

MINUTES
OF THE
55th ANNUAL SESSION
OF THE
ROBERTS McGEE ASSOCIATION
OF
FREE WILL BAPTISTS

1955

Held With
Fanshawe Free Will Baptist Church
September, 1955

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 W. T. Daniels
Assistant Moderator Elder A. E. Keeney
Clerk Sis. Maggie Yandell
Assistant Clerk Sis. Willie B. McCann

Association was centralized at the Fanshawe Free Will Baptist Church beginning on Thursday night preceding the second Sunday in September, 1956.

Wednesday and Thursday Night Session

Report of Ministers and Deacons conference as given to Clerk elected.

Elder A. E. Keeney brought the message Wednesday night. The subject was, "Ministers Covenant."

Elder W. Dorey brought the message Thursday night taken from Num. 11-14.

Friday Morning Session

Open by singing "When We All Get To Heaven." Prayer was led by Elder Rob McAlhane. Another song, "Jesus Hold My Hand." Moderator W. T. Daniels read as Scripture Text 1st Cor. 1-3, Rom. 8-6, John 17-11. Motion was made and second to receive all letters and seat the delegates. Visiting delegates from Eureka Association were also seated. Motion was made and second to receive a petitionary letter from the Denmon Church and seat the delegation in the association. The following officers were elected:

Elder W. T. Daniels, Moderator; Elder A. E. Keeney, Assistant Moderator; Sis. Maggie Yandell, Clerk; Sis. Willie B. McCann, Assistant Clerk.

Divine Service Committee:

Sis. Ina Smith, Sis. Nora Didway, Sis. Anna Harris, Bro. Ed. McCause and Sis. Rosey Lee Bell.

Obituary Committee:

Sis. Bertha Revis, Sis. Leona Barnes, Sis. Minnie Daniel and Sis. Violet McCause.

Ministers and Deacons Committee:

Sis. Eva Hubbard, Bro. R. O. Danjels, Bro. J. A. Peppers and Sis. Eula Hunt.

Temperance Committee:

Eld. J. C. Newby, Eld. L. P. King and Bro. W. Howze.

Business Committee:

Bro. Charles Harlow, Bro. C. McCann, Bro. Ed McCause, Bro. L. Long and Bro. Bob Bales.

Finance Committee:

Bro. L. P. King, Eld. J. C. Newby and Bro. Jess Moon.

Resolution Committee:

Sis. Myrtle Hill, Sis. Wanda Stark and Sis. Vada Noah.

Home Mission Committee:

Sis. Sylvia Fassio, Sis. Bertha Dorey, Sis. Ila Midgley, Sis. Esther Ramer and Sis. Maggie Yandell.

Query and Request Committee:

Bro. Bud Gibson, Bro. Frank Daylon and Sis. Ruthie Vinson.

Sunday School Committee:

Bro. C. McCann, Sis. Edna Aust and Bro. John Rash.

Business adjourned 1:30.

Friday 11 O'Clock Worship Session

Opened by song "Glory Land Way," directed by Bro. Lonnie Long. Followed by "I Need Jesus Each Day." Prayer led by Bro. J. A. Peppers. Devotional services conducted by Bro. Pugh. Eld. A. E. Keeney brought the message. His subject was "Christ Manifested to the Apostles in the Flesh." Scriptures used, 1st John 1-1, 2, 3, 4. Also Fellowship with God, 1st John 3-1. Eld. Bob McAlvane followed with a short message on the same subject.

Friday Afternoon Session

Called to order by Moderator Eld. W. T. Daniels. Services opened by songs, "O' Yes I'll Live In Glory," "A Beautiful Life" and "This World Is Not My Home," led by Maggie Yandell. Scripture reading by Moderator Eld. W. T. Daniels, Psalms 23rd chapter.

Reading of the minutes of the quarterly meeting of July 30, 1955, was called for. Read and accepted.

Unfinished business: None. New business.

Moderator Eld. W. T. Daniels appointed the following delegates to the Eureka Assn. Eld. L. P. King, Bro. C. McCann and Eld. A. E. Keeney.

Motion made and carried that the quarterly meetings be circulated among the churches again.

The 1st Quarterly - Red Oak - October, 1955

The 2nd Quarterly - Heavener

The 3rd Quarterly - Wilburton

The 4th Quarterly - Pleasant Valley

The Ministers and Deacons conference will be held Wednesday, October 12, 1955, at Fanshawe Free Will Baptist Church.

The following subjects will be preached from by:

Eld. W. Dorey: Will the Union or Cooperative further the cause of the Gospel.

Eld. L. P. King: Help.

Eld. Tom Anderson: Who or What is God?

Bro. Ed McCause: Man.

Friday Night Session

The Divine services opened with singing and prayer. Sis. Rush led devotional service. Eld. W. T. Daniels brought a wonderful message on "Invitation To a Feast." Scripture reading Luke 17-14.

Saturday Morning Session

Opened by singing the following songs: "Nothing But The Blood," "Glory Land Way" and "Won't It Be Wonderful There," by choir. Scripture reading by Moderator, Eld. W. T. Daniels, the 93rd Psalm. Prayer led by Bro. C. McCann.

New business brought before the house.

Motion made and second to send the donations for Orphans Home direct to the State Treasurer, Delbert Akin, Tecumseh, Oklahoma, Box 292. Motion made and second to have the deacons of each church see that their church pay the evangelist \$5.00 each month and more if they can and will. The deacons are to make a report at each quarterly meeting of their success.

Recessed 15 minutes.

Saturday 11 O'Clock Session

Services opened with song, "Lord Build Me A Cabin," followed by "Glory Land Way" and "Just Over In The Glory Land," directed by Marilyn McCann and W. R. Oller.

Prayer led by Bro. W. R. Oller. Sister Minnie Daniels conducted the devotional services. Special solo, "Peace In The Valley" by little Marilyn McCann. Song by choir, "Last Mile Of The Way." Bro. Bell brought the message. Scriptures used - Romans 6th chapter and 8th chapter, 1st John, St. Luke 16-1, 1st John 3-3. Subject - State of Borned Again Christian. Followed by the Eld. L. P. King - Scriptures Rom. 11-33, Rom. 12-1. Subject - Accepted to God. Scriptures - Gen. 4-3, Job 42-39, Rom. 12-2.

Dismissed by Sis. Maggie Yandell.

Adjourned until 1:30 P. M.

Saturday Afternoon Session

Opened by singing "A Way Over Yonder," followed by "I Am Satisfied With Jesus" and "Where He Leads I'll Follow," led by Maggie Yandell.

Prayer by Sis. Willie B. McCann.

Business:

Eld. W. T. Daniels will bring the message on Thursday night before the 2nd Sunday in September, 1956.

Bro. Wilford Darey, jr. was elected League Supervisor and Demerious McCann as assistant.

Adjourned until Thursday night before the 2nd Sunday in September, 1956.

Minute Money Sent By Each Church

Salonia	\$5.00	Pleasant Valley	\$5.00
Red Oak	5.00	New Harmony	5.00
Heavener	6.00	Bennington	7.00
Wilburton	3.00	Sugar Loaf	5.00
Fanshawe	8.00	Denman	5.00

TOTAL	\$54.00
Total Cost of Printing Minutes	\$60.00

Ordained Ministers —

Eld. Floyd Wright	Poteau, Oklahoma
Eld. J. C. Newby	Fanshawe, Oklahoma
Eld. Tom Anderson	Fanshawe, Oklahoma
Eld. J. E. Yandell	Red Oak, Oklahoma
Eld. Bert Bell	Red Oak, Oklahoma
Eld. W. T. Daniel	Wilburton, Oklahoma
Eld. Wilford Dorey, Sr.	Poteau, Oklahoma
Eld. Arthur E. Keeney	Heavener, Oklahoma
Eld. Charles Flynn	Shady, Point, Oklahoma
Eld. Bobby Pendergraff	Shady Point, Oklahoma
Eld. Lonnie Dugan	Poteau, Oklahoma
Eld. H. Blankenship	Red Oak, Oklahoma
Eld. L. P. King	Wister, Oklahoma
Eld. Thomas Billy	Rt. 2, Poteau, Oklahoma
Eld. O. D. Wickham	Howe, Oklahoma
Eld. Bobbie Daniel	Wilburton, Oklahoma
Eld. John Hilburn	Red Oak, Oklahoma
Eld. J. A. Wilson (deceased)	Poteau, Oklahoma

Ordained Deacons

Fanshawe Church — Bro. Ed McCause, Bro. J. A. Rash and Bro. J. R. Rash.

Spring Hill Church — R. O. Daniel and Bro. Monroe Carauthers.

Denman Church — Bro. Monro Crum, Bro. Walter Tomlinson and Bro. William Stark.

New Harmony Church — W. R. Oller, Bro. Cornelius McCann, Bro. Boyd Ramer and Bro. Melt Watkins.

Pleasant Valley Church — Bro. W. Dorey, Jr.

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

Salonia Church — Bro. Norman L. Stephens.

Red Oak Church — Bro. Mack Pierce, Bro. Homer Adams, Bro. Bob Ramer and Bro. Jim Brewer.

Bennington Church — Bro. Jess Moon, Bro. Floyd Pendergraff and Bro. George Williams.

Heavener Church — Bro. G. W. Howze and Bro. Harve DeHart.

Church Clerks and Addresses

Fanshawe — J. W. Branscum, Fanshawe, Oklahoma
Denman — Ethel Allen, Red Oak, Oklahoma
Pleasant Valley — Mrs. Myrtle Hill, Poteau, Oklahoma
Sugar Loaf — Mrs. Esther Warren, Rt. 2, Poteau, Oklahoma
Red Oak — Mr. James Brewer, Red Oak, Oklahoma
Salonia — Mrs. Myrtle Shepard, Red Oak, Oklahoma
New Harmony — Mrs. Willie B. McCann, Red Oak, Oklahoma
Bennington — Mrs. Ora Bell Moon, Shady Point, Oklahoma
Heavener — Mrs. Pauline Keeney, Heavener, Oklahoma
Wilburton — Mrs. Leona Barns, Wilburton, Oklahoma

Meeting Days and Pastors of Each Church

First Free Will Baptist Church of Red Oak — 1st and 3rd Sunday and Sunday night of each month. Eld. J. C. Newby, pastor.

Salonia — 1st Saturday night, Sunday and Sunday night of each month. Eld. Harrison Blankenship, pastor.

Bennington — 2nd and 4th Sunday of each month. L. P. King, pastor.

Pleasant Valley — 1st and 3rd Sunday and Sunday night of each month. Eld. Carl Pugh, pastor.

Wilburton — Full time. Eld. W. T. Daniels, P. O. Box 654, pastor.

New Harmony — 4th Saturday night, Sunday and Sunday night of each month.

Heavener — Full time. Pastor was elected as evangelist, Eld. A. E. Keeney.

Fanshawe — No report.

Sugar Loaf — No report.

Denman — 1st and 3rd Saturday night, Sunday and Sunday night of each month. Eld. O. D. Wickham, pastor.

Delegates Enrolled

Wilburton — Sisters: Vada Noah, Leona Barns and Sylvia Fassio.

Salonia — Sisters: Rosa Lee Bell, Cecil Blankenship and Genna Vee Moore.

Bennington — Bros. Noah Goodson, Frank Daulin and Sis. Edna Aust.

First Free Will Baptist, Red Oak — Sisters Cleta Ford, Bertha Revis and Esther Ramer.

Sugar Loaf — Bro. Charles Harlow, Sisters: Viola Harlow and Eva Hubbard.

New Harmony — Sisters: Mary Paschell, Demerious McCann and Maggie Yandell.

Fanshawe — Bro. John Shipman, Bro. John Branscum and Sis. Ilene Newby.

Heavener — Sisters: Ruthie Vinson, Eula Hunt and Jane Howze.

Pleasant Valley — Sisters: Myrtle Hill, Ila Midgly, Maud Hanley and Bro. and Sis. Bud Gibson.

Denman — Sisters: Anna Harris, Esther Prock and Wanda Stark.

Eureka Association — Bro. Will Lafoul, Bro. and Sis. Lonnie Long and Bro. Bob Bailes.

Committee Reports

Obituary:

We your committee wish to report the following brethren have departed this life, our loss is Heaven's gain. Bro. Tom Noah of Wilburton church, Bro. Josh Wilson of Bennington church and Sis. Sally Askew of Fanshawe church. Signed: Sis. B. Revis, Sis. M. Daniels and Sis. V. McCause.

Sunday School:

We your committee recommend the following be adapted: We believe the Sunday School to be a part of the church and an important part. We recommend that the pastor of each church call a meeting regularly of the Sunday School Superintendent, Teachers and Deacons to discuss ways and means of improving the Sunday School. We also believe the Sunday School to be the means of bringing men and women to Christ. We also believe the Teachers of our Sunday School should impress upon their students to become leaders and teachers of our Sunday School. Signed: Bro. J. R. Rash, Bro. C. McCann and Sis. Edna Aust.

Temperance — "Our Report"

We wish to request that we keep our rule more strictly and ask our preachers to preach more often on temperance as we see its need more each day. We believe that temperance means more than alcoholic drink. Eph. 5-18 and 1 Thess. 5-16 through 23. Signed: Eld. L. P. King, Eld. J. C. Newby and Bro. G. W. Howze.

Ministers and Deacons:

We your committee beg leave to report as follows. We find that all our Ministers and Deacons of the Roberts McGee Association are walking according to the law and ordinance of God so far as we know. Signed: Sis. Eva Hubbard, Bro. R. O. Daniels, Bro. J. A. Peppers and Sis. Eula Hunt.

Query and Request:

We your committee request that the quarterly meetings be circulated among the churches again. The Youths League Program will be held each Saturday of the quarterly meetings at each appointed church.

Business:

We recommend that all our churches do their utmost to support Home Missionary work. We suggest that the question of electing an Associational Evangelist be discussed here. We urge that our Orphans Home be liberally supported by

everyone. Second Report: We recommend that the deacons of each church see that their church finance the Evangelist and make a report to the next quarterly meeting. Signed: Bro. C. Harlow, Bro. C. McCann, Bro. Ed McCause, Bro. Lonnie Long and Bro. Bob Bailes.

Home Mission:

We your committee believe that the church should visit the sick and help the needy. We suggest that each church start a Home Mission fund. Signed: Sis. Maggie Yandell, Sis. Sylvia Fassio, Sis. Ila Midgby, Sis. Bertha Dorey and Sis. Esther Ramer.

Finance:

We your committee on finance beg leave to report as follows. We have collected a total of \$54.25 for minutes. Pastorial work, \$1,441.93; National Association, \$21.00; Evangelistic Work, \$20.00; Building, \$684.00; State Coop. Plan, \$40.00; Miscellaneous, \$482.65; and Orphans Home, \$31.76. Signed: Eld. L. P. King, Eld. J. C. Newby and Bro. Jess Moon.

Resolutions:

We resolve to give more time and attention to our young people. That all our churches in Roberts McGee Association be encouraged to participate in and become part thereof, that we may be a united brotherhood. Signed: Sis. Myrtle Hill, Sis. Bertie Stark and Sis. Vada Noah.
Devine Service Committee:

The Divine Service reports were read and carried out all through this session of the Association.

Church Statistic

Church	No. Members	Non Res.	Inactive	Paid Pastor
Denman	12	1		
Sugar Loaf	39	13		\$255.00
Salonia	12	50		
Red Oak				350.00
Fanshawe	18		30	85.80
Pleasant Valley				240.00
New Harmony	27	39	5	162.50
Bennington	28			161.00
Heavener	40			116.00

Eld. W. T. Daniel, Moderator
Mrs. Maggie Yandell, Clerk

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 his 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 eunich that believed and was baptized what church did he join? Here is faith and here is order. Now we ask, if the eunich 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, marry 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 he 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. 3:17; 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 Baptist), 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. EXECUTIVE BOARD. The Association shall elect an Executive Board of not less than five members, so constituted that a portion of the members shall be elected annually for five years. They shall have power and authority to transact any business that is necessary while the Association is not in conference, such as examining ministers and deacon annually or as deemed necessary and to take care of all Associational property and finance.

Art. 12. TITLES. We omit calling our ministers Rev. and call them Elder. Psalms 111-9.

Art. 13. 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 co-operate 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

