

Minutes of The

FIFTY-NINTH ANNUAL SESSION

of the

Grand River Association

of

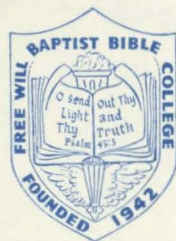
FREE WILL BAPTIST

Convened Two Miles North and Two Miles West
Of Coweta, Oklahoma, On Wednesday Night
Before The Third Sunday in August, 1952

O F F I C E R S

Elder Bill Ketchum, Moderator
Elder Oron Estes, Assist. Moderator
Elder Howard Gage, Clerk
Sister Ozella Littlefield, Assist. Clerk

Rev J D Stepp



FREE WILL BAPTIST
BIBLE COLLEGE

Presented by

Rev. John H. West

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 ministers 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 their wives, deacons and their wives present have seats and are allowed to take part in the discussions 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 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 Meetings of Annual Association Constitution

Article 1. This yearly Meeting or Association shall be called the Grand River Association and shall be composed of such regular 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 anytime, 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 begin on Wednesday 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 standings, 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 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 interest 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 alterations 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 to 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, 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; Psa. 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." Mat. 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 blackslide, and if persistently continually, would be eternally lost. II Cor. 9:10; 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. 6:6-6; 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 presidency of

elders are qualified to administer the same. Any church found guilty will be dealt with and excluded from the Association. Mat. 3:14-16; I Peter 3:21; St. John 3:23 Acts 10:47; Mat. 28-19.

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 13:1-8; Matt. 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 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. 12:13). This is not a water baptism but a spiritual baptism. Again Christ says, "I am 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 hanged 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 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 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 a 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-eight 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 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 until 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 acknowledgements 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 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.

Be it resolved, that we try our ministers and deacons for one year before ordination.

Be it resolved, that after this year, 1952, no one can act on more than one committee or board at one time, exclusive of the executive board.

PROCEEDINGS

THURSDAY MORNING 9:00 O'CLOCK—

Congregation called together by singing with Bro. Adrain Condit, song director. Prayer by Bro. Lonnie Hall. Moderator Bro. Bill Ketchum read a part of our treatise. Nominations received for Moderator for next Associational year. Bro. Bill Ketchum elected Moderator, Bro. Oron Estes, assistant. Motion carried to allow Bro. J. D. Stepp to assist Bro. Ketchum until Bro. Estes arrived. Nominations received for Clerk. Bro. Howard Gage elected Clerk. Sister Ozella Littlefield being next highest person. Motion carried to elect her assistant clerk. Corresponding messengers and visitors invited to seat in council as advisory members. Letters called for, read and approved. Delegates seated. Haskell and Mounds recalled letters for correction. Motion carried to grant Haskell and Mounds authority to add ministers names to letters that had been left off by mistake. Motion carried to adjourn conference until 1:30 P.M. Motion carried to elect a speaker to take the place of Bro. Carl Hembre if he didn't arrive. Bro. LeRoy Littlefield elected. Congregation recessed for five minutes.

THURSDAY MORNING 11:00 O'CLOCK—

Congregation called together by singing and Prayer. Bro. Carl Hembre arrived during recess to take his place, as voted a year ago. Bro. Eugene Riddle taking first part of service, followed by Bro. Carl Hembre. Two great messages were delivered and enjoyed by all. Service closed by prayer.

THURSDAY AFTERNOON 1:30 O'CLOCK—

Service began by singing led by Bro. Jess Stepp. Scripture reading by Bro. Austin Mann was Romans chapter 10. Prayer by Bro. McVail. Motion carried to grant Peggs same privilege as did Mounds and Haskell to add ministers name to letter. Letters called for, read and delegates seated. Motion carried to grant Moderator and assistant power to appoint all committees for this session:

Obituary: Bro. Tom Mashburn, Bro. Jay Burnside, Bro. Thea Haymes.

Literature: Bro. Oscar Morgan, Bro. Bill Mann, Sis. Ollie Sharp.

Sunday School: Bro. Flan Harris, Bro. Edd Rice, Bro. Delber Rice.

Union of Churches: Bro. Adam Gay, Sister Chezam, Bro. Edwin

Points.

Temperance: Sis. Alma Harless, Sis. Sally Townsley, Bro. G. V. Littlefield.

Finance: Bro. Elvis Ramsey, Bro. John Littlefield, Bro. F. F. Mann.

Devotional: Bro. Oscar Willyard, Bro. Clarence Brannon, Sis. Geo. Smith.

Credentials: Bro. E. B. Condit, Bro. Fred Dobbs, Bro. Marvin Mann.

Resolution: Bro. Coleman Kirk, Bro. L. N. Vail, Bro. Si Mashburn.

Petitionary letter from the new Pryor Church read and discussed. Motion carried to receive Petitionary letter. Pryor letter to association read. Motion carried to receive letter and seat delegates. Letters read from quarterly meetings. Motion carried to accept minutes as read. Devotional committee reports Bro. C. J. Stump and Bro. Adrain Condit be speakers for Thursday night service. Report by Moderator concerning sale of Delco System. Motion carried to discuss sale of Delco System. Motion carried to take money received from sale of system and pay for wiring used to wire camp ground. Report made by Bro. Ketchum on state association. Each church may send one delegate with \$5.00 enrollment fee; delegates as elected by individual churches as follows:

Clear Creek — Bro. Delbert Rice; Bixby — Bro. Eril Watkins; Cole — Bro. John Littlefield; Haskell — Sis. Laura Arnold; Shahan — Bro. Ancil Mashburn; Plymouth — Bro. Arnold Fannings; Greenbrier — Sis. Velma Vandeway.

Motion carried to allow all churches to add ministers names to letters. Motion carried to adjourn conference until 9:00 A. M. Friday.

THURSDAY NIGHT 8:00 O'CLOCK—

Congregation called together by singing led by Bro. Gurley. Prayer by Bro. Luther Jones. Offering taken up for camp ground, \$59.30 was received. Devotional service conducted by Bro. Jess Stepp. Bro. Adrain Condit being first speaker. Text Matthew 21:1-3, Subject: The Lord hath need of you. Bro. Stump concluded a great service enjoyed by all. Closed by prayer.

FRIDAY MORNING 9:00 O'CLOCK—

Service began by singing led by Bro. Gurley. Prayer by Bro. Al Reynolds. Conference called to order by moderator. Letters called for, read, approved and delegates seated. Ministers elected to preach 1953 introductory message: Bro. Jake Gage and Bro. Howard Gage. Ministers elected to preach Memorial messages on Saturday at 11:00 O'clock service: Bro. Oron Estes and Bro. J. D. Stepp. Report on Orphanage by Bro. Stepp. Motion carried to accept report and replace member of orphanage board going off this year. Bro. Coleman Kirk elected for three years, moving Bro. Stepp to two years and Bro. Howard Gage to one year. Bro. Jim Musgraves elected as three year man on examining board, moving Bro. R. J. Howard to 2 years and Bro. Eugene Riddle to one year.

Committee on estimate of church property: Sis. Margaret Williams, Bro. Adrain Condit, Sis. Minnie Baker.

Motion carried to change article 6 paragraph one in constitution to read: Begin Wednesday night instead of Thursday night.

Motion carried to put in arrangements of our minutes that ministers and deacons be tried for one year before Ordination.

Hand of fellowship given to visiting associations delegates.

Delegates elected to sister associations: Eurica— Sis. S. T. Stanifer, Bro. and Sis. F. F. Mann. Eastern Oklahoma association—Bro. R. J. Howard, Bro. and Sis. Clarence Brannon. General Baptist association—Bro. and Sis. C. J. Stump, Sis. S. T. Stanifer. First Mission association—Bro. Stepp, Bro. Vail, Bro. Mashburn.

Motion carried to adjourn conference until 1:30 P.M.

FRIDAY MORNING 11:00 O'CLOCK—

Service began with singing and prayer. Scripture reading, Acts 20:19. Messages by Bro. Jake Gage and Bro. R. J. Howard. A very spiritual message enjoyed by all. Service closed with prayer.

FRIDAY AFTERNOON 1:30 O'CLOCK—

Congregation called together by singing. Prayer by Bro. Carlous Inman. Letters called for, read, received and delegates seated.

Motion carried to receive Lowery letter and examine deacons as requested. Report from association clerk (Sister Ketchum).

Motion carried to accept report. I give standing vote of thanks for loyal service.

Motion carried to take funds now in treasury and pay on ground purchased and take offering tonight to pay balance.

Motion carried to read names of churches that have contributed to the ground fund, names read and amount contributed. Report by Evangelist Gurley.

Motion carried to accept report, release Evangelist and elect another. Bro. Adrain Condit elected. Suggested by moderator that since all former evangelists, except one, are present that we have them stand together with newly elected evangelist and their wives and give them the right hand of fellowship. It was further suggested that an offering be taken during handshake for the newly elected evangelist. Amount received was \$54.91.

Motion carried to recognize visiting ministers from other associations: Bro. C. C. Garland, Bro. Carl Pollyard, and Bro. Crowder.

Resolution No. 1: Introduced. Be it resolved that this association grant the executive board power to assist in placing the quarterly meetings equally over our association by working with delegates from churches that have asked for quarterly meetings which is their duty according to Treatise chapter 3 section 1, article 4. Motion carried to adopt resolution No. 1.

Resolution No. 2: Introduced: Be it resolved that we use present tabernacle for dormitory and build a new tabernacle size and location to be discussed. Motion carried to adopt resolution No. 2 and specify size 60' by 80' location across road from present tabernacle and east of nearby trees. Speaker system to be installed.

Partial report from examining board. We your examining board find the following men sound in doctrine: Russel Ferguson, Dewey Glenn, W. F. Morehouse, George Smith. Motion carried to accept partial report.

Motion carried to adjourn conference until 9:00 A. M. Saturday morning.

FRIDAY NIGHT 8:00 O'CLOCK—

Singing led by Bro. Gurley. Prayer by Bro. Bean. Devotional conducted by Bro. Edd King. First speaker Bro. Roy Howard, scripture Romans 16:17, followed by Bro. LeRoy Littlefield, scripture Isaiah 55th chapter. Closed by handshake and prayer.

SATURDAY MORNING 9:00 O'CLOCK—

Conference called to order by singing. Prayer by Bro. Estes. Scripture reading by Bro. Elza Poplin, Titus 1:1-14. Called for letters from home and corresponding churches. Hand of fellowship given to visiting brethren. Bro. Floyd Simon appointed to replace Sis. Baker on Committee on value of church property. Partial report from tabernacle committee. Motion carried to accept report, replace committee and carry out recommendations of repairing and treating tabernacle. Tabernacle committee: Bro. E. B. Condit, Bro. Jake Gage, Bro. Bill Ketchum. Elected by acclamation. Report from ground committee. Motion carried to accept report and replace committee. Ground committee elected. Bro. Howard Gage, Bro. Adam Gay, Bro. Clarence Brannon.

Delegate elected to national association: Bro. Floyd Simon. Report from youth board. Motion carried to accept report and replace board. Youth board elected: Bro. Floyd Simon, president; Bro. Coleman Kirk, vice-president; Bro. E. B. Condit, general sponsor; Sis. Kirk, clerk and Sis. Louise Condit, treasurer. Teachers: Bro. Oron Estes, Bible; Bro. Gurley, music. Motion carried to amend by laws of youth camp article No. 3, to read as many teachers as needed. Bro. Bill Ketchum elected by acclamation to assist as Bible teacher. Motion carried to use three teachers as elected and abide by camp rules. Motion carried to adjourn until 1:30 P.M.

SATURDAY MORNING 11:00 O'CLOCK—

Services began by singing and prayer. This being our memorial service, Bro. Oron Estes read obituary report and brought first part of message, scripture reference. Rev. 20th chapter. Followed by Bro. Bill Ketchum, scripture reference I Cor., chapter 3. A great spiritual blessing was enjoyed by all. Service dismissed by prayer.

SATURDAY AFTERNOON 1:30 O'CLOCK—

Conference called to order by singing. Prayer by Bro. Lemly. Motion carried to discuss finance plan of building new tabernacle and converting old one; after discussion motion carried to table above item of business until first 5th Sunday meeting. Motion carried to accept executive board placing of 5th Sunday meetings:

1st Fifth Sunday Meeting	Spring Valley
2nd Fifth Sunday Meeting	Duck Creek
3rd Fifth Sunday Meeting	Little Rock
4th Fifth Sunday Meeting	Hectorville

Motion carried to appoint committee to estimate cost of building tabernacle and assist with construction of same and converting old one to dormitory. Bro. Alvin Baker, Bro. Ancil Mashburn, Bro. Earl Moore were appointed. Committee reports called for. Motion carried to accept reports and release committees.

Motion carried that the association grant Bro. Albert Howard a duplicate copy of ministers credentials. Report of Executive board. Motion carried to accept report. Report by examining committee. We your examining committee find Bro. Eugene Ramsey and Bro. Elmer Pilant sound in doctrine. Ordination to be at home church.

Resolution No. 3: Introduced: Be it resolved that we give our youth the Sunday service of our quarterly and annual associations and recommend that all churches and ministers support them by their presence. Motion carried to adopt resolution No. 3.

Resolution No. 4 Introduced: Be it resolved that after this year 1952, no one can act on more than one committee or board at one time exclusive of the executive board.

Motion carried to adopt above resolution and place in our bill of arrangements.

Motion carried to give our thanks to resolutions committee and release them.

Motion carried to elect sponsors for service Sunday August. 17. Bro. John Reel and Bro. Sy Mashburn elected.

Motion carried to adjourn conference until our 1953 session convening Wednesday night before 3rd Sunday in August. Closed by singing "God be with you till we meet again" and parting handshake.

SATURDAY NIGHT 8:00 O'CLOCK—

Singing led by Bro. Joe Watkins. Prayer by Bro. Marvin Mann. Bro. Carl Pollard chose 6th chapter of Galatians for his scripture reading. Bro. L. N. Vail concluded the service. Service dismissed by prayer.

SUNDAY MORNING 9:00 O'CLOCK—

Service opened by congregational singing. Prayer by Bro. Charles Murray. Bro. S. L. Mashburn had charge of young peoples service. The devotional committee was Bro. Doyle Point, Sis. Alice McLaughlin and Sis. Mary Mashburn. Sunday 11:00 o'clock service opened by congregational singing. Prayer by Bro. Walter Dobbs. Bro. Charles Murray read Jonah 1st chapter for his scripture reading: Topic - "Disobedience," message was concluded by Bro. Dalton Beene. Topic - "Time". Dismissed by prayer. Sunday afternoon, Bro. Doyle Point led a good devotional service. Service closed with prayer and handshake.

Committee Reports

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. Walter Morton and Sister Vina Yelton of the Cole church. Bro. John Trogon and Sister Ida McKim of the New Hogan church. Bro. Will Day of the Shahan church. Bro. A. C. Hammons of Oktaha church. Sister Belle Morton and Bro. Issiac Graves of the Haskell church. Bro. Irvin Cox, Bro. Bert Bethany and Sister Anna Gatewood of the Bixby church. Sister Rebecca Cherry and Bro. G. W. Curtis of the New Home church.

Bro. Tom Mashburn, chairman

Literature Committee: — We your committee on Literature recommend that we should read any religious literature with care and compare same carefully with the Bible. Some good Free Will Baptist literature would be good.

Bro. Oscar Morgan, Chairman

Sabbath School Committee: — We your committee on Sabbath School, beg leave to report as follows: That we believe in using the Bible or Free Will Baptist Literature and that all officers and teachers be members of Free Will Baptist Church.

Bro. Flan Harris, Chairman

Union of Churches Committee: — We your committee on Union of Churches beg leave to report that all Churches as a body are in union. On what information we have we give this report.

Bro. Adam Gay, 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 is deceived thereby is not wise. We recommend that all members of the Association read their Bible and follow temperance as it teaches, Proverbs 20-1.

Sis. Alma Harless, Chairman

Finance Committee: — We your committee on Finance beg leave to report that we received: \$87:50 minute funds; \$96.00 upkeep of grounds; \$30.00 delegates fees to State Association.

Bro. Elvis Ramsey, Chairman

Committee on Estimate of Church Property: — We your committee on estimate of church property beg leave to report from information received from delegates that church property plus association camp ground property be valued at \$118,500.

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?
1. 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.

Ministers Roll

ministers

Elder C. N. Schilt	Rt. 2 Pryor, Okla.	Bro. Stanley Cordin Rt. 1 Barnsdall, Okla.
Elder Dixon Gurley	110 S. Orphan, Pryor, Okla.	Bro. Arnold Fannings Rt. 3 Box 152-A Bartlesville, Okla.
Elder Howard Gage	Rt. 2 Pryor, Okla.	Elder Joe Eddings Pryor, Okla.
Elder Harve Mashburn	Haskell, Okla.	Elder John Reel 5111 S. 32nd W. Ave. Tulsa, Okla.
Elder Sy Mashburn	501 S. Peoria Tulsa, Okla.	Elder Albert Howard Rt. 1 Mounds, Okla.
Elder Eugene Riddle	Haskell, Okla.	Elder Al Reynolds Broken Arrow, Okla.
Elder Bill Ketchum Box 31,	Haskell, Okla.	Elder Virgil Reynolds Mounds, Okla.
Elder Coleman Kirk	Haskell, Okla.	Elder Felix Hollis Tulsa, Okla.
Elder Albert Boswell Locust Grove, Okla.		Elder J. D. Stepp Bixby, Okla.
Elder G. C. Austin Locust Grove, Okla.		Elder Chester Willey Tulsa, Okla.
Elder Edgar Boswell Locust Grove, Okla.		Elder C. G. Askins Tulsa, Okla.
Bro. Elmer Pilant Boatman, Okla.		Elder R. L. Prather Tulsa, Okla.
Bro. Charles Murray Coweta, Okla.		Elder Jess Pilant Salina, Okla.
Elder C. W. Thompson 1611 E. Marshal Tulsa, Okla.		Elder Oron Estes Rt. 2 Pryor, Okla.
Elder Walter Dobbs	Rt. 1 Mounds, Okla.	Elder Luther Littlefield Rt. 2 Pryor, Okla.
Elder Cecil Lane Tulsa, Okla.		Elder LeRoy Littlefield Rt. 1 Salina, Okla.
Elder Ancil Mashburn Coweta, Okla.		Bro. Gene Ramsey Pryor, Okla.
Elder Arthur Copeland Coweta, Okla.		Elder H. S. Martin Wagoner, Okla.
Bro. Thurlow Schaffler Coweta, Okla.		Elder Luther Jones Rt. 1 Pryor, Okla.
Bro. Dalton Beene Coweta, Okla.		Elder Paul Grigg Pryor, Okla.
Elder Jim Key Peggs, Okla.		Elder George Henderson Locust Grove, Okla.
Elder T. E. Dearduff Rt. 2 Hulbert, Okla.		Elder L. N. Vall Mounds, Okla.
Elder Clinton Headrick Rt. 2 Hulbert, Okla.		Elder Roy Howard Rt. 1 Mounds, Okla.
Elder Jimmy Musgraves Pryor, Okla.		Elder R. J. Howard Mounds, Okla.
Bro. Lawrence Ellyson Box 182 Fayetteville, Ark.		Elder Bob Carner Mounds, Okla.
Elder J. W. Gage Rt. 2 Pryor, Okla.		Elder W. V. McPhail Henryetta, Okla.
Elder E. B. Condit Salina, Okla.		Bro. Edd King Mounds, Okla.
Elder Adrain Condit Locust Grove, Okla.		Bro. R. L. Cooper Mounds, Okla.
Bro. Ollie Smith Locust Grove, Okla.		Bro. Elmo Smith Okmulgee, Okla.
Elder Elmo Ables Broken Arrow, Okla.		Bro. George Whittington, Broken Arrow, Okla.
Bro. Luther Dobbs Rt. 1 Mounds, Okla.		Bro. Elza Poplin Broken Arrow, Okla.
Elder C. J. Stump Muskogee, Okla.		

Roll of Churches and Church Clerks

Church	Clerk	Address
Cave Spring	Sis. Irma Smith	Locust Grove, Okla.
Little Rock	Lucile Littlefield	Star Route "East" Locust Grove
Lowery	Sis. Lois Busby	
Duck Creek	Sis. Icle Christian	Rt. 2, Mounds, Okla.
Mounds	Sis. Fay Raby	Mounds, Okla.
Bixby	Bro. Ray Butler	Bixby, Okla.
Cole	Sis. Ozella Littlefield	Pryor, Okla.
Clear Creek	Sis. Irene Wallace	Rt. 2 Hulbert, Okla.
Greenbrier	Sis. Velma Vandaway	Rt. 2 Adair, Okla.
Hitchita	Sis. Blanche Allison	Hitchita, Okla.
Shahan	Sis. Ruth Peterson	Rt. 2 Broken Arrow, Okla.
New Home	Sis. Fay Holcomb	Coweta, Okla.
Peggs	Sis. Eva Connor	Peggs Rt. Tahlequah, Okla.
Proctor Ford	Sis. Hazel Bradford	Rt. 1 Watts, Okla.
Archer	Bro. Raymond Washam	Pryor, Okla.
Haskell	Bro. Rue Riddle	Haskell, Okla.
New Hogan	Sis. Irene Stokes	Locust Grove, Okla.
Oktaha	Sis. Irma Purdom	Oktaha, Okla.
Broken Arrow	Sis. Rachel Forbes	Broken Arrow, Okla.
Hectorville	Sis. Edith Dodds	Rt. 1 Mounds, Okla.
Osage	Bro. W. M. Melugin	Pryor, Okla.
Spring Hill	Sis. Dolly Glen	
Pryor	Sis. Rachel Gurley	Pryor, Okla.
Spring Valley	Sis. Mary Galvan	Hulbert, Okla.
Plymouth	Sis. C. C. Notley	Barnsdall, Okla.
Muskogee	Sis. S. T. Standifer	537 Columbus, Muskogee, Okla.
Chewey	Sis. Nadine Hampton	Watts, Okla.
Smith Chapel		

	Total Membership—	Evangelist—	Maintenance—	Paid Pastor—	Minute Funds—	Members Received—	Died—	Dismissed—	Excluded—	Paid Missions—	Children's Home—
CHURCHES											
Bixby	226	102.08	5.00	\$2,163.15	\$8.00	103	10	5	2	\$31.00	\$40.98
Bro. Coy McElroy, L. McLaughlin, and Oscar Morgan	264	110.00	5.00	134.24	5.00	52	23	10	8		
Sister Ollie Sharp, Bro. J. W. Littlefield, and Edd Boston	45	55.00	5.00	879.53	2.50	10	8	4	0	60.00	
Clear Creek	67	153.16	5.00	230.00	5.00	2	2	2	2	67.76	
Bro. and Sister Vada Hamilton, and Bro. Ray Christian	140	268.16	5.00	157.31	5.00	10	22	5	1	50.26	214.72
Greenbrier	81		8.00	152.00	2.00	5	11	5	1		
Bro. Tom Mashburn, Newt Ragin, and Sister Rhoda Mashburn, Haskell	79	41.50		110.00	2.50	2	2	0	2		
Bro. and Sister Fern Allison, and Sister Myra Sessions	66	81.00	5.00	258.63	2.50	5	30	1	3		
Hitcheita	97	805.21	5.00	33.97	2.50	7	1	5	5		
Bro. Bill and Marvin Mann, and C. W. Purdon	54			400.00	3.00	7	1	5	5	121.16	
Ortana	115	60.00	5.00		3.00	4	5	4	3		
Bro. W. L. Stokes, Sister Bessie Smith, and Alta Bump					2.50	1	4	3	0		
New Hogan					3.00	1	4	3	0		
Bro. Ellis LeMarr, John Peck, and John M. Eddings					3.00	1	4	3	0		
New Home					3.00	1	4	3	0		
Bro. Ed Rice, Bro. and Sister Grover Mustaves					3.00	1	4	3	0		
Osage					3.00	1	4	3	0		
Bro. Virgil Nichols, Clyde Couch, and John M. Eddings					3.00	1	4	3	0		
Peggs					3.00	1	4	3	0		
Bro. LeRoy Denton, John Kincaid, and Jack Carter					3.00	1	4	3	0		
Shahan					3.00	1	4	3	0		
Bro. and Sister Clinton Floyd, and Sister Mildred Moore					3.00	1	4	3	0		
Archer					3.00	1	4	3	0		
No Delegates mailed minute funds					3.00	1	4	3	0		
Proctor Ford					3.00	1	4	3	0		
Bro. Jack Raby, Dee Tuttle, and Baudie Seago					3.00	1	4	3	0		
Mounds					3.00	1	4	3	0		
Bro. G. V. Littlefield, Sister Ruth Willis, and Cletie Johnson					3.00	1	4	3	0		
Little Rock					3.00	1	4	3	0		
Sister Drake, Sister Moorehouse, and Bro. Troy McQuiry					3.00	1	4	3	0		
Lowery					3.00	1	4	3	0		
Bro. Clyde Dobbs, Clyde Porter, and Sister Ethel Porter					3.00	1	4	3	0		
Cave Springs					3.00	1	4	3	0		
Bro. and Sister Jeff Musgrove, and Ilene Reed					3.00	1	4	3	0		
Hectorville					3.00	1	4	3	0		
Bro. Clyde Dobbs, Alma Harless, and Bro. Elza Poplin					3.00	1	4	3	0		
Broken Arrow					3.00	1	4	3	0		
Sister Lucy Knight, Sisters Hattie Connor, and Don McElroy					3.00	1	4	3	0		
Pryor					3.00	1	4	3	0		
Bro. Rabe Boyd, Sisters Hattie Connor, and Don McElroy					3.00	1	4	3	0		
Muskegee					3.00	1	4	3	0		
Sister Lonnie Clark, Christeen Martin, and Bro. Virgil Gibson					3.00	1	4	3	0		
Plymouth					3.00	1	4	3	0		
Bro. O. L. Smith, Arnold Fannings, and C. C. Nolley					3.00	1	4	3	0		
Spring Hill					3.00	1	4	3	0		
Sister G. Z. Smith, Eta Bell Harker, and Sue Nell Glen					3.00	1	4	3	0		
Spring Valley					3.00	1	4	3	0		
Bro. and Sister Jay Burnside, and Sister Dolly Neugin					3.00	1	4	3	0		
Smith Chapel					3.00	1	4	3	0		
Chevey					3.00	1	4	3	0		

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. Baptized 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 Pastors \$..... Paid Evangelist \$.....

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

For building 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

— PRYOR JEFFERSONIAN PRINT —