

MINUTES
OF THE
52ND ANNUAL SESSION
OF THE
ROBERTS McGEE ASSOCIATION
OF
FREE WILL BAPTISTS

1952

Held With
Fanshawe Free Will Baptist Church
September, 1952

ORDER OF BUSINESS

1. Introductory Sermon.
2. House called to order by the Moderator.
3. Letters called for, read and received.
4. Right hand of fellowship and seating delegates.
4. Election of Officers.
6. Petitionary letters called for.
7. Reading rules of order.
8. Invite visiting brethren to seats in council.
9. Appointment of committees.
10. Unfinished business.
11. New business.
12. Reports of committees.
13. Miscellaneous business.

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OFFICERS

Moderator	Elder J. R. Roper
Ass't Moderator	Elder J. C. Newby
Clerk	Sister Iva Smith
Ass't Clerk	Sister Fletis Rust

The next annual session of this association will convene with the Free Will Baptist Church at Red Oak, Oklahoma, beginning on Thursday night preceding the second Sunday in September, 1953.

THURSDAY NIGHT SESSION

Services opened with the congregation singing "Leaning on the Everlasting Arms." After song service and many good testimonies in the devotional led by Elder W. Dorey, Elder Walter Flickenger brought the message of the evening.

FRIDAY MORNING SESSION

Services opened with the congregation singing "Oh, I want to See Him." After a united prayer led by Rev. J. C. Newby the house was called to order by the Moderator, Elder J. R. Roper. After reading the Scripture, the moderator called for letters from the different churches. Those responding were as follows: Sugar Loaf, Bennington, New Harmony, Red Oak, Fanshawe, Number 10, Pleasant Valley, Salona and Coaldale. Letters were read and the motion was carried to seat the delegates after they were given the right hand of fellowship. Officers elected were as follows:

Moderator, Elder J. R. Roper of Howe, Oklahoma; Assistant Moderator, Elder J. C. Newby of Fanshawe, Oklahoma; Clerk, Sister Iva Smith of Shady Point, Oklahoma, and Assistant Clerk, Sister Fletis Rust of Shady Point, Oklahoma. The motion was made and passed that the moderator appoint the committees for the association. Those appointed were:

Divine Service Committee: Sister Belle Brewer, Brother S. J. Shipman, Sister Johnnie Dorey.

Obituary Committee: Brother John Branscum, Sister Vinita Huckaby, Brother Perry Brown.

Sunday School Committee: Rev. Leonard King, Brother Brewer, Brother Perry Brown.

Business Committee: Brother R. O. Daniel, Brother Jesse Moon, Sister Susie Goodson, Brother Charley Barnard.

Ministers and Deacons Credentials Committee: Sister Marie Burden, Sister Edith Garrett, Sister Hanley, Sister Ester Ramer.

Temperance Committee: Sister Oleta Stephens, Sister Grace Scott, Brother Ed McCause.

Finance Committee: Sister Hurley Semore, Sister Betty Dietrich, Sister Gullick, Sister Bertha Dorey.

Resolution Committee: Brother J. R. Rash, Rev. T. A. Anderson, Brother J. A. Rash, Brother Verlis Huckaby, Rev. J. C. Newby.

Executive Committee: Brother R. O. Daniels, Rev. J. A. Wilson, Brother J. A. Rash, Rev. J. E. Yandell, Brother J. P. Brewer.

Home Mission Committee: Brother Charley Barnard, Sister Maggie Barnard, Sister Beula Hickman, Sister Iva Smith, Sister Vinita Huckaby.

Report of Divine Service Committee: That Rev. Leonard King bring the 11 o'clock message. Motion was made and carried to adjourn until 1:30 p.m.

FRIDAY 11 O'CLOCK SESSION

Service opened with the song "Lord Build Me a Cabin in the Corner of Gloryland." Prayer was led by Elder W. Dorey and Rev. Leonard King brought the message on Progress. His scripture text was Titus 1:2 and Hebrews 6. The session was dismissed by Elder J. C. Newby.

FRIDAY EVENING SESSION

After the noon recreation and refreshment, the association came together at the appointed time by singing "I must tell Jesus." Prayer was led by Rev. Leonard King. Scripture text Jeremiah 6 was read by the moderator and unfinished business was called for.

COMMITTEE REPORTS

Obituary:

We, your committee, wish to report that the following have departed this life since our last Association. Brother Buck, Sister Geneva Graham of Wilburton, Sister Nancy White of Pleasant Valley, Sister Rebecca Goodson of Shady Point, Sister Evangile Huckaby of Coaldale, and Brother I. H. Shipman of Cameron. — W. P. Brown, John Branscum, Vinita Huckaby.

Sunday School:

We, your committee on Sunday School, wish to report as follows: We believe the Sunday School to be a part of the church and a very important part, and recommend that the pastor of every church call a meeting regularly of the Sunday School superintendent, teachers, and deacons to discuss ways and means of improving the Sunday School. — Wanda Grigsby, L. P. King, J. P. Brewer.

Ministers and Deacons Credentials:

We, your committee, beg to report as follows: We find that all our ministers and deacons are in good standing. Sugar Loaf Church requested that Brother Leonard King be ordained to preach at this session of the Association. — Edith Garrett, Ester Ramer, Maude Hanley, Marie Burden.

Temperance Committee:

We, your committee, wish to request that we keep our rule that is now in effect and that our ministers keep this rule more strictly and preach more often on temperance. — Grace Scott, Oleta Stephens, Ed McCause.

Business Committee:

We, the committee, beg to report: We feel that we should obtain an evangelist in our association and support him in every way we can. We also urge the evangelist to visit each church and organize as many new churches as possible. We recommend each church send money to help the Free Will Baptist Orphans Home. — Jesse Moon, Susie Goodson, Charley Barnard, R. O. Daniels.

Finance Committee:

We, your committee, wish to report that we have collected a total of \$38.00 for minutes for the association, \$4.00 left over from the fifth Sunday Meeting at Spring Hill in March, and \$4.00 for State Minutes. A grand total of \$46.00. — Hurley Semore, Betty Dietrich, Dora Gullick, Bertha Dorey.

Resolution Committee:

We, your committee, wish to report as follows: Resolution No. 1: That we request that the association be centralized at this association. Resolution No. 2: That we request that this association put an evangelist on the field. Resolution No. 3: That we have a youth meeting to be held in connection with the association. Resolution No. 4: Resolved that minister's conference should be held for the cause of Christ. Resolution No. 5: Resolved that the Fifth Sunday meeting be organized on Friday night before each Fifth Sunday meeting. Resolution No. 6: Resolved that this committee on resolution adopt the home mission report presented by the Home Mission Board. — J. R. Rash, T. A. Anderson, J. C. Newby, J. A. Rash, V. W. Huckaby.

FRIDAY NIGHT SESSION

Song service was conducted by Brother Frank Baird of Sugar Loaf and prayer was led by Rev. Carl Pugh. A devotional service was led by Sister Rust and a wonderful testimony meeting was the result. Afterward Elder J. R. Roper brought a wonderful message. This session was dismissed by Rev. W. Dorey.

SATURDAY MORNING SESSION

The opening song was "When I make my last move." Prayer was led by Elder J. E. Yandell and the scripture text was read by Rev. J. R. Roper. Saint John Chapter 17 verse 9 was the text. Brother George Files of Center Association spoke on centralization of the association. After several talks on centralization the session was dismissed by Brother Ed McCause.

SATURDAY 11 O'CLOCK SESSION

Service was opened with "What a friend we have in Jesus." Prayer was led by Elder J. C. Newby, and a devotional service by Brother Neely. Many responded in the service. Elder J. E. Yandell brought a wonderful message. His text was Psalms 1 and Acts 20:32. Brother Leonard King was then ordained as a minister of the Free Will Baptist Church and after a fellowship handshake, the benediction was given by Brother. Ed McCause.

SATURDAY AFTERNOON SESSION

Services were opened by the congregation singing "I'll live in glory." Brother J. H. Rash led in prayer. A motion was then made that the subject of centralization of the association be tabled until another meeting of the association. A collection was made to pay the clerk and assistant clerk and to finish paying for the minutes. The collection amounted to \$22.00. Of this amount \$10.00 was to be paid to the clerk, \$5.00 to the assistant clerk, and \$7.00 to be applied on the minutes.

MINUTE MONEY SENT BY EACH CHURCH

Fanshawe	\$3.00	Salona	\$2.00
Pleasant Valley	5.00	Coaldale	5.00
Bennington	5.00	Spring Hill	5.00
New Harmony	5.00	Sugar Loaf	5.00
Red Oak	3.00		

Fanshawe sent \$2.00 and Red Oak \$2.00 for State Minutes.

ORDAINED MINISTERS

Elder J. R. Roper, Howe, Oklahoma
 Elder J. C. Newby, Fanshawe, Oklahoma
 Elder Walter Flickenger, Wilburton, Oklahoma
 Elder Tom Anderson, Fanshawe, Oklahoma
 Elder Charles Flynn, Panama, Oklahoma
 Elder J. A. Wilson, Poteau, Oklahoma
 Elder H. Blankenship, Red Oak, Oklahoma
 Elder Wilferd Dorey, Poteau, Oklahoma
 Elder Lonnie Dugan, Poteau, Oklahoma
 Elder Herman Dorey, Poteau, Oklahoma
 Elder J. E. Yandell, Red Oak, Oklahoma
 Elder J. T. Scott, Red Oak, Oklahoma

ORDAINED DEACONS

New Harmony: Brother Mann McCann, Brother Boyd Ramer.
 Pleasant Valley: Brother Felix Gullick, Brother Wilferd Dorey, Jr., Brother J. B. Smith.
 Sugar Loaf: Brother Perry Brown, Brother Frank Baird, Brother Tom Warren.
 Coaldale: Brother S. M. Whiteaker, Brother J. R. Huckaby, Brother Charlie Dietrich.
 Red Oak: Brother Jim Brewer, Brother Ben Adams, Brother Grover Irvin, Brother Robert Ramer, Brother Mack Pierce, Brother Homer Adams, Brother Sprock Hardaway.
 Bennington: Brother Jesse Moon, Brother Floyd Perdergraff, Brother George Williams.
 Fanshawe: Brother Ed McCause, Brother J. R. Rash, Brother J. A. Rash.
 Spring Hill: Brother R. O. Daniel, Brother Monroe Caruthers.

CLERKS AND THEIR POSTOFFICES

Bennington: Mrs. Iva Smith, Shady Point, Oklahoma.
 Pleasant Valley: Mrs. Elenor Dorey, Poteau, Oklahoma.
 Red Oak: Kathryn Adams, Red Oak, Oklahoma.
 Fanshawe: Susie Wolfe, Fanshawe, Oklahoma.
 Spring Hill: Mrs. Minnie Daniel, Howe, Oklahoma, Rt. 1.
 Salona: Mrs. Myrtle Sheppard, Red Oak, Oklahoma.
 New Harmony: Stella Southard, Red Oak, Oklahoma.
 Sugar Loaf: Mrs. Tom Warren, Poteau, Oklahoma.
 Coaldale: Ruby Beler, Heavener, Oklahoma, route 1.

MEETING DAYS AND PASTORS OF CHURCHES

Bennington: Second and fourth Sunday, Rev. Charles Flynn and Rev. Carl Pugh.

Red Oak: Every Saturday night, Sunday and Sunday night except the fifth Sunday, Rev. Jake Scott.

Fanshawe: First and third Sunday and Sunday night, Rev. Carl Pugh.

Salona: Third Sunday, Rev. H. Blankenship.

Coaldale: Third Sunday, Rev. J. R. Roper.

Pleasant Valley: Second and fourth Sunday and Sunday night, Rev. Charles Flynn and Rev. Carl Pugh.

DELEGATES ENROLLED

Bennington: Sister Susie Goodson, Sister Edith Garrett, Sister Fletis Rust, Sister Ora Bell Moon.

Pleasant Valley: Brother Gullick, Sister Gullick, Sister Johnnie Dorey, Sister Bertha Dorey, Sister Hanley.

Sugar Loaf: Brother Perry Brown, Sister Marie Burden, Sister Wanda Grigsby.

Coaldale: Brother Verlis Huckaby, Sister Vinita Huckaby, Sister Betty Dietrich.

Now Harmony: Brother Charley Barnard, Sister Maggie Barnard, Sister May Hardaway, Brother Randolph Oller.

Salona: Brother Norman Stephens, Sister Oleta Stephens, Sister Myrtle Sheppard, Brother Paul Lyons, Brother Wilburn Rice.

Spring Hill: Brother Hickman, Sister Hickman, Sister Harley Semore.

Fanshawe: Brother John Branscum, Sister Molly Newby, Brother Buck Shipman, Sister Susie Wolfe.

Red Oak: Sister Ester Ramer, Sister Belle Brewer, Sister Grace Scott, Sister Bertie Wilson.

CHURCH STATISTICS

Spring Hill	16	\$110.17
Fanshawe	31	43.00
Pleasant Valley	26	168.00
Red Oak	32	766.80
Bennington	15	184.08
Salona	17	120.00
New Harmony	33	93.00
Coaldale	15	162.35
Sugar Loaf	30	331.00

Motion was made and carried for placement of the fifth Sunday meetings. They will convene as follows: First—Pleasant Valley; Second—Spring Hill; Third—Bennington; Fourth—New Harmony. It was requested that each church send \$10.00 to each fifth Sunday meeting for the benefit of the evangelist. No report was given by the executive board but Rev. J. E. Yandell spoke regarding the board and finances.

The Roberts-McGee Association wishes to thank the Fanshawe Church for the hospitality shown during our stay in their community.

Rev. W. Dorey was elected as the evangelist for the ensuing year and Rev. J. R. Roper was elected as his assistant. Rev. W. Dorey was also elected as a delegate to the Eureka Association for the ensuing year. Delegates for the state association were Sister Grace Scott and Sister Johnnie Dorey. All reports were read and committees discharged. Rev. Jake Scott will preach the introductory sermon on Thursday night before the Second Sunday in September, 1953, at Red Oak, Oklahoma. Motion was made that we have a youth meeting in connection with the association in 1953. Motion was made that we adjourn until the next association when we meet at Red Oak Church on Thursday night before the Second Sunday in September, 1953. The association was dismissed by prayer by Rev. J. A. Wilson.

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 birth-right. "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 one 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; 1 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 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 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 jointed 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.

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.

2. 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 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. 3:17; 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. 5:17; Isaiah 45:22; Acts 20:21; 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 the 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 Apos-

tolic 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 subordination 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 should rule, except in receiving members, which, shall be unanimous — Tit. 1:15; 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.

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 rise 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 insure 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.

CONSTITUTION

From long experience, we, the members of the Church of God (denominated Free Will Baptists), being regularly baptized upon a profession of 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 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 seats. 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 letters 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 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

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

Ordained Ministers

Licensed Ministers

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

1st Saloon
gro Spring Hill
fine Bennington
#1 New Harmony

The Roberts M. Co. Association
pulled out of the state &
national association.