

MINUTES OF THE
SIXTY-THIRD ANNUAL SESSION
OF THE
GRAND RIVER ASSOCIATION
OF

Free Will Baptist

SPECIAL SESSION AT PRYOR, OKLAHOMA
DECEMBER 8, 1956

OFFICERS

Elder Bill Ketchum, Moderator
Elder Lonnie Hall, Asst. Moderator
Elder E. B. Condit, Clerk
Elder DeArthur Yandell, Asst. 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 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 the 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 alternatives.

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 Association, as published in the Treaties 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, not 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 rule 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 sanctions 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 Saviour Jesus Christ."

We will not forget the assembling of ourselves together for church conferences; public worship and the observance of the ordinances of the Gosrel, 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.

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.

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; Ps. 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 through the ordeal of regeneration, are washed in the blood of the lamb and are planted in the kingdom of Christ. St. John 3; Matt. 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 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 persisting 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 I Tim. 4:12; 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 10:47; Matt. 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 Saviour 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. 11:20-23; 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 to 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; II Thess. 2:13; St. John 17:17; Heb. 12:14; Phil. 3:21-22; I Thess. 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 Abel 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 ob-

tained fellowship with the Lord and with each other, agreeing of 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; I Thess. 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 Thess. 1:49; Rev. 14:3-13; Luke 16:23; Rev. 20:1-18; 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 depth of the sea." Matt. 18:6; I Cor. 10:39; 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 to 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 anyone 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 Saviour 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 not a purely personal matter? If 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 concept, 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 as he was, did not discern the evil in Simon's heart, neither can we know the heart of a man. When we do our duty 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 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 observe 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 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 the 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 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 the 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 members of our church 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 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, 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 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.

Be it resolved that all people camped on the grounds, do not throw tin cans, etc., on grounds, and that each one clean up the grounds where they are camped.

Be it resolved that we continue our evangelistic efforts with our offerings in order to set up a revolving fund for the purpose of loaning to new churches.

PROCEEDINGS

FRIDAY EVENING

The Grand River Association of Free Will Baptist begin by singing, led by Bro. Don Jones, Prayer by Bro. Ray Gwartney. Bro. Lonnie Hall preached a wonderful message and there was a good spirit through the entire service.

SATURDAY MORNING—9:00 o'CLOCK

Congregation called together by singing, Tis So Sweet to Trust in Jesus, Prayer by Bro. E. B. Condit, Scripture reading by Bro. Howard Gage. Association declared in conference by Bro. Lonnie Hall.

Letters were read from Bixby, Pryor, Lowery, Salina, Smith Chapel, Co-weta, Mounds, Locust Grove, Greenbrier, North Side Broken Arrow, Trinity Muskogee, and Checotah.

Motion and second to receive the letters and seat the delegates, motion carried.

Election of officers were as follows: Moderator Bro. Bill Ketchum, Assistant Moderator Bro. Lonnie Hall, Clerk Bro. E. B. Condit, Assistant Clerk DeArthur Yandell.

Motion and second that the Moderators appoint all committees, motion carried.

Committees appointed: Devotional Sis. Bessie Vann, Bro. Pete Puckett, Sis Lexlie Palmer. Literature: Bro. Marvin Summers, Bro. Calvin Morgan, Bro. Earnest Terry. Sabbath School: Bro. Cecil Fogleman, Bro. Edmond Gwartney, Bro. Bill Cardin., Temperance: Sis Vida Weaver, Bro. Everette Neel, Bro. Lee Thornton. Obituary: Bro. Ray Christain, Sis. Carolyn Mallery, Bro. George Palmer. Finance: Bro. Elmer Qualls, Bro. Thurlow Schauffler, Bro. Lemley. Estimation Church Property: Bro. Sidney Mackey, Sis. Louise Schauffler, Bro. Leroy Roberts. Resolutions Committee: Bro. Sy Mashburn, Bro. Thurlow Schauffler, Bro. Ray Gwartney.

Motion and second to receive the letters from Shahan, Little Rock, Duck Creek, and seat the delegates, motion carried.

Motion and second to receive letter from Haskell, motion carried.

Motion and second that we receive the letter that was sent from Procter Ferd with the stipulation that their ordained officials be reexamined. Motion carried. Bro. Yandell was selected to bring the eleven o'clock message. Adjournment until 1:30. A great message was brought from the word of God, "Living Below Our Means."

SATURDAY AFTERNOON

Motion and second we elect replacement for examining board, motion carried. Bro. Eugene Riddle was elected for 3 years, Bro. Hall elected for 1 year to complete Bro. Stips term.

Nominations called for replacements on executive board. Bro. E. B. Condit, Bro. DeArthur Yandell and Bro. Thurlow Schauffler were elected for 3 years.

Motion and second to print minutes covering 1955-56, motion carried.

Fifth Sunday metings were selected as follows:

1st—Bixby, December.

2nd—Checotah, March.

3rd—Smith Chapel, June.

Motion and second we use the same financial plan with the exception we send on to our State 50 percent of money received. Motion carried.

Motion and second that we receive examining boards report, which is: Bro. Jack Harroll was found sound in doctrine and recommend him for ordination at his convenience, motion carried.

Motion and second that we receive examining boards report which is Bro. Garland Davidson was found sound in doctrine and recommend him for ordination to the ministry at his pleasure, motion carried.

Motion and second to receive examining boards report concerning ordained officials of Procter Ford church. We find these officials sound in doctrine, motion carried.

Motion and second to receive reports of all committees and release them, motion carried.

Bro. Howard Gage elected to bring introductory message at Bixby, Bro. Thurlow Schauffler alternate. Bro. Jack Gage elected to bring introductory message at next association.

Bro. E. B. Condit, elected to preach Memorial Service, Bro. Danny Farmer alternate.

Motion and second that State recommendation be placed in our minutes, motion carried.

Motion and second we write State a letter expressing our thanks, motion carried.

Motion and second to grant request made by Mounds Church, motion carried.

Motion and second for Executive Board to request money, books and etc., that are now in hands of other side, motion carried.

Motion and second we meet at regular time Wednesday evening, before the 3rd Sunday in August, 1957, motion carried.

Motion and second to give the Pryor Church a standing vote of thanks. Motion carried.

Motion and second to adjourn, motion carried.

Bixby Quarterly Meeting

Motion and second we elect a Board of Trustees, which will also act as a Ground Committee. Those elected were Bro. Calvin Morgan, Bro. Eugene Riddle, Bro. Lee Massey, Bro. Walter Dobbs and Bro. Gilbert Hollingshed.

Motion made and second to receive the Executive Boards entire report read by Clerk of Executive Board Bro. E. B. Condit. Motion carried.

Motion and second that we recommend the officers for Youth Camp be retained and their names printed in minutes. Motion carried.

President, Bro. Ray Gwartney.

Vice-President, Bro. Garland Davidson.

Sponsor, Bro. J. E. Neal.

Clerk, Sister Louise Schauffler.

Treasurer, Sister Peggy Dobbs.

Motion carried that the General Board recommend to the State Association that the fifteen churches known as Bixby, Northside, Broken Arrow, Checotah, Duck Creek, Greenbriar, Locust Grove, Little Rock, Mounds, Trinity

Muskogee, Pryor, Coweta, Shahan, Salina, Smith Chapel, Lowery Free Will Baptist churches that have answered by letter to adhere to the treaties of the Free Will Baptists as their rule of faith and practice and any other church be accepted that will adhere to the teachings and doctrines of the treaties be known as the Grand River Association.

We further recommend that these churches that are the Grand River Association go back home and have a special called conference in the presence of the State Executive Board of Free Will Baptists of Oklahoma and withdraw the hand of fellowship from all churches that refuse to accept the Free Will Baptist Treaties as their rule of faith and practice.

COMMITTEE REPORTS

We your Committee on Literature recommend the Bible as our basis study. "The Contact," printed at the college in Nashville, Tennessee is good reading material, also our State paper the "Promoter" printed in Oklahoma City.

Bro. Marvin Summers, Chairman

Committee on Sabbath School—We your Committee on Sabbath School beg to leave report as follows: that we believe in using the Bible or Free Will Baptist literature and that all officers and teachers be members of the Free Will Baptist Church. We urge our churches provide sufficient room for their Sunday School, use Supplementary Literature that is true to Bible to better qualify their teachers to teach.

Bro. Cecil Fogleman, Chairman

Committee on Temperance—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 teaching 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 all members of the association read their Bibles and follow temperance as it teaches. Prov. 20:1.

Sis. Vida Weaver, Chairman

Committee on Finance. We your Committee on Finance received the following amounts: Association Minute Fund \$77.00, State Minute Fund \$30.00.

Bro. Elmer Qualls, Chairman

Committee on Obituary. We your Committee on Obituary report as follows: It is with sadness of heart we submissively bow to the call of our Heavenly Father, who removed from our midst, Bro. Dick Hatley and Sister Agnes Voss from the Checotah church. Sister Beda Jones from Shahan church. Bro. Jimmie Mashburn from the Haskell church. Sister Belle Gibson from the Cole church. Bro. J. L. Medin from the First Freewill Baptist church of Broken Arrow. Elder C. W. Thompson from the New Home church. Sister Lizzie Dobbs from the Hectorville church.

Ray Christian, 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 totals \$144,750.00.

Bro. Sidney Mackey, Chairman

Call for reading of all reports. Reports read and approved and committees dismissed.

Motion carried that we adjourn conference until Thursday, 9:00 o'clock A. M. before 3rd Sunday in August, 1957.

ROLL OF MINISTERS

Churches	Ministers	Deacons
Bixby, Box 372	Rev. Bill Ketchum	Coy McElroy
	Rev. Lonnie Hall	Leroy Roberts
	Rev. Al Reynolds	Uyless James
	Rev. Doyle Bullock	Eril Watkins
	Rev. Levi Self	Mathe Mashburn
	Rev. Paul Martin	Don Allen (unordained)
	Rev. Ezra McClain	Bill Bullock (unordained)
	Rev. C. G. Askins	
Checotah, Checotah	Rev. DeArthur Yandell	Henry Brown
	Rev. J. B. Green	Allie Kindall
	Rev. Garland Davidson	Gilbert Hollingshed
		Ellery Lemley
		Sidney Mackey
		Morris Voss
		Walter Wood
		Jess Ferguson
Coweta, Coweta	Rev. Calvin Morgan	Ralph Mahan
	Rev. Ancil Mashburn	Dave Rickner
Duck Creek, R. 1 Mounds	Rev. Dalton Beene	Charles Woods
		Cecil Wilson
Greenbrier, R. 2 Pryor	Rev. Howard Gage	Adam Gay
	Rev. Chris Schilt	Troy Owens
		Flan Harris
		Edd Kinion
Haskell, Haskell	Rev. Oran Estes	Cecil Cox
	Rev. H. C. Kirk	L. T. Turner
		E. C. McEntire
		F. F. Mann
		R. L. Morris
		R. C. Cox
		Rue Riddle
		Clarence Brannon
		Cecil Ragan
		E. K. Points
		Jack Harrell (unordained)
Lowery, Twin Oaks	Rev. Danny Farmer	Russell Ferguson
	Rev. Troy McCrary	W. F. Morehouse
		Edmond Guartney (unordained)
		Bob Duncan (unordained)

Churches

Ministers

Deacons

Northside Broken Arrow

420 N. Birch, Broken Arrow Rev. Walter Dobbs _____ Jess Knight
 Rev. Elmo Smith _____ Vernon Brown
 Marvin Summers
 Emmett Cherry

Mounds, Mounds _____ Rev. Bill Cardin _____ Vester Cowell (unordained)

Little Rock, 621 E. 7th

Claremore _____ Rev. Cecil Bowen _____ W. C. Condit
 Rev. Earl Willis _____ H. C. Littlefield
 Owen Walters

Locust Grove,

Locust Grove _____ Rev. Ray Gwartney _____ Dennis Kerns
 Rev. Bob Bewley _____ Frank Rogers
 Rev. George Henderson
 Rev. Albert Boswell

Pryor, Okla. Pryor _____ Rev. J. W. Gage _____ Robe Boyd

Marvin Coats
 Lonzo Franklin
 Donald Jones
 Clifford Trimble
 John Caldwell
 Garland Charles
 Harris Gurley
 Russell Pierce

Salina, Salina _____ Rev. Carl Pollard _____ Hugh Pollard

Charley Tuttle
 W. T. Parsons

Shahan, R. 1 Coweta _____ Rev. Thurlow Schauffler _____ John Meadows

Rev. Fred Jones _____ Delbert Hand
 Lee Massey
 Wesley Faught

Trinity Muskogee,

817, Elgin, Muskogee _____ Rev. E. B. Condit _____ Forrest Hayes
 Rev. Eugene W. Riddle _____ Roy Nipps
 V. E. Moses (unordained)

Smith Chapel, Pryor _____ Rev. Kenneth Jones _____ Watie Bell

Cecil Clifton
 Troy Gwartney
 Billy Wycoff

Proctor Ford, Watts _____ Rev. Ted Turner _____ Louis Nichols

Rev. Howard Daniels _____ Earl Carnes

ROLL OF CHURCHES AND CHURCH CLERKS

Churches	Clerks	Address
Bixby.....	Doye Blagg.....	Bixby, Okla.
Checotah.....	Norma Davidson.....	Checotah, Okla.
Coweta.....	Viola Rickner.....	R. 1 Coweta, Okla.
Duck Creek.....	Carl Ennis.....	R. 1 Mounds, Okla.
Greenbrier.....	Zelma Reynolds.....	Adair, Okla.
Haskell.....	Bessie Riddle.....	R. 2 Haskell, Okla.
Lowery.....	Marie Gwartney.....	Kansas, Okla.
Northside Broken Arrow.....	Peggy Dobbs.....	420 N. Birch, Broken Arrow
Mounds.....	Jewell Hinkle.....	Mounds, Okla.
Little Rock.....	Edna Whitaker.....	Locust Grove, Star Route
Locust Grove.....	Clara Holman.....	Locust Grove, Okla.
Pryor.....	Margaret Pippins.....	Pryor, Okla.
Salina.....	Alma Bristol.....	Salina, Okla.
Shahan.....	Ruth Peterson.....	R. 2 Broken Arrow, Okla.
Trinity Muskogee.....	Angie Riddle.....	Box 284, Haskell, Okla.
Smith Chapel.....	Ruby Bell.....	Rose, Okla.



LETTER TO QUARTERLY MEETING OR ASSOCIATION

Letter from a church to a quarterly meeting, yearly meeting, or association.

To the _____ of Free Will Baptist

when convened with the _____, 19 _____

We send as delegates, our beloved brethren _____
whom we pray you 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 _____

Average number of pupils _____

No. of Officers _____ No. of Teachers _____

Paid Pastors \$ _____ Paid Evangelist \$ _____

Missions Home \$ _____ Foreign \$ _____

For building and repair _____

For education \$ _____

Amount enclosed for minutes \$ _____

Pastor's name and address _____

Names and addresses of ministers belonging to our church.

Names and addresses of Deacons.

Del. to State Assn. _____

Value of our church property.

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

Churches

Delegates

Bixby—Bros. Glen Bolton, Ray Blevins, Lee Thornton
 Checotah—Bros. Ernest Terry, Oscar Dunlap, Hervie Lenley
 Coweta—Sis. Sybil Pulliam, Sis. Ruby Mahan, Bro. Allen Mahan
 Duck Creek—Bros. Ray Christian, Farris Hamilton, James Clay
 Greenbrier—Sis. Birdie Smith, Sis. Lexie Palmer, Bro. George Palmer
 Haskell
 Lowery—Sis. Edmond Gwartney, Bro. Edmond Gwartney
 Northside Broken Arrow—Bro. Kenneth Pollard, Bro. Morris Dalton, Sis. Joan Pollard
 Mounds—Sis. Jewell Hinkle, Sis. Vinita Tuttle, Bro. Vester Cowell
 Little Rock—Sis. Kate Cody, Sis. Bessie Vann, Sis. Lillie McClain
 Locust Grove—Sis. Glenda Bond, Sis. Cecil Fogleman, Sis. Carolyn Mowery
 Pryor—Sis. H. C. Neil, Sarah Jane Ernest, Bro. Elmer Qualls
 Salina—Sis. Vida Weaver, Sis. Alma Bristol, Bro. Alfred Pollard
 Shahan—Bro. Millard Schaufli, Sis. Ruth Peterson, Sis. Louise Schaufli
 Trinity Muskogee—Bros. Clyde Fletcher, V. E. Moses, Pete Puckett
 Smith Chapel—Bro. Will Jenkins, Bro. Everett Neal, Bro. J. E. Neal
 Proctor Ford—

FINANCE AND MEMBERSHIP

Churches	Childrens Home	Paid Mission	Died	Dismissed	Members Received	Minute Fund	Cooperative Fund	Paid Pastors	Paid Evangelist	Membership
Bixby				25	20	\$16.00		\$4078.19	\$347.31	275
Checotah			1	10	16	5.00				135
Coweta				2	12	2.00		240.00	76.86	39
Duck Creek					15			80.50	39.20	71
Greenbrier				1	3	5.00		\$1200.00	248.00	86
Haskell			1	7	14			\$2611.51	131.67	193
Lowery					6	5.00	\$121.56	\$1245.00	32.02	50
Northside (Broken Arrow)					10	3.00		\$ 677.39		29
Mounds						3.00		\$ 848.58	104.72	56
Little Rock		\$325.13		7	12	4.00		\$ 684.84	221.74	80
Locust Grove		\$120.00		3	10	5.00		\$1200.00	58.00	65
Pryor			2	6	11	5.00		\$1515.76	215.00	140
Salina					4	3.00			122.00	22
Shahan			1	4	4	5.00	20.00	\$1400.00	28.00	98
Trinity Muskogee				4	12	3.00		\$1830.59	280.32	46
Smith Chapel						5.00		\$1500.00	120.00	48
Proctor Ford										

