

MINUTES  
OF THE

MINUTES

OF THE

48TH ANNUAL SESSION

OF THE

ROBERTS MCGEE ASSOCIATION

OF

FREE WILL BAPTISTS

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1948

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Held With  
FANSHAWE CHURCH  
September, 1948

**MINUTES**  
**OF THE**  
**FORTY-EIGHTH ANNUAL SESSION**  
**OF THE**  
**ROBERTS MCGEE ASSOCIATION**  
**OF**  
**FREE WILL BAPTISTS**

Held with Fanshawe Church beginning Thursday night  
before the second Sunday in September, 1948.

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**OFFICERS**

Moderator ..... Elder J. C. Newby  
Ass't. Mod. ....  
Clerk ..... Sister Susie Wolfe  
Ass't. Clerk ..... Sister Iva Smith

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The next annual session of this Association will convene  
with ~~Green Hill~~ *Bennett* Free Will Baptist Church near Camron,  
Okla. beginning on Thursday night before the second  
Sunday in September, 1949.

Sis. May Belle Clay, Bro. J. R. Rash and Bro. J. A. Wilson.

Committee on Ministers' and Deacons' Credentials: Bro. Dave Woodard, Sis. Edna Aust, and Bro. R. O. Daniels.

Motion carried that we accept the report on Resolution and ~~discharge~~ the committee. *retained*

Motion carried that we accept the report of the committee on bill of arrangements and retain the committee.

Motion carried that we accept the report of the Obituary Committee and retain the committee.

Report of Divine Service Committee: We, your committee, beg to report Bro. Willson to preach tonight and Bro. T. A. Anderson to conclude.

Motion carried that we adjourn until 7:30 tonight for preaching.

After preaching service dismissed by Bro. Bidwell until 9 o'clock tomorrow.

### Evening Service

Song service conducted by Sis. Wickham.

A united prayer was offered for Bro. Easton near Cameron, Okla. who is very ill. Led by Bro. Ezra Neaby followed by Bro. E. D. McCause.

Devotional service led by Sis. Wickham and a wonderful testimony meeting was the result.

Additional singing led by Bro. Orvil Yandell.

After devotional service, Bro. Doyle Dipboye brought a wonderful message; text. St. Mark 15:15; Luke 10:27-29. *a talk by Bro. Mize*

Song, O Why Not Tonight.

Dismissed by Bro. Mize.

### Saturday Morning Session

Saturday morning met at the appointed hour.

Singing conducted by Bro. Ed McCause.

Prayer by Bro. Peppers.

Scripture reading Peter 5.

Motion carried that Bro. J. A. Wilson be our Ass't. Moderator.

Motion carried that we seat Bro. Pepper as delegate from the Wilburton Church.

Motion carried that we receive the report of Query and Request Committee and discharge committee.

Motion carried that the first fifth Sunday meeting convene with the Green Hill Church near Cameron, Okla.

The second fifth Sunday meeting to convene with the

Bennington Church near Shady Point, Okla.

The third fifth Sunday meeting to convene with the Salona Church south of Red Oak, Okla.

The fourth fifth Sunday meeting to convene with the Knot Hole Community Church known as the Fair Hill Church, north of Cameron, Okla.

Motion carried that we send Bro. T. A. Anderson and Bro. J. C. Newby to hold a week's meeting at the Knot Hole Community before the fourth fifth Sunday meeting to prepare the community for the meeting.

The committee on divine service reports that Sis. Iva Smith leads the devotional service and Bro. J. C. Newby and Bro. Fellabum to bring the message at 11 o'clock

Motion carried that we receive the report of the committee on minister's, and deacon's character and retain the committee.

Motion carried that all money that is the Assn's. be turned over to the Executive Board.

Motion carried that Bro. J. R. Rash help the Clerk of this Ass'n. prepare the manuscript for the printing of the minutes.

Motion carried that the next camp meeting and Ass'n. convene with Bennington Church on Thursday night before the second Sunday in September, 1949.

Motion that we adjourn until 1:30.

#### Eleven O'clock Service

House called to order by the Moderator, Bro. J. C. Newby.

Singing conducted by Bro. Linnie Dugan.

Devotional service conducted by Sis. Iva Smith.

Prayer by Bro. J. C. Newby.

Bro. Fellabum brought a wonderful message.

The Moderator made arrangements for all the delegates to have homes for the noon hour.

Dismissed by Bro. Doyle Dipboye.

#### Saturday Afternoon Session

The Association came together at the appointed time, 1:30.

Singing conducted by Bro. Lonnie Dugan.

Prayer by Bro. J. A. Wilson.

Song, When Our Lord Shall Come Again.

Scripture reading Psalm 2:5.

Motion carried that we accept the report of Bill of Arrangement Committee and discharge the committee.

Moved and carried that on Saturday night and Sunday of the next Association (the 2nd Sat. and Sunday in Sept.. 1949) be for the young people and that each church representing bring a program for the young people.

Motion carried that we accept the report of Resolution Committee and discharge the committee.

Motion carried that we send Bro. E. D. McCause, Bro. T. A. Anderson, and Bro. J. P. Brewer as delegates to the State Association.

Motion carried that we accept the Obituary Committee report and discharge committee.

Motion carried that we accept the report of Books and periodical Committee and discharge committee.

Motion carried that this Association request that each minister of this Association keep a correct record of his work during the associational year and make his report at the next convening of this Association. (This report means you keep the number of miles traveled, number married, number, baptized, number received into the church, and the amount of money received in the work).

Motion carried that this Association keep an Executive Board and retain the committee.

Executive Board members elected as follows: Bro. R. O. Daniels, Bro. J. A. Rash, Bro. A. L. Wilson, Bro. J. P. Brewer, and Eld. O. D. Wickham, as secretary.

*The last left out.*

## REPORTS

### COMMITTEE REPORTS

#### Temperance:

*No 1.*

We, your committee on temperance, beg to report as follows:

That we use all our efforts as Christian people to abstain from all ungodly habits or anything that would injure our influence, and we further recommend that our ministers preach one or more sermons on the liquor evil each year, and we further recommend that when any member of our church is overtaken or known to be indulging in any habits the church should deal with such member according to the scriptures.

Signed Committee:

Sis. Emma Hardway

Sis. Minnie Daniel

Sis. S. E. Vinseen

Bro. J. A. Wilson

**Resolution:** *M.O. 3.*

We, your committee, beg to report as follows:

That all futher meetings of our Association have two sermons on Thursday night, two sermons Friday morning, two sermons Friday afternoon, two sermons Friday night, Two Saturday morning, afternoon, and night, and one Suday morning or devotional service equivalent, and this to enclude the sermons of the Association.

We recommend that we retain our boundary line of this Association.

We recommend that all new business be brought to our Arrangement Committee before coming before this body.

Committee:

Eld. J. E. Yandell

Bro. J. R. Rash

Eld. D. Dipboye

**Bill of Arrangement:** *M.O. 4.*

We, your committee beg to report as follows:

That we have a camp meeting at the convening of the next Association at the home of the Association and that one period of this meeting be devoted to the young people.

Signed Committee:

Sis. Mary B. Clay

Sis. Lela Dipboye

Bro. J. R. Rash

**Obituary:** *M.O. 5.*

We, your committee beg to report as follows:

That the following have departed this life since our last Association: Bro. Louis Tiffie of Howe, Okla., Bro. Tom Morris of Red Oak, Okla., Julins Hardaway and Bro. Riley Hardaway, Red. Oak, Okla., and Sis. Pepers of Wilburton, Okla.

Signed, Committee:

Minnie Williams

Violet McCause

Myrtle Newby

**Query and Request:** *M.O. 6*

We, your committee beg to report as follows:

That we recommend that the Moderator of this Ass'n. place each fifth Sunday meeting where they are most needed.

Signed, Committee:

Effie Yandell

Willie B. McCann

Pauline Rash

**Minister's and Deacon's Character:** *M.O. 7.*

We, your committee beg to report as follows:

We find all our ministers and deacons in good standing as far as we have learned.

Signed, Committee:

Dave Woodard

R. O. Daniel

Edna Aust

*M.O. 7.*  
*Bake and Periodicals*

# Financial Report by Ass't. Clerk, Iva Smith

|                              |         |
|------------------------------|---------|
| Benington Church .....       | \$ 2.00 |
| Knot Hole Community Ch. .... | .60     |
| Wilburton Church .....       | 2.00    |
| Spring Hill Church .....     | 2.50    |
| Sugar Loaf Church .....      | 3.00    |
| Salona Church .....          | 5.00    |
| Norris Church .....          | 3.50    |
| Fanshawe Church .....        | 3.00    |
| Total .....                  | \$21.60 |

## Report of Executive Board

We beg to report that we have sold the lots in Poteau, for the sum of .....

Sold 2 acres in Boggie for ..... \$140.00

Total ..... \$290.00

### Disbursements:

For advertising land ..... \$ 8.00

Truck Expense (Bro. Daniel) ..... 7.50

Cashing checks ..... .00

Total ..... \$ 15.56

Balance in hands of board ..... \$274.44

Signed, Committee: O. D. Wickham

Bro. J. A. Rash Bro. J. A. Wilson

Jim Brewer R. O. Daniel

The discussion of the Idle property in the boundaries of the Roberts McGee Association known as the Knot Hole Community or, once, Fair Hill Church.

This is to certify that we, Charley Archie and J. A. Shipman, parties of the first part, and the Executive Board, servants of the Roberts McGee Association, party of the second part, do hereby mutually agree to the following and do hereby subscribe our names that the said two acres of land belonging to said church community which is now idle, be left in the hands of the said party of the first part pending a church being built on the said 2 acres of land, or until such time as the said parties of the first part see fit to submit said rights of said land to the said named Association or the Executive Board of this Association,

And we further agree that this agreement be kept in the files of this Association for the protection of the party of the first part against the confiscation by said Association or this Executive Board or agent.

**Signed Parties to this Agreement:**

Eld. O. D. Wickham, Ch. R. O. Daniel  
J. A. Rash J. A. Wilson  
J. H. Shipman

**Ordained Ministers**

Eld. J. C. Newby, Fanshawe, Okla.  
Eld. J. E. Yandell, Red Oak, Okla.  
Eld. Doyle Dipboye, Fort Smith, Ark.  
Eld. Florence, Poteau, Okla.  
Eld. Lonnie Dugan, Poteau, Okla.  
Eld. Fellabum, Poteau, Okla.  
Eld. W. Dorey, Poteau, Okla.  
Eld. Herman Dorey, Poteau, Okla.  
Eld. T. A. Anderson, Fanshawe, Okla.  
Eld. J. A. Wilson, Poteau, Okla.

*Doyle Dipboye*

**Ordained Deacons**

Bennington Church: Names not given.  
Spring Hill Church: Names not given.  
Sugar Loaf Church: Names not given.  
Green Hill Church: Bro. Cecil Underwood, Cameron, Okla., Bro. Boss Didway, Cameron, Okla., Bro. Dell Easton, Cameron, Okla.  
Pleasant Valley: Names not given.  
Fanshawe Church: Bros. J. R. Rash, E. D. McCause, and, J. A. Rash, Fanshawe, Okla.  
Salona Church: Names not given.

*Printed  
H.P.*

**Clerks and Their Post Offices**

Bennington Church: Sis. Iva Smith, Shady Point, Okla.  
Wilburton Church: Ella Self, Wilburton, Okla.  
Spring Hill Church: Sis. Mildred, Howe, Okla.  
Sugar Loaf Church: Sis. Tom Warren, Poteau, Okla.  
Fanshawe Church: Susie Wolfe, Fanshawe, Okla.  
Norris Church: A. W. Cole, Red Oak, Okla.

**Church Meeting Days**

Bennington Church: 2nd Sunday. J. C. Newby, Pastor.  
Wilburton Church: 1st Sat. night and Sunday.  
Spring Hill Church: 2nd and 4th Sat. night and Sunday.  
Sugar Loaf Church: 4th Sunday. J. C. Newby, Moderator.  
Green Hill Church: 3rd Sat. night and Sunday.  
Fanshawe Church: 1st and 3rd Sat. night and Sunday.  
Salona Church: 3rd Sat. night and Sunday.  
Norris Church: 4th Sunday.

### Delegates Enrolled

Bennington Church: Sis. Minnie Williams, Sis. May Belle Clay, Edna Aust, and Iva Smith.

Spring Hill Church: Sis. Wickham. Sis. Daniel, Bro. Daniel, and Bro. Ted Teeney.

Sugar Loaf Church: Bro. and Sis. Vineyard.

Green Hill Church: Sis. Helen Holt. Bro. Junior Lee Easton, Hosea Didway, and Sis. Nora Didway.

Pleasant Valley Church: Sis. Lonnie Dugan, Bro. Lonnie Dugan, and Clea Dorey.

Fanshawe Church: Sis. Susie Wolfe, Sis. Violet McCause, and Sis. Myrtle Newby. *Pauline Rask*

Salona Church: Bro. Dave Woodard, Sis. Belle Brewer, and M. L. Taylor.

### Delegates from Ass'ns.

*old* Eureka Ass'n.: Bro. Peirson, Bro. and Sis. H. D. Shepherd, and Rev. H. O. Turner.

Zion Hope No. 2 Ass'n., Ark.: Rev. Doyle Dipboye, and Sis. Dipboyt.

### Members in Churches and Amount Paid Pastors

Bennington Church: Members, 35; paid pastor, \$79.00.

Wilburton New Ch.: Members, 14; paid pastor, \$101.15.

Spring Hill Ch.: Members, 71; paid pastor, \$90.00.

Sugar Loaf Ch.: Members, 24; paid pastor, \$220.00.

Fanshawe Church: Members, 42; paid pastor, \$300.00.

Green Hill Church: Members, 88; paid pastor, \$175.00.

Salona Church: Members, 50; paid pastor, \$51.75.

### Amount for Minutes From Each Church

|                          |        |        |
|--------------------------|--------|--------|
| Benington Church .....   | \$2.00 | \$1.00 |
| Knot Hole Church .....   | .60    |        |
| Wilburton Church .....   | 2.00   |        |
| Spring Hill Church ..... | 2.50   |        |
| Sugar Loaf Church .....  | 3.00   | 2.00   |
| Green Hill Church .....  | 4.78   |        |
| Fanshawe Church .....    | 3.00   |        |
| Salona Church .....      | 5.00   |        |
| Norris Church .....      | 3.50   |        |

### LAW OF THE LORD'S SUPPER

(By Rev. Wm. Mankin)

The Lord's Supper was instituted for God's people. They all have equal rights to the supper, and the right is birthright. "For by one spirit we are all baptized into

one body" I Cor. 12:13. This is not water baptism. Again, Christ says, "I am the door, by me if any man enter in he shall be saved" John 10:9. "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and robber" John 10:1. Christ is not water baptism, yet He is "the door." There is but one door, and Christ says He is that door, and he that cometh in at the door should have full fellowship and equal rights with all other Christians. "Let a man examine himself and so let him eat of the bread and drink of the cup for he that eateth and drinketh unworthy eateth and drinketh damnation to himself." Not the church but to himself.

It is a personal matter of judging and eating. The church that does judge and exclude any of God's people is not acting in keeping with the instructions of Corinth. To 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 millstone were hanged about his neck and that he were drowned in the depths of the sea." Matt. 18:6; I Cor. 10:30.

It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. I admit that Christ is the true faith and His church true order, and that faith is the means by which men belong to the true order. If this is what is meant by the "same faith," we shall not object, we are agreed. But if sect is referred to, we object. As to order, if nothing but Gospel order is meant, very well; but we do not believe that one child of God should dictate just what another may believe or what church he should belong to in order that he may be in the right church, for the visible church is but an organic body of Christians, and placing your name on the best church on earth does not make you a Christian.

The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now we 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 could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right,

be he who he may, and when the supper is set, and all of God's people are not invited, it is not the Lord's but a sectarian supper. "So we, being many, are one body in Christ, and everyone members, one of another" Rom. 12:5. The way we become one body is by being baptized into that body, and, of course, this is 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 way he has legal right to all 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" Cor. 10:17.

By partaking we exhibit a oneness of that body. Who is meant by "we"? It certainly means all Christians of all ages. When we come together, tarry one for another, be of one mind, but let the Word of God control the mind. If it had ever been intended by the Saviour that the supper should be guarded, as some attempt to guard it, God would have endowed the judges with power to discern the water baptism and a legal administration, this settles the matter, and Christian character is left entirely out, by which some make a woeful mistake for, after all this precaution, some have been found unworthy of the least of the privileges of any church.

To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not all right? Some would answer, "If by a legal administrator this is all that is wanting." Is it not purely a personal matter, So it is the duty of the preacher to baptize, and of 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, one acting in good faith and the other not. Every Christian is strictly responsible for his own act, and not for another. Simon, the sorcerer, "believed and was baptized," and that by a legal administrator, yet it was discovered that he was not a Christian. So we see baptism by a legal administrator does not confer any claims to Christian rights, as this proves to be a personal matter; for we clearly see that the apostle, inspired as he was, did not discover the evil of Simon's heart; neither can we know the heart of man. When we do our duty, it is ours; when the applicant, it is his. So we find that repentance,

faith, baptism, and Christian duties all are personally accountable to God and not to man. Various are the opinions of men, and if we use the capacity God has given we do not think we should be eternally condemned for what we cannot help.

The Church of Christ is divided into many members, but is one spiritual body and Christ is the head; and they should have the same care for each other that the fleshly body has for its members. Should Christians commune together at the Lord's table? "What God hath joined together let no man put asunder." Christians do all feel alike if they do not think alike. Should they not commune together? Then a union and free communion is forced upon us. Christ said He would drink no more of the fruit of the vine until He should drink it anew in His kingdom. So assembled at God's table in Heaven, so should we be on earth.

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### ARTICLES OF FAITH

1. We believe in one true and living God, the Father, Son, and Holy Ghost, and these three are equal in Divine essence, power and glory—Romans 1:20; I John 1:7; John 17:21.

We believe that the Scriptures of the Old and New Testaments are the written Word of God and the only infallible rule of faith and practice—Matt. 5:18; II Tim. 3:16.

3. We believe that God created man good and gave him holy commandments whereby he should live holy, but man voluntarily disobeyed the commandments of God, transgressed the law and fell under the just condemnation of the same whereby all mankind are sinners; not by constraint, but by choice; being partakers of the sinful nature attained by the fall, and that man is unable to save himself with his own power, but we see Jesus for the suffering of death crowned with glory, that He by the Grace of God, should taste death for every man—Gen. 3:7-17; Heb. 2:9.

4. We believe that Christ, by His 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 ye ends of the earth, for I am God, and there is none else"—Matt. 4:17; Isaiah 45:22; Acts 20:2-21; Acts 17:30.

5. We believe that adult persons must be regenerated and born of the spirit of God if they inherit eternal life—John 3:3.

6. We believe that infants and idiots are saved by the merits of the Son of God—John 4:11; Deut. 1:39; Mk. 10:14; Luke. 18:16.

7. We believe that all Christians should persevere in grace and be faithful to the end if they inherit eternal life; for blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates of the city—Matt. 24:13; Rev. 22:14.

8. We believe that Baptism by immersion is the Apostolic mode, even the burial of the believer in water; and that Christ, who is our life, showed this humble example to His children, and bids us walk therein—John 3:22; Matt. 3:16; 28:19-20; Romans 6:2 5:

9. We believe that God in His goodness displays His power of grace in a great degree in calling and qualifying His servants by the teaching of the Holy Ghost, and by the instructions of His blessed Word, to go forth and proclaim life and salvation. He bids us freely to come, and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come—I Cor. 12:13; Eph. 3:7; Rev. 22:17; Isa. 55:1.

10. We believe that Baptism and the Lord's Supper and Washing of the Saint's feet are Divine ordinances and should be observed by all His children—Mk. 14:22; John 13:4-14; Matt. 28:19,20; I Tim. 5:10.

11. We believe that none have a right to Baptism only those who have obtained a living hope in the Lord Jesus Christ, and none have the right to administer the same only those who are called of God, have come under the hands of the Presbytery of Elders; and each church ought to have a pastor, deacons, and clerk, chosen by the church and continuing in office during the good pleasure of the same; and in dealing with disorderly members, reference should be had to the 18th chapter of Matthew and other Scriptures relative to dealing with disorderly members. In all cases a majority shall rule, except in receiving members, which shall be unanimous—Tit. 1:5; Acts 14:23; II Cor. 6:6.

12. We believe it to be the duty of each church to assemble themselves together once a month and that it is the duty of the pastor of the church when setting forth the Lord's Supper to "let a man examine himself, and so let him eat"—I Cor. 11:28; John 13:14; Heb. 10:25.

13. We believe that Sanctification and Holiness is a Bible doctrine, that immortality is God dwelling in the light so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." That it is our duty to be tender and affectionate to one another, and to study the happiness of the people of God in general and to be singly engaged to promote the honor and glory of God—Gal. 6:10; I John 2:9.

14. We believe in the resurrection of all men at the last day. They that have done good will come forth to the resurrection of life, and they that have done evil unto the resurrection of damnation; then the wicked will go away into eternal punishment, but the righteous into eternal life.

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## **RULES OF ORDER**

1. At every sitting of the Association, business shall be opened and concluded by prayer by the Moderator or whomsoever he may request.

2. Ministers and deacons present are invited to seats, allowed to take part in debates on all subjects, and to vote.

3. Those who speak shall arise and address the Moderator. Personal reflections shall be avoided in all debates.

4. No motion shall be discussed without a second.

5. When a motion has been made and seconded, and a member opposes its discussion, the Moderator shall put the question, "Shall it be discussed?" If negative, the question shall be dismissed.

6. If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member and the vote taken separately.

7. Motions made and lost shall not be recorded.

8. No one shall speak more than twice on the same subject without special leave of the Moderator.

9. All questions shall be decided by a majority vote of all members present.

10. No member shall absent himself without special leave of the Moderator.

11. Minutes shall be leisurely read and corrected before the close of the Association, if necessary.

12. At all future sessions of the Association, arrangements shall be made to ensure two sermons or other devotional exercises equivalent thereto, during each day of the session and the chair shall announce, just before adjournment, who shall fill the stand at the next meeting.

13. The Rules of Order shall be distinctly read from the chair immediately after organization.

14. Alterations may be made in these rules at any regular session of the Association.

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## CONSTITUTION

From long experience, we, the members of the Church of God (denominated Free Will Baptists), being regularly baptized upon a profession of our faith in our Lord Jesus Christ, and being convinced of the necessity of a combination of churches to perpetuate a union among us, and to preserve and maintain correspondence with each other, do therefore ordain this Constitution for our better church government.

Art. 1. MEMBERSHIP. This Association shall be composed of members chosen by the different churches of our union, not exceeding three messengers from each church, and upon producing letters, they shall be entitled to seat s. All ordained ministers and deacons of said union shall be regular members when present, by virtue of their office.

Art. 2. NAME. The Members thus chosen and assembled with the ministers and deacons to be denominated the Roberts McGee Ass'n. of Free Will Baptists being composed of the several churches of our union, the Association having no power to lord it over God's heritage, nor having any ecclesiastical power over the churches, reserving the right of withdrawing from any church becoming disorderly.

Art. 3. LETTERS. Letters from the different churches representing are to express their number in fellowship, including the names and addresses of ordained and licensed ministers, the number of members received upon profession of faith, by letter or recommendation, by restoration or denominational choice; the number dismissed

by letter, excluded, and those having died since last Association. Churches, in sending their letters, may send obituaries of any who died during the year that we may keep up the memorial of our dead.

Art. 4. OFFICERS. The Association to have a Moderator, a Clerk, and a Treasurer, who are to be chosen by the suffrage of the members present.

Art. 5. NEW CHURCHES. Newly constituted churches may be admitted to the Association, which are to petition by letter and delegates, and if upon examination, they are found to be orthodox and orderly, they may be received into the Association, the Moderator giving the right hand of fellowship.

Art. 6. QUESTIONS. No question from any church shall come under the consideration of the Association unless it has been first considered in its own church.

Art. 7. MOTIONS. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 8. MINUTES. The Association is to endeavor to furnish the churches with minutes of the Association in the proportion to the amount paid by each church, the distribution to be at the discretion of the Association.

Art. 9. CLERK. It shall be the duty of the Clerk to keep a regular file of the minutes of the Association in a book to be kept by the Association for that purpose.

Art. 10. SIGNATURES. The minutes of the Association shall be read and corrected, if needed, and signed by the Moderator and Clerk before the close of the Association.

Art. 11. AMENDMENTS. Amendments to this Constitution may be made, when necessary, by a two-thirds vote of the members present at any regular session.

Resolved, that we earnestly request all of our ministers and deacons and churches composing this Association to cooperate with each other and to assist in every way they can to help further the Gospel, and that each church should help their pastor and if an evangelist should visit any destitute place and organize churches, that we urge the people to assist the evangelist so he can go and preach the Word.

## FORM OF CHURCH LETTER

Post Office .....

Date ....., 19.....

We, the Church of God (denominated Free Will Baptist) worshipping at ..... met in conference and elected the following delegates to represent us in ..... Association, when convened with ..... Church, whom we pray you to seat to aid you in all your deliberations, to wit: .....

### Statistics:

State of Religion .....

Sunday School .....

Prayer Meeting .....

Meeting Days .....

We paid our pastor, Elder .....

\$.....; called Elder .....

as our pastor for the ensuing year.

Ordained Deacons .....

Resident Members .....

Non-Resident Members .....

Total Membership .....

Received into the church .....; by

Confession of Faith .....

We ask for the next session ..... Fifth

Sunday Meeting. We ask for the next session of the

..... Association

We send \$..... Minute Money

Elder ..... Moderator

..... Church Clerk

Chure

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