

MINUTES OF THE
Fifty-Sixth 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, 1949.

OFFICERS

Elder Virgil Florence, Moderator
Elder Carl Hembree, Assist. Moderator
Sister Rosa Estes, Clerk
Sister Ozella Littlefield, Assistant Clerk

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 discussion on all subjects and vote.
3. Those who speak shall rise and address the Moderator. Personal reflections shall be avoided in all discussions.
4. No motion shall be discussed without being seconded.
5. When 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 discussion 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 offices 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 will be done, in 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 saith, "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 willfully refuse or neglect to perform their duty they would backslide, and if persistently continually, would be eternally lost. II Cor. 9:10; I 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 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 of 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. 15:51-53; 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. 12:13). 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." St. 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 unworthily eateth and drinketh damnation to himself not to the church, but to himself. It is a personal matter in judging and eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given 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 baptized 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 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 death 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 minister's credentials are deemed property of this Association.

PROCEEDINGS

THURSDAY NIGHT

The Fifty-Sixth Annual session of the Grand River Association of Free Will Baptists opened with the congregation singing.

Invocation by Rev. Willard Day followed by special singing.

Rev. Edd Hobbs, Sand Springs, Okla., took charge of a spiritual testimony service. Preaching services were turned to the two oldest ministers, Rev. Harvie Mashburn, Haskell, Okla., and Rev. J. N. Musgraves, Pryor, Okla. Scripture 1st chapter of Psalms. Text, 1st verse of the 15th chapter of Psalms. Very spiritual messages. Services closed by handshake and prayer.

FRIDAY MORNING—9:00 O'CLOCK

The Association re-assembled at 9:00 o'clock with Rev. Jess Stepp, Haskell, Okla., in charge of the song service. Prayer by Rev. Cecil Lane, Tulsa, Okla. Moderator declared the Association in conference.

Rev. Carl Pollard, Peggs, Okla., read the 5th Chapter of 1st Thessalonians and followed by prayer.

Letters were read and approved and delegates seated by the Moderator and Assistant Moderator giving the delegates the right hand of Christian fellowship.

Election of officers was as follows:

Rev. Virgil Florence, Moderator, 1170 N. Birmingham place, Tulsa, Okla.

Rev. Carl Hembree, Assistant Moderator, Cushing, Okla.

Mrs. Rosa Estes, Clerk, Pryor, Okla., Rt. No. 2.

Mrs. Ozella Littlefield, Assistant Clerk, Pryor, Okla.

Rules were read by the Assistant Moderator.

Called for visiting Associations; received one: The Eureka Association. Motion was made and seconded that we receive the letter and seat delegates. Motion carried.

Adjourned for 11:00 o'clock service.

FRIDAY MORNING—11:00 O'CLOCK

Congregation called together by singing led by Rev. Jess Stepp, Haskell, Okla. Miss Roselie Florence, Tulsa, pianist. Prayer by Bro. Will LaFave, Stigler, Okla.

This being the introductory service, Rev. Oron Estes took the stand. His scripture was the 3rd chapter of Jonah beginning with the 6th verse. He was followed by Rev. John Reel who read the 5th chapter of 1st Thessalonians. Text: 21st verse, "Prove all things; hold fast that which is good." These stirring messages were enjoyed by all. Dismissed by prayer.

FRIDAY EVENING—2:00 O'CLOCK

The body assembled for the afternoon session according to the program. Singing was led by Rev. Jess Stepp, Haskell, Okla. Prayer by Bro. Lee Jones. The business was continued as the association was still in conference.

Motion carried that the body grant the Moderator and Assistant Moderator the power to appoint all committees.

The following were appointed to the different committees:

Devotional Committee: Bro. O. C. Mann, Sister Sallie Townsley, Bro. Jack Hammonds.

Credentials Committee: Rev. Carl Pollard, chairman, Rev. Cecil Lane, Bro. F. F. Mann.

Temperance Committee: Bro. Clarence Howard, chairman, Bro. Delbert Hand, Rev. George Whittington.

Union of Churches Committee—Rev. H. S. Martin, chairman, Bro. Lemarr, Bro. John Meadows.

Sabbath Schools Committee—Sister Faye Holcome, chairman, Sister Emma Rutherford, Bro. Jim Fain.

Literature Committee—Sister Icle Christian, chairman, Bro. Johnnie Littlefield, Bro. Lackey.

Obituary Committee: Sister Minnie Baker, chairman, Sister Marie Bird, Bro. George Smith.

Resolution Committee—Rev. Gene Riddles, chairman, Rev. Bill Ketchum, Bro. Alvin Baker.

Finance Committee—Bro. Chester Point, chairman, Bro. Mounts, Sister Thornton.

Standing Committees:

Upkeep of Grounds: A report of the Upkeep of Grounds was read and approved and the committee, which consisted of Bro. Jim Forbes, chairman, Bro. Alvin Baker and Rev. Cecil Lane, was retained. Motion carried to extend a standing vote of thanks to this board.

Examining Board: Rev. J. N. Musgraves was elected on Examining Board for 3 years, moving Rev. Bill Ketchum down to 2 years, and Rev. J. W. Gage down to 1 year.

Orphanage Board: Rev. Oron Estes was elected on the Orphanage Board for 3 years, moving Rev. Jess Stepp down to 2 years and Rev. Virgil Florence to 1 year.

Rev. Jess Stepp gave an oral report on the Orphanage.

A report of the Resolution Committee was called for. Resolution No. 1.—Be it resolved that we take an offering for Rev. Edd Sunday during this setting of the Association. Carried. Offering \$88.50.

Call for reading of minutes of the 5th Sunday meetings. Minutes were read and approved.

Motion to adjourn until 9 o'clock Saturday morning.

FRIDAY NIGHT—7:30 O'CLOCK

Services opened by singing led by Rev. Dixon Gurley, Locust Grove, Okla. Several special songs. Prayer by Rev. McIntire.

Following the offering taken for Rev. Edd Sunday, Rev. Jess Stepp led in a prayer of thanks.

A very spiritual devotional service was led by Bro. Leroy Denton, Coweta.

Preaching by Rev. H. S. Martin, Wagoner, followed by Rev. Luther Littlefield, Pryor. Text: Romans 8:18—For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

We had a wonderful service. Closed by handshake and prayer.

SATURDAY MORNING—9:00 O'CLOCK

Opened by singing led by Rev. Jess Stepp, Haskell. Prayer led by Rev. Howard Gage, Pryor. Romans 12 read by Bro. Ancil Mastern.

Motion carried that we represent by letter to our corresponding or sister Associations. Delegates appointed:

Eureka Association: Rev. and Sister Carl Pollard and Sister Hugh Pollard.

State Association: Sister Laura Arnold, Sister Ozella Littlefield and Bro. Alvin Baker.

Eastern Oklahoma: Bro. Jim Fain, Sister Mae Carnes, Rev. and Sister Carl Hembree.

Regular United: Bro. and Sister Harris Gurley, Rev. and Sister Howard Gage.

Antioch: Rev. John Reel and Rev. Virgil Florence.

Bro. McGhee gave an oral report on the Landmark Church and their progress.

An offering was taken to send with the delegates to the State Association. Offering, \$26.75.

Motion carried that Rev. R. J. Howard serve on the Examining Board in the absence of Rev. Jake Gage.

Sister Laura Arnold, Haskell, was elected as a representative to the National Association.

Placing of 5th Sunday Meetings:

1st Fifth Sunday Meeting	Cushing
2nd Fifth Sunday Meeting	Cole
3rd Fifth Sunday Meeting	Haskell
4th Fifth Sunday Meeting	Peggs

Motion carried that we adjourn business until 1:30 o'clock.

SATURDAY MORNING—11:00 O'CLOCK

This being the regular time for the Memorial service to be preached, Rev. Bill Ketchum took the stand with Rev. Carl Hembree following.

Prayer by Sister Hembree. Scripture, 4th chapter of Mark. Text, 35th verse—"Let us pass over to the other side." This was a glorious service with the Holy Spirit manifested throughout the entire congregation. Closed by handshake and prayer.

SATURDAY AFTERNOON—2:00 O'CLOCK

Opening by singing. Prayer led by Rev. McIntire. Scripture read by Rev. Leroy Littlefield, 1st chapter of 1st Cor.

Rev. Edd Sunday and Rev. Jess Stepp were elected to preach the introductory sermon.

Rev. Virgil Florence and Rev. Oron Estes were elected to preach the Memorial sermon.

Rev. Jake Gage and Rev. Jess Stepp were elected to hold the Homecoming Revival.

Call for reports of Committees. Reports were read and approved and the Committees dismissed.

A standing vote of thanks was given to Rev. Carl Hembree, Field Evangelist.

Resolution II. Be it resolved we discuss some kind of financial program to help finance our Missionaries on foreign fields. This resolution was tabled until the 1st 5th Sunday meeting.

Resolution III. Be it resolved that we add this form of Church Conference in our minutes. Carried. (See Form of Church Conference).

Resolution IV. Be it resolved that we prove deacons and ministers 1 year before ordination. Carried.

Resolution V. Be it resolved that we have a 4-day Youth Camp beginning on Monday before the Association. Carried, and Resolution adopted.

Motion carried that we retain the Credential Committee until the 1st 5th Sunday Meeting.

Motion carried that we table the electing of the Evangelist until the 1st 5th Sunday Meeting.

Rev. Dixon Gurley was elected as Young People's sponsor and Rev. Howard Gage as assistant sponsor.

Motion carried that this Association grant Rev. McIntire his credentials.

Motion carried that we organize for the Youth Camp at our 1st 5th Sunday Meeting.

Motion carried that we take an offering for our Orphanage. Offering \$57.24.

Motion to adjourn conference until Thursday night before the 3rd Sunday in August, 1950.

SATURDAY NIGHT—7:30 O'CLOCK

Congregation called together by singing. Several special numbers were presented by the Hogan Quartet and the Claxton Quartet. Prayer by Bro. Alvin Baker. Devotional led by Rev. Dixon Gurley. Preaching by one of our 12th chapter of Mark. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength". This is the first Commandment. Closed by prayer.

SUNDAY MORNING—9:00 O'CLOCK

Opened by singing led by Bro. Jack Hammonds, Locust Grove, Okla.

Prayer by Rev. Virgil Florence, Tulsa.

The Devotional Committee consisted of Sister Marguerite Rutherford, Sister Betty Hood and Bro. George Smith. Sister Emma Rutherford, Clerk.

A very good spiritual program was rendered by the young Christians from the different churches.

Sister Betty Hood, Clear Creek, was appointed to lead the devotional service. A wonderful praise service was enjoyed by all and extended through the preaching hour. An altar call was given by Rev. Dixon Gurley and one soul came. Closed by handshake and prayer.

Committee Reports

Literature Committee: We your Committee on Literature will remind that we should read any religious literature with care and compare same carefully with the Bible.
Sister Icle Christian—Chairman

Sabbath School Committee: We your Committee on Sabbath School, believe in using the Bible and Free Will Baptist literature as our guide.
Sister Faye Holcome—Chairman

Union of Churches Committee: We your Committee on Union of Churches beg leave to report that all churches are in union as far as we are able to find out.
Rev. H. S. Martin—Chairman

Temperance Committee: We your Committee on Temperance beg leave to report as follows: That we wish to adopt the old report, which is as follows: We should follow the teachings of the Bible and be temperate in all things. Wine is a mocker, strong drink is raging, and whosoever deceived thereby is not wise. We recommend that each member of this Association read his Bible and follow temperance as it teaches.
Bro. C. P. Howard—Chairman

Obituary Committee: 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 Bro. Don McElroy, Bro. Henry Thornton, Bro. Henderson Haynes, Bro. Frank Odle, Sister Nannie Sitz and Sister Liza Littlefield of the Cole church; Bro. Author Burkley of Bixby church; Bro. J. P. Easterly of Osage church; Sister Mary Downs, Sister Sara Thomas, Sister Daisy Haman and Sis. Mona Miller.
Sister Minnie Baker—Chairman

Finance Committee: We your Committee on Finance, beg to report that we received as follows: \$68.85 Minute funds; \$89.00 Upkeep of Grounds; \$72.00 Homecoming Revival.
Bro. Chester Point—Chairman

Ministers' Reports

I beg to report my past year's work has been of many blessings to me. I have pastored one church full time, received 24 members, preached 165 sermons, witnessed 61 conversions, baptized 13, helped in 6 revivals; received for my year's work \$846.92. Eld. Virgil Florence

I beg leave to report as follows: I have traveled 9,263 miles, preached 147 sermons, witnessed 25 conversions, and received \$1,828.32. — Carl Hembree

I beg leave to report as follows: pastor 1 church full time, preached 175 sermons, witnessed 17 professions, baptized 11, helped in 1 revival, held 1 3-nights' meeting, married 7 couples, preached 2 funerals, received 14 members, traveled 5,000 miles, received \$2,000 with parsonage furnished and bills paid. Elder Jess Stepp

I beg leave to report my year's work. I have preached 226 times, I have witnessed 101 conversions, I have baptized 55, have traveled approximately 20,000 miles, helped organize 1 church, helped build 2 new church buildings, pastored 2 churches, have held 10 revivals, have married 1 couple, conducted 3 funerals and have received \$1,934.35. My prayer is that God will help me to do more this next year. Eld. Bill Ketchum, Rt. 1, Mounds.

Form of Church Conference

1. Call church in conference.
2. Call for peace of the church.
3. Reading minutes of previous session.
4. Call visiting brethren to seats in Council.
5. Unfinished business.
6. New business.
7. Are any sick or in distress?
8. What has been done for the support of the ministry and other incidental expenses?
9. A call for confession.
10. Invitation for members.
11. Adjournment.

*Mac
Linda*

Ministers' Roll

Name	Address	Name	Address
Virgil Florence—1170 N. Birmingham Pl.,	Tulsa, Okla.	Oral Thompson	Tulsa, Okla.
J. W. Gage	Pryor, Okla.	Carl Hembree	Cushing, Okla.
Jess Pilant	Salina, Okla.	Joe Eddings	Pryor, Okla.
Earl Ramsey	Salina, Okla.	S. L. Qualls	Oklmulgee, Okla.
Jess Bynum	Inola, Okla.	C. A. Headrick	Rt. 2, Hulbert, Okla.
Oron Estes	Rt. 2, Pryor, Okla.	J. N. Musgraves	Pryor, Okla.
Luther Littlefield	Pryor, Okla.	J. D. Stepp	Box 266, Haskell, Okla.
Howard Gage	Rt. 2, Pryor, Okla.	Harvie Mashburn	Haskell, Okla.
T. S. Pilant	Locust Grove, Okla.	J. J. Keys	Yonkers, Okla.
E. S. Sunday	Haskell, Okla.	C. H. Willey—1235 N. Wheeling,	Tulsa, Okla.
Mrs. A. T. Hicks	Rt. 2, Hulbert, Okla.	Elder Keown	Salina, Okla.
T. E. Dearduff	Rt. 2, Hulbert, Okla.	C. G. Austin	Locust Grove, Okla.
H. S. Martin	Wagoner, Okla.	Dixon Gurley	Locust Grove, Okla.
C. G. Askins—205 E. 13th St.,	Tulsa, Ok.	Leroy Littlefield	Pryor, Okla.
John L. Reel—3636 S. Jackson,	Tulsa, Ok.	P. N. Qualls	717 N. Oklahoma
Bill Ketchum	Rt. 1, Mounds, Okla.		Oklmulgee, Okla.
Dick Prather—Rt. 6, Box 689,	Tulsa, Ok.	Paul Greggs	Pryor, Okla.
G. R. Carner	Mounds, Okla.	Luther Jones	Pryor, Okla.
Albert Boswell	Locust Grove, Okla.	Carl H. Pollard	Box 252, Spiro, Okla.
R. J. Howard	Mounds, Okla.	John Alexander	Gall Creek, Oregon
Cecil Lane—4904 W. Edlson,	Tulsa, Okla.	E. B. Condit	Rt. 1, Salina, Okla.
C. W. Thompson	1611 E. Marshall,	Elmo Smith	Oklmulgee, Okla.
	Tulsa, Okla.	Ed Hobbs	Sand Springs, Okla.
		Chris Shultz	Route 1, Pryor, Okla.

Landmark—Represented by Oral report.

— Roll of Churches and Church Clerks —

Church	Clerk	Address
Bixby	Luella Nelson	Bixby, Okla.
Cole	Ollie Sharp	Pryor, Okla.
Cushing	D. W. Rogers	623 E. 6th, Cushing, Okla.
Clear Creek	Lena Rutherford	Rt. 2, Hulbert, Okla.
Duck Creek	Clint Roller	Rt. 1, Mounds, Okla.
Greenbrier	Cleta Hopper	Rt. 2, Adair, Okla.
Haskell	Bessie Riddle	Box 452, Haskell, Okla.
Hitchita	Ollie Kindell	Rt. 1, Hitchita, Okla.
Oktaha	Elizabeth Mann	Box 16, Checotah, Okla.
New Hogan	Mrs. H. T. Barnes	Rt. 1, Locust Grove, Okla.
Osage	Inice Terneus	Pryor, Okla.
New Home	Rachel Forbes	Rt. 2, Broken Arrow, Okla.
Peggs	Maudie Pollard	Peggs, Okla.
Shahan	Ruth Peterson	Rt. 2, Broken Arrow, Okla.
Archer	Raymond Washam	Star Rt., Pryor, Okla.
Proctor Ford	Hazel Bradford	Watts, Okla.
Chewey	Nadine Hampton	Proctor, Okla.
Landmark	Grace Seawright—4123 So. Zenith,	Tulsa 6, Okla.
Mounds	Etta Tuttle	Box 124, Mounds, Okla.
Little Rock	Ruby Hopper	Rt. 1, Salina, Okla.
Spring Hill	Dollie Glenn	

Churches		DELEGATES									
Bixby	Sis. Lena Davis, Sis. Rose Lawson and Sis. Jewel Young	2	124	123	587.85	5.00	4.00	5.00	39.00		
Cole	Bro. Earl True, Bro. Raymond Lasley, Bro. Virgil Brown	all	6	4,233	806.00	3.00	4.00	5.00	174.00		
Cushing	Bro. Frank Fisher, Sis. Emma Fisher, Sis. Opal Rogers	3	2	75	3.00						
Clear Creek	Sis. Marie Bird, Sis. Emma Rutherford, and Sis. Betty Hood	2	1	31	161.50	2.50	5.00		75.55		
Duck Creek	Sis. Iole Christian, Bro. Clarence Howard, Bro. Troy Morris	7	5	71	120.00	2.00	3.00		75.89		
Greenbrier	Sis. Ieta Kinton, Sis. Betty Schilt	1	all	37	1880.52	6.33	5.00	15.00	120.64		
Haskell	Bro. Tommy Mashburn, Bro. Fred Scott, Sis. Lucille Turner	all	14	109	2.00	5.00					
Hitchita	Bro. Ellis Lackey, Sis. Belle Lackey, Sis. Mary Kindell	1	46	87.58	5.00	5.00					
Oklaaha	Sis. Ernest Purdon, Sis. O. C. Mann, & Bro. O. C. Mann	1	16	98	3.00	5.00			43.25		
New Hogan	Sister Bump, Bro. Jack Hammonds & Bro. Vern Stokes	2	3	12	90.00	3.00	2.00	15.00	76.10		
New Home	Bro. Chester Point, Bro. Elmo Able & Sis. Faye Holcome	1	6	67	2.50	2.00			55.00		
Osage	Sis. Oreta Alford, Sis. Delta Stephens & Bro. Clyde Stephens	1	3	73	4.00	3.00		5.00	69.41		
Peggs	Sis. Eva Connor, Bro. Mamard Connor & Bro. Vaden Evans	all	13	97	570.02	2.50	3.00	10.00			
Spain	Bro. Arthur Copeland, Sis. Sally Townsley, Sis. Eva Hill	1	37	33	3.00	5.00			162.58		
Archer	Bro. & Sis. Clinton Floyd & Sis. Bertina Childers	2	8	33	3.00						
Proctor Ford	Sis. Stricklin & Bro. & Sis. Jim Fain	4	1	9	2.00	5.00					
Chewey	Represented by letter	1	37	37	5.40	61	3.00	5.00	56.00		
Mounds	Bro. Earl Moore, Sis. Laura Madison & Sis. Reba Bennett	1	25	25	3.00						
Little Rock	Sis. Kate Cody, Sis. Ruby Hopper, Bro. Littlefield	1	25	25	3.00						
Spring Hill	Bro. George Smith, Bro. G. Z. Smith & Bro. Dewey Glenn	1	26	26	2.50						
Landmark		6	1	1							

Oral Report

Evangelist—
Homecoming Revival—
Maintenance—
Minute Fund—
Paid Pastor—
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

