

MINUTES
OF THE
53RD ANNUAL SESSION
OF THE
ROBERTS McGEE ASSOCIATION
OF
FREE WILL BAPTISTS

1953

Held With
Red Oak Free Will Baptist Church
September, 1953

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.
5. 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 L. P. King
Ass't Moderator	Elder A. E. Keeney
Clerk	Sister Pauline Keeney
Ass't Clerk	Sister Susie Wolf

Association was centralized at Fanshawe Free Will Baptist Church beginning on Thursday night preceding the second Sunday in September, 1954.

THURSDAY NIGHT SESSION

Services opened by singing "I'm In The Glory Land Way" led by Bro. Fred Woodrof; prayer by Elder A. E. Keeney; song, "I'll Live In Glory;" a united prayer; song, "Heavenly Sunlight."

Elder J. C. Nuby took the stand and asked for a motion on the time to meet Friday morning. Motion carried to meet at 9:00 a.m. Elder J. C. Nuby appointed Elder Arthur E. Keeney to lead the devotional service. And Elder L. P. King to bring the message. Elder A. E. Keeney read 121 Psalms as devotional reading. There was a wonderful response.

Elder L. P. King took the stand and rendered a wonderful sermon on Ways—God Has A Way. Prov. 16-25, Samuel 12-23, Ezra 8-21, Psalms 25-9, 1st Cor. 13th. Cha. Is^a A more exlantt way. Acts 1-8, Romans 8 Ch. The right and perfect way. And the wrong way. Closed with a request that all ministers and deacons kneel in the altar with him in prayer, to be shown the right way to carry out God's way throughout the association. After the prayer, Elder L. P. King turned the service back to Elder J. C. Nuby, who asked for all delegates who planned to stay over to stand to be placed in a home. No one stood. A request was mades for all to pray for the meeting.

Standing together we were dismissed in prayer by Elder Carl Holcumb.

FRIDAY MORNING SESSION

Service opened by singing "Send a Light" led by Elder L. P. King. Prayer by Elder J. E. Yandell. Song, "Heavenly Sunlight." Elder J. C. Nuby called the house to order and read 123rd Psalms. Prayer by Elder A. E. Keeney. Letters called for and read. There was a motion carried to accept all letters and some to be corrected. Seating all delegates with a fellowship and handshaking of everybody.

Elder L. P. King, Moderator; Elder A. E. Keeney, Assistant Moderator; Clerk Election—Sis. Pauline Keeney, Sis. Susie Wolf.

Visiting delegates were given the right hand of fellowship. Moderator took charge and asked for a talk on electing the oldest two ministers as moderators. Two wonderful talks by J. E. Yandell and J. C. Nuby on their work in God's work.

Divine Committee: Bro. J. A. Rash, Bro. Bob Ramer and Bro. Ed McCause.

Some more visitors came in and were given the right hand of fellowship. Moderator read the rules of order. Elder L. P. King.

Obituary Committee: Sis. Daniel, Sis. Smith and Sis. Revis.
Sunday School Committee: Bros. Brown, Daniel and J. R. Rash.

Minister's Credentials Committee: Sis. Aust, Sis. Maggie Barnared and Sis. Johnny Dorey.

Temperance Committee: Bro. Frank Baird, Bro. Brewer and Sis. Moon.

Business Committee: Bro. Adams, Sis. Willie Papus and Sis. Elnora Dorey.

Finance Committee: Sis Maggie Yandell, Sis. Esther Ramer and Sis. Welch.

Resolutions Committee: Sis. May Hardaway, Sis. McConn, Sis. Harlow and Sis. Vinson.

FRIDAY 11 O'CLOCK SESSION

House was called to order and ministers and deacons were called to the altar for a united prayer by Elder Holcumb. Song, "I Am Thine O Lord," led by Elder L. P. King. Sis. Iva Smith led devotion service and there was a wonderful response. Elder J. E. Yandell brought the message, reading 1 Corinthians 12:28. Message on the preaching of God's word. Staying in the center of God's will. God speaking through the ministers who study God's word. How God upholds his called ministers and they are going to meet each message in the day of judgment. Beware of false teachings.

Motion carried to adjourn until 1:00. Dismissed in prayer by Elder Glenn DeBoyce.

FRIDAY AFTERNOON SESSION

Service opened by singing "I'll Live On." Prayer by Bro. B. B. Bales. Letter read and received. Queries and Requests Committee: Sis. Goodson, Sis. Garrett and Sis. Vinson. Petitionary letter read from Eurica Assn. Delegates seated with the right hand of fellowship. Unfinished business: A motion was made to talk on centralizing the association. Motion was carried to centralize the Roberts McGee association. Motion carried to elect a committee of 1 member. Motion carried to receive the divine committee.

Discharge Committee. Obituary was received and the song "Precious Memories" was sung and a prayer by Elder Glenn DeBoy. Committee was retained throughout this session. Sunday School committee report read. Motion carried to accept report and discharge committee.

Ministers and deacons credentials—Motion carried to accept and retain committee. Temperance Committee report—Motion carried to accept report and discharge committee.

Business report read and accepted and dismissed committee. Finance report accepted and retained committee. Resolution committee—Motion carried to accept the resolution report and retain committee. Query and request—Motion carried to receive report and retain committee.

Resolutions to be discussed—Motion carried to table No. 1 resolution until 9 o'clock or the first business to be taken care of. No. 2 resolution was accepted. No. 3 resolution accepted. No. 4 received by all. Committee dismissed.

Home Mission Committee—Bro. Ed McCause, Sis. Willie B. McConn and Sis. Scott. Motion carried to adjourn conference until 9:00 and to meet back for evening services at 7:00. Dismissed in prayer by Elder Blankenship.

FRIDAY NIGHT SESSION

Opened by singing "There is Power in the Blood," led by Bro. Adams. Prayer by Bro. W. R. Oller. Sister Maggie Yandell led the devotional service. There was a wonderful response in testimony and song. Elder Carl Holcumb brought the message, Revelations 3:20-21 and rendered a wonderful sermon on the Free Will Baptist Church Covenant. An invitation was given while singing "Oh Why Not Tonight" with no response. Christians were called to the altar for united prayer. Delegates were placed in homes. Was dismissed with a song and a fellowship handshake.

SATURDAY MORNING SESSION

Service opened by singing "If I Could Hear My Mother Pray Again." Devotional reading, Hebrews 1 Chapter by Elder L. P. King. Prayer by Elder Carl Holcoub. Letter called for and read. Delegates seated with the right hand of fellowship. Unfinished Business—Discussion: Had a wonderful discussion on teaching Free Will Baptist doctrine and the church covenants. Motion carried to accept resolution and place it in the minutes. Adjourned for 15 minutes.

SATURDAY 11 O'CLOCK SESSION

Service opened by singing "I'll Live In Glory," "I'm Not Ashamed," and "Some Day," led by Lonnie Long. Bro. Pugh led devotional service. There was a wonderful response in testimony, shouting and song. A special song by Bro. Lonnie Long's quartet, "The Son Hath Set Me Free." Elder A. E. Keeney took the stand to bring the morning message. Prayer by Elder A. E. Keeney. Scripture reading, Matt. 11-2. A wonderful sermon was delivered. Some announcements were made. Lunch is to be served on the church ground. Dismissed in prayer by Elder J. C. Nuby to meet at 1:00.

SATURDAY AFTERNOON SESSION

After a delicious dinner, services opened with sing "Anywhere Is Home," led by Bro. W. R. Oller. Prayer by Elder Walter Flickinger. Song, "Camping in Cannan's Land," "When I make My Last Move." Offering was taken, \$14.04 for the clerk to use in her expense of getting the minutes printed. Motion was made and seconded giving Moderator power to place the Fifth Sunday meetings. Solona, 1st, Nov. 1953; Spring Hill, 2nd, Jan., 1954; Bennington, 3rd, May, 1954; New Harmony, 4th, Aug., 1954. There was a discussion on putting out an evangelist in the field. Motion carried that each church get its own evangelist to hold their meetings. A discussion on writing letters or cards of recommendation for our ministers. Motion carried to give a card to each minister who wants it to carry on his person.

Motion carried to accept Resolution No. 1 for discussion, to read to anyone coming into the Free Will Baptist the Church Covenant and Articles of Faith. A discussion about withdrawing from the national and state associations. Motion carried to withdraw from both associations. Returning to the old original Free Will Baptist doctrine. Motion carried to accept Home Mission committee report. Motion carried that Elder J. C. Nuby preach the introductory sermon of the next session of the Roberts McGee Association when convened at the Fanshawe Church in September, 1954.

MINUTE MONEY SENT BY EACH CHURCH

Spring Hill	\$5.00	Red Oak	\$11.00
New Harmony	8.00	Fanshawe	6.00
Sugar Loaf	5.00	Solona	2.00
Pleasant Valley	5.00	Coal Dale	5.00
Bennington	8.00	TOTAL	\$55.00

ORDAINED MINISTERS

Elder J. C. Nuby	Fanshawe, Okla.
Elder J. E. Yandell	Rt., Red Oak, Okla.
Elder J. R. Roper	Rt. 1, Howe, Okla.
Elder J. C. Scott	Red Oak, Okla.
Elder J. T. Scott	Red Oak, Okla.
Elder Tom Anderson	Fanshawe, Okla.
Elder Wilford Dorey, Sr.	Poteau, Okla.
Elder Walter Flickinger,	Wilburton, Okla.
Elder Arthur E. Keeney	Heavener, Okla.
Elder Bobbie Daniel	Red Oak, Okla.
Elder Willie Daniel	Red Oak, Okla.
Elder Charles Flynn	Shady Point, Okla.
Elder Bobbie Pendergraff	Shady Point, Okla.
Elder Lonnie Dugan	Poteau, Okla.
Elder H. Blankenship	Red Oak, Okla.
Elder Carl Holcomb	Fanshawe, Okla.
Elder L. P. King	Wister, Okla.
Elder Thomas Billy	Rt. 2, Poteau, Okla.
Elder Bert Bell	Red Oak, Okla.

LICENSED MINISTERS

Elder John Hilburn	Red Oak, Okla.
Elder J. D. White	Rt., Red Oak, Okla.

ORDAINED DEACONS

Fanshawe Church: Bro. Ed. McCause, Bro. J. A. Rash, Bro. J. R. Rash.

Spring Hill Church: Bro. R. O. Daniel, Bro. Monroe Carrauthers.

New Harmony Church: Bro. Cernelius McCann, Bro. Boyd Ramer, Bro. W. R. Oller, Bro. M. Watkins.

Coal Dale Church: Bro. Charles Diedrich, Bro. S. M. Whitaker, Bro. J. B. Huckby.

Pleasant Valley Church: Bro. Felix Gulick, Bro. Wilford Dorey Jr., Bro. J. B. Smith.

Sugar Loaf Church: Bro. Perry Brown, Bro. Tom Warren, Bro. Frank Baird.

Solona Church: Bro. Norman T. Stephens.

Red Oak Church: Bro. Sprok Hardaway, Bro. Ben Adams, Bro. Mack Pierce, Bro. Bob Ramer, Bro. Grover Ervin, Bro. Jim Brewer, Bro. Kirk Adams, Bro. Homer Adams.

Bennington Church: Bro. Jess. Moon, Bro. Floyd Pendergraff, Bro. George Williams.

CHURCH CLERKS AND THEIR ADDRESSES

Fanshawe Church: Miss Susie Wolf, Fanshawe, Okla.

Spring Hill Church: Mrs. Ruthie Vinson, Rt. 1, Monroe, Okla.

New Harmony Church: Mrs. Maggie Yandell, Rt., Red Oak, Okla.

Coal Dale Church: Mrs. Mabel McClain, Rt., Heavener, Okla.

Pleasant Valley Church: Mrs. Myrtle Hill, Poteau, Okla.

Sugar Loaf Church: Mrs. Esther Warren, Rt. 2, Poteau, Okla.

Solona Church: Mrs. Myrtle Shepard, Red Oak, Okla.

Red Oak Church: Mrs. Marie Daniel, Red Oak, Okla.

Bennington Church: Mrs. Iva Smith, Shady Point, Okla.

new Bible and stand by the King James translation. — Sister Willie B. McCann, Sister Ruthie Vinson, Sister Viola Harlow, Sister Mae Hardaway.

Home Mission:

We, your committee, ask that the Home Mission Board give a report of what they have done at the 1st. 5th meeting. We appreciate what they have done in the past. That one be appointed from each church to meet and decide where to centralize the association and send the clerk their decision so it can be placed in the minutes. — Sister Grace Scott, Sister Willie B. McCann, Bro. Ed. McCause.

Query and Request:

We, your committee, request that more ministers and deacons, and licensed ministers be present at the association to carry out the churches' business and place less burden on the Sister Delegates. Furthermore, that we, as an association, take a firm stand on the old landmark Free Will Baptist Articles of Faith and withdraw from this new theory of taxation and lording it over God's Heritage, as we see this national movement has fallen into it. That every pastor insist on his members being active in Home Mission work. — Sister Ruthie Vinson, Sister Edith Garrett, Sister Susie Goodson.

Home Mission Board:

One member from each church represented: Elder J. R. Roper, Coal Dale; Bro. R. O. Daniel, Spring Hill; Elder J. E. Yandell, New Harmony; Bro. Ben Adams, Red Oak; Bro. W. Dorey Jr., Pleasant Valley; Bro. Jess Moon, Bennington; Bro. J. R. Rash, Fanshawe; Elder Harrison Blankenship, Solona.

Divine Service:

The Divine service committee reports were read and carried out all through this session of the association.

CHURCH STATISTICS

Spring Hill	8	\$ 150.10
Fanshawe	57	141.00
Pleasant Valley	26	180.00
Red Oak	56	1224.02
Bennington	17	264.45
Solona	20	19.00
New Harmony	34	324.00
Coal Dale	21	155.00
Sugar Loaf	39	385.58

The Roberts McGee Association wishes to express their thanks to the Red Oak Church for the hospitality shown during our stay in their community.

I, your associational clerk, wish to thank everyone for your corporation and patience in getting these minutes ready for the press.

Associational Clerk — Sister Pauline Keeney
308-C-Ave.
Heavener, Okla.

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 appearances of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of use and sale of intoxicating beverages, and to "provide things honest in sight of all men."

We agree faithfully to discharge our obligations to 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 the knowledge of our Lord and Savior, Jesus Christ." We will not forget the assembling of ourselves together for church conference, public worship, and the observance of the ordinance of the Gospel, nor fail to pay according to our ability for 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 bond of peace, to be careful of one another's happiness and reputation, and to seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able to promote the success of churches and the Gospel. We will everywhere hold Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society.

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 conversion of the world.

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 ones that believe in me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depths of the sea." Matt. 18:6; 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 bap-

tized," 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; 1 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. 3:7-17; 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 said: "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 20:2-21; 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 — 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 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 subord 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. 28:29, 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

