checotah	Thelma Lemley	Checotah, Okla.
Cushing	Jack N. Cook	Cushing, Okla.—Gen. Del.
Clear Creek	Lena Rutherford	Hulbert, Okla.—Rt. 2
Clarksville	Marie Lewis	Porter, Okla.—Rt. 1
Duck Creek	Clint Roller	Mounds, Okla.—Rt. 1
Greenbrier	Ruby Kinion	Adair, Okla.—Rt. 2
Haskell	Laura Arnold	Haskell, Okla.
Hitchita	Ollie Kindell	Hitchita, Okla.
Landmark	E. J. Wilson	Tulsa, Okla.—1434 N. Birmingham Pl.
Liberty	Bonnie Mangrum	Haskell, Okla.—Rt. 1
Middleton Chapel	Irma Purdum	Muskogee, Okla.—Rt. 4
New Hogan	Mrs. Till Barnes	Locust, Grove, Okla.
New Home	Ethel Lantz	Coweta, Okla.—Rt. 1
Osage	Jeff Wilson	Pryor, Okla.—Rt. 1
Peggs	Mary Riggs	Peggs, Okla.
Shahan	Pauline Hand	Coweta, Okla.

CHURCHES		DELEGATES											
Bixby.....	John Young, Sister Peeyhouse & Sister Palmer												
Cole.....	W. C. McClellan, Ed Sinor & J. W. Littlefield		all	1	14	56	221.32	4.25	5.00				
Chicotah.....	O. C. Mann, Hervey Lemley & P. M. Voss		12-4	10	78	232	1120.00	5.00	10.00				
Cushing.....	Rosa Cook, Bro. & Sister Dean Rogers	3	all	7	1	75	780.00	5.00	5.00				
Clear Creek.....	DeFord Hicks, Willard Hicks & Alpha Barrington			1	22	.....	.....	2.50	5.00				
Clarksville.....	Ervin Points, Francis Macomb & Mary Morgan			32	42	85.14	.....	1.00	5.00				
Duck Creek.....	Clarence Howard, Edith Howard & Rosetta Ketchum			1	72	350.00	.....	3.00	5.00				
Greenbrier (new).....	Bro. & Sister Chris Schitt & Ed Kinton	3		32	32	.....	.....	2.50	5.00				
Haskell.....	Lester Turner, Eugene Riddles & Tom Mashburn			17	38	775.00	.....	2.50	5.00				
Hitchita.....	Curley Sessions, Nathan Kindell & Mary Kindell			40	60.00	.....	.....	2.50	5.00				
Landmark.....	Sisters Bozeman, Wilson & Dalton	2		3	43	.....	.....	2.00	5.00				
Liberty.....	Lena Mangrum, Carl Walters & Thayer Mangrum			15	.....	.....	.....	2.00	5.00				
Middleton Chapel.....	Charley Purdom, Bonnie Hays & Ethel Falls			4	81	52.39	.....	2.50	5.00				
New Hogan.....	Vern Stokes, T. D. Gurley & Faye Gurley			1	54	72.00	.....	3.00	5.00				
New Home.....	R. J. Hammett, Sister Holcomb & Sister Rhodes		1	1	54	.....	.....	3.00	5.00				
Osage.....	Bro. & Sister Willie Hatfield & Floyd Pitts			5	98	.....	.....	2.50	5.00				
Peggs.....	Maudie Pollard, Bro. & Sister Vaden Evans			74	.....	.....	.....	2.50	5.00				
Shahan.....	Sister L. T. Gill, Delbert Hand & J. M. Clay	1	3	1	44	.....	.....	3.00	6.00				

Maintenance —
Minute fund —
Paid Pastor —
Membership —
Members received —
Died —
Meeting days —
Dismissed —
Excluded —

Letter from a church to a quarterly meeting, yearly meeting, or association.
To the of Free Will Baptist
when convened with the
church at 19.....

We send as delegates, our beloved brethren
whom we pray you to receive to sit with you in deliberations.

State of religion

Members received this year

No. Baptised No. Dismissed

No. Died Total Membership

Condition of prayer meeting

Condition of Sunday School

Average number of pupils

No. of officers No. of teachers

Paid Pastor \$..... Paid Evangelist \$.....

Missions: Home \$..... Foreign \$.....

For buildings and repair \$.....

For education \$..... Publication \$.....

Amount enclosed for minutes \$.....

Pastor's name and address

Names and addresses of ministers belonging to our church.

Done by order of church

assembled in conference, this.....day of..... 19.....

Remarks

..... 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 by order of church in conference this day of
....., 19.....

....., Moderator

....., Clerk

LETTER OF DISMISSAL

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

Done by order of church in conference this day of
....., 19.....

....., Moderator

....., Clerk

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