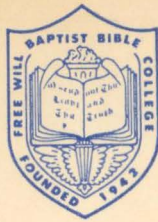


MINUTES
OF THE
56th ANNUAL SESSION
OF THE
ROBERTS McGEE ASSOCIATION
OF
FREE WILL BAPTISTS

1956

Held With
Fanshawe Free Will Baptist Church
September, 1956



FREE WILL BAPTIST BIBLE COLLEGE

Presented By

Rev. W. S. Isbell

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
9. Appointment of committees.
10. Unfinished business.
11. New business.
12. Reports of committee.
13. Miscellaneous business.

MINUTES
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OFFICERS

Moderator _____ Elder W. T. Daniels
Assistant Moderator _____ Elder L. P. King
Clerk _____ Sis. Maggie Yandell
Assistant Clerk _____ Sis. Vermell Thornburg

Association was centralized at the Fanshawe Free Will Baptist Church beginning on Thursday night preceding the second Sunday in September, 1957.

Thursday Night Session

Services opened with a song led by Bro. Randolph Oller.

Elder Walter Fleckenger conducted devotional services.

Elder W. T. Daniels brought the message. Subject, "A Soldiers Reward," taken from 1st John 4-4, Eph. 6-12, Exodus 5-6, 9; 8-25, 28; 10-11, 24. Hebrews 10-38.

Friday Morning Session

Opened by singing, "Have You Been to Jesus, Amazing Grace, Fill My Way With Love, Where The Soul Never Dies" led by Elder O. D. Wickham. Prayer was led by Elder J. C. Newby. Motion was made and second to receive all letters and seat the delegates. Corresponding delegates from Eureka Ass'n. were also seated. Brother Thrasher from Indian Creek Ass'n. of Missouri also seated.

Rules of order read by Moderator W. T. Daniels.

The following officers were elected.

Elder W. T. Daniels, Moderator; Elder L. P. King, Assistant Moderator; Sister Maggie Yandell, Clerk; Sister Vermell Thornburg, Ass't. Clerk.

Divine Committee:

Sister Maggie Wickham, Sister Johnnie Dorey and Brother W. Potter.

Obituary Committee:

Sister Maggie Barnard, Brother Bob Daniels and Brother J. R. Rash.

Temperance Committee:

Brother W. R. Oller, Elder J. C. Newby and Sister Geneva Chester.

Business Committee:

Sister Ethel Potter, Sister Vada Noah and Elder Pugh

Finance Committee:

Elder O. D. Wickham, Brother W. A. Rash and Brother W. R. Oller.

Resolution Committee:

Elder O. D. Wickham, Elder Ed. Sunday, Elder Gerald Chester and Elder John Thrasher.

Home Mission Committee:

Brother Ed McCause, Sister Ila Midgley and Sister Janie Edwards.

Sunday School Committee:

Sister Funderburg, Brother Helms and Sister Maud Shipman.

New business brought before the house. Motion made and passed to discontinue report of ministers and deacons by delegate committee.

Motion made and passed Query and Request, and Resolutions be combined. Elected member to Executive Board. Eld. O. D. Wickham for 5 years, Bro. Ed McCause for 1 year.

Members of Executive Board:

- Bro. Boyd Ramer, "Chairman" — 3 years.
- Eld. O. D. Wickham — 5 years.
- Eld. W. T. Daniels — 4 years.
- Eld. L. P. King — 2 years.
- Bro. Ed McCause — 1 year.

Placing Of Quarterly Meetings:

- | | |
|-------------------------------------|----------------|
| 1st Quarterly Meeting | Heavener, 1956 |
| 2nd Quarterly Meeting | New Harmony |
| 3rd Quarterly Meeting | Wilburton |
| 4th Quarterly Meeting | Green Hill |
| Business Adjourned until 1:30 p. m. | |

Friday 11 O'Clock Worship Session

Friday 11 o'clock worship session opened by song, "I'll Live On," directed by Bro. A. M. Mabry. Followed by "Some Glad Day After While." Prayer by Eld. O. D. Wickham. Devotional led by Sis. Esther Ramer.

A special song "Where the Roses Never Fade," by Eld. O. D. Wickham, Bro. W. R. Oller, Eld. Ed Sunday and Bro. A. M. Mabry.

Eld. Ed Sunday brought the message. His subject was "Atonement." Romans 5-8-11, 2nd Cor. 17-21, Matt. 20-28, Act 23. Closing song "The Old Time Religion," led by Bro. A. M. Mabry.

Friday Afternoon Session

Called to order by Moderator Eld. W. T. Daniels. Services opened by song "Glory Land Way." Prayer by Bro. J. A. Peppers.

Committee reports called for read, discussed and accepted. 2 o'clock message brought by Elder O. D. Wickham. Introduction "Holy Ghost." Luke 24-45-48, Act 1-5, 8, 9, Act 2-1, 2.

Subject "Leadership of the Holy Spirit" John 16-7, 8, 14, 15, John 3-7, Titus 3-11, Cor. 12-3. Song by Bro. A. M. Mabry "There Is Power In The Blood."

Moderator called for volunteers to attend the State Association. They are Bro. O. D. Wickham, Bro. W. R. Oller, Bro. Ed McCause, Eld. W. T. Daniels, Eld. W. Dorey and Eld. Pugh.

Collected for Association Treasury \$10.80.

Special song "In The Sweet Forever." Closing prayer by Eld. O. D. Wickham.

Business adjourned until 9 a. m. Saturday.

Friday Night Session

The Divine services opened with singing led by Bro. W. R. Oller, prayer by Eld. Walter Flickenger, Devotional by Sis. Fannie Oller. Eld. J. E. Yandell brought the message, "Gods

Reminder." Scripture 2nd Peter 3-3.

Saturday Morning Session

Opened by singing, "Leaning On The Everlasting Arms," "I'll Be A Friend To Jesus" led by Eld. O. D. Wickham, prayer by Eld. W. Dorey. Moderator Eld. W. T. Daniels read the 98th Psalms. Committee reports called for, discussed, accepted and committees discharged.

Recessed 15 Minutes

Saturday 11 O'Clock Service

Services opened with song, "I Will Never Turn Back" and "An Old Account Was Settled," directed by W. R. Oller. Sis. Ruthie Vinson led the devotional service. Eld. J. C. Newby brought the message. Scriptures used Deut. 33-27, Isaiah 12-3, 6. Subject, "The Eternal Arm of God." Followed by Eld. John Thrasher, Subject, "Awake."

Dismissed in prayer by Eld. J. E. Yandell.

Saturday Afternoon Session

Opened by singing, "Fill My Way With Love," "Tell It To Jesus Alone," led by Maggie Yandell.

A silent prayer in memory of deceased.

Business:

Eld. W. Dorey and Eld. L. P. King will bring the introductory message on Thursday night before the 2nd Sunday in September, 1957.

New Business:

Bro. W. Dorey, Jr. was re-elected League Supervisor.

Motion made and passed that at each Ass'n. the Obituary committee make a report and then select a minister to preach a memorial sermon at the 11 o'clock service.

Motion made and passed that the clerk is given the authority to have the minutes printed where possible.

Delegates elected to Eureka Ass'n., Eld. and Sis O. D. Wickham, Bro. W. R. Oller.

Adjourned until Thursday night before the 2nd Sunday in September, 1957.

Minute Money Sent By Each Church

New Harmony	7.00	Salonia	\$5.00
Bennington	5.00	Red Oak	5.00
Sugar Loaf	5.00	Heavener	6.00
Denman	5.00	Wilburton	7.00
Green Hill	5.00	Fanshawe	5.00
		Pleasant Valley	10.00

TOTAL \$60.00

Total Cost of Printing \$60.00

Ordained Ministers

Eld. Floyd Wright (deceased)	Poteau, Oklahoma
Eld. J. C. Newby	Fanshaw, Oklahoma
Eld. Tom Anderson	Fanshaw, 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. Bobby Pendergraft	Shady Point, Oklahoma
Eld. Lonnie Dugan	Poteau, Oklahoma
Eld. H. Blankenship	Red Oak, Oklahoma
Eld. B. 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. A. P. Pugh	Heavener, Oklahoma

Ordained Deacons

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

Denmom Church — Bro. Monroe Crum, Bro. Walter Tomlinson and Bro. William Stark.

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

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. Homer Adams, Bro. Jim Brewer and Bro. Bob Ramer.

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

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

Church Clerks And Addresses

Fanshaw — Mrs. Ileen Newby "Ass't." Fanshaw, Oklahoma

Denmon — Mr. William Stark, Red Oak, Oklahoma

Pleasant Valley — Mrs. Myrtle Hill, Poteau, Oklahoma

Sugar Loaf — Mrs. Esther Warren, Rt. 2, Poteau, Oklahoma

Red Oak — Mrs. Helene Adams, Red Oak, Oklahoma

Salonia — Mrs. Myrtle Shepard, Red Oak, Oklahoma

New Harmony — Mr. Boyd Ramer, Red Oak, Oklahoma

Bennington — Mrs. Ora Bell Moon, Shady Point, Oklahoma

Heavener — Mrs. Ruthie Vinson, Heavener, Oklahoma

Wilburton — Mrs. Leona Barnes, Wilburton, Oklahoma
Green Hill — Mr. William Lee Patter, Cameron, Oklahoma

Meeting Days And Pastors Of Each Church

Green Hill Church — The 2nd Saturday night, Sunday and Sunday night of each month.

Wilburton Church — Full time. Elder Ivon Nelson, Wilburton, Oklahoma, Pastor.

Fanshaw — Full time, Elder L. P. King, Wister, Oklahoma, Pastor.

New Harmony — 4th Saturday night, Sunday and Sunday night, Eld. W. T. Daniels, Wilburton, Pastor.

Sugar Loaf — Twice a month, Eld. Gerald Chester, Pastor.

First Red Oak — 1st and 3rd Sunday and Sunday nights of each month, Eld. Carl Pugh, Pastor.

Pleasant Valley — 1st and 3rd Sunday and Sunday night of each month, Eld. W. T. Daniels, Pastor, Wilburton, Oklahoma.

Heavener — Full time, Eld. W. Dorey, Sr., Poteau, Oklahoma, Pastor.

Denmon.

Bennington.

Salonia — 1st and 3rd Saturday night, Sunday and Sunday night of each month, Eld. H. Blankenship, Pastor, Red Oak, Oklahoma.

Delegates Enrolled

Fanshaw — Sis. Maud Shipman, Sis. Erma Cutsinger and Sis. Ileen Newby.

Wilburton — Sis. Sylvia Fassio, Sis. Funderburg and Sis. Bessie Smith.

Heavener — Sis. Erwin, Sis. Nichols and Sis. Ruthie Vinson.

Green Hill — Sis. Jannie Edwards, Sis. Ethel Potter, Sis. Dealier Pierce and Bro. William Lee Patter.

Red Oak — Sis. Esther Ramer, Sis. Bertha Revis, and Bro. Helms.

Sugar Loaf — Bro. Charles Harlow.

New Harmony — Sis. Vermell Thornburg, Sis. Maggie Barnard, Sis. Maggie Yandell and Bro. Orvel Yandell.

Pleasant Valley — Sis. Ila Midgley, Sis. Johnnie Dorey, Sis. Geneva Chester, and Sis. Susie Irvin.

Salonia — Not represented.

Bennington — Not represented.

Denmon — Eld. and Sis. O. D. Wickman, Eld. G. Chester.

Eureka Association — Eld. Ed. Sunday, Bro. A. M. Mabry, Bro. Riley Wallace, Bro. Leman Hearld and Eld. Gerald Cheater.

Indian Creek Ass'n. — Eld. John Thrasher.

Committee Reports

Obituary:

We your committee wish to report the following brethren have departed this life, our loss is Heaven's gain. Bro. Ben Brooks of New Harmony Church and Eld. Floyd Wright of Pleasant Valley Church, Signed: Sis. Maggie Barnard, Bro. Bob Daniels and Bro. J. R. Rash.

Sunday School:

I am happy to report that I find our churches report a good Sunday School. Signed: Ass't. Clerk, Maggie Yandell.

Temperance:
We your committee report as follows; By the teachings of Gods word and from much saddening observation we are convinced that all people and especially Christians should not drink intoxicating liquor as a beverage, nor aid in the dispensing of it for that purpose. Signed: Bro. W. R. Oller, Sis. Geneva Chester and Eld. J. C. Newby.

Business:

We urge that each Church liberally support our Orphans home. Signed Sis. Ethel Patter, Sis. Vada Noah and Eld. A. P. Pugh.

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. We suggest the young people help more with the Home Mission Work. Signed: Sis. Ila Midgley, Sis. Jannie Edwards, Bro. Ed McCause.

Finance:

We your committee on finance beg leave to report as follows: We have collected a total of \$65.00 for minutes, pastoral work \$901.61; Evangelistic work \$379.28; Building \$107.-00; State Coop. plan, \$26.36; Orphans Home, \$11.00; Miscellaneous, \$260.54; Gift of \$28.64 given to Eld. Bobby Daniels from Pleasant Valley Church.

Resolutions:

Be it resolved: That this Association incorporate in the Annual Minutes the following form for church conferences:

Order Of Business For Church Conferences

1. Called to order by Moderator.
2. Called into conference, or vote to go into conference.
3. Call for peace of the Church. "All who are at peace with with God and each other, hold up your right hand."
4. Visiting brethren invited to seat in council. "Visiting members from other F. W. B. Churches allowed."
5. Reading of minutes of last conference.
6. Reading of Treasury report.
7. Unfinished business.
8. New Business.
9. Reports of delegates to Ass'n. on Quarterly meetings.

10. Are there any sick or in distress.
11. Support of ministry and other expenses.
12. Call for confession.
13. Invitation for members.
14. Adjournment.

That the ministers should give a yearly report to the Ass'n. Such as: Funerals, Revivals and etc.

That the meetings of the year that occur on the weekend of the 5th Sunday be officially named. "Quarterly Meetings."

That any ordained minister or Deacan have the privilege to request the chairman of the Executive Board to call a board meeting at any time they deem it necessary. Signed: Eld. Ed. Sunday, Eld. O. D. Wickham, Eld. John Thrasher and Eld. Gerald Chester.

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

Church Statistics

Church:	Res. Members	Non. Res.	Inactive	Paid Pastor
Denmon	14			
Sugar Loaf	33	5	9	
Salonia	12	50		\$20.54
Red Oak				330.00
Fanshaw	34	16		55.00
Pleasant Valley	35	15		240.00
New Harmony	21	53		
Bennington				
Heavener	35	12		119.83
Green Hill				
Wilburton	23	7		136.24

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 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. 357-17; 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; Epr. 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. Motion 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

