MINUTES

OF THE

THIRTEENTH ANNUAL SESSION

OF THE

CHURCH OF GOD

Denominated Free Will Baptists of Oklahoma

Convened with

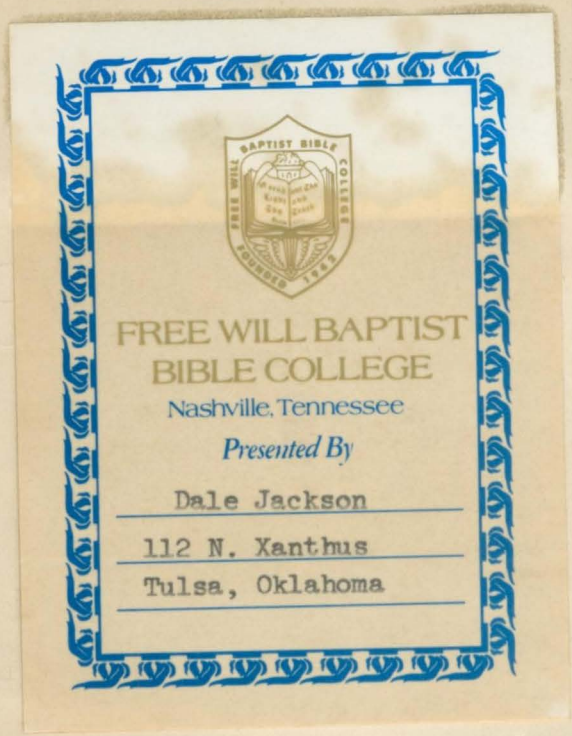
CENTRAL CHURCH

Five Miles West of Idabel, Oklahoma, Friday Night before the Third Sunday in September, in the Year of Our Lord

NINETEEN HUNDRED AND NINETEEN

OFFICERS

M. M. McKee, Clerk and Treasurer
Gertrude McKee, Assistant Clerk
Elder I. N. Pate, Moderator
Elder J. E. Davidson, Asst. Mod.



FREE WILL BAPTIST
BIBLE COLLEGE

Nashville, Tennessee

Presented By

Dale Jackson

112 N. Xanthus

Tulsa, Oklahoma

PROCEEDINGS.

Minutes of the Thirteenth Annual Session of the Southern Oklahoma Association of the Church of God, denominated Free-Will Baptists of Oklahoma, convened with Central Church five miles west of Idabel on Friday night before the third Sunday in September, in the year of our Lord nineteen hundred and nineteen.

After enjoying a good prayer and praise service Elder J. E. McGee preached the introductory sermon; text, First Corinthian, sixth chapter, eleventh verse. Prayer by Bro. H. C. Croger. Dismissed by Bro. M. M. McKee to meet at 8:00 o'clock Saturday morning.

Body met pursuant to adjournment. Song by choir; prayer by Bro. M. M. McKee. Moderator called house to order then asking for letters from different churches; there being thirteen. Churches were as follows: Nelson, Darwin, Spencerville, Central, Mt. Olive, Rocky Point, White Sar, Oak Grove, Forest Grove, Mt. Pleasant, Midway, Hall and Liberty Hill. Bro. M. M. McKee was elected clerk and treasurer; Sister Gertrude McKee was elected asistant clerk. Petitionary letters were called for and there was one new church represented by letter, and delegates of Liberty Hill being found orthodox the moderator extended the right hand of fellowship and the delegates were seated.

The following committees were appointed by the moderator: Devotional—H. C. Gentry, H. C. Croger and O. C. Mann. Bill of Arrangements—H. R. Stewart, J. M. Harvey and Henry Johnson. Obituary—A. A. Hopkins, J. A. Martin and A. L. Lawless. Query and Request—R. L. Gibson, J. E. Yandell and J. E. McGee. Ministers and Credentials—C. C. Lawless, W. T. Booker and J. E. McGee. Finance—Wess Walls, J. H. Lawless and Ed Booker. Sabbath School—Elder J. A. Davidson, Gertrude McKee, Opal Vandergriff and Norman Mahon. Education—J. H. Cogburn, J. P. Hopkins and Lonnie Rowe. Temperance—A. W. Teel, J. M. Hatcher and John Sutton.

Body adjourned to meet at 2.00 o'clock. Dismissed by Elder J. A. Martin.

Body met at 2:00 o'clock, song by choir, prayer by Bro. A. A. Hopkins. Elder J. E. Yandell turned in his report for this year's work as an evaneglist. Motion and second to accept his report. Motion and second that we keep Elder J. E. Yandell for our evangelist for this year, from this association until the next association in 1920. Motion and second that this association send one delegate to the State Association to represent the Southern Oklahoma Association of Free-Will Baptists in the State Association that convenes with Oak Grove Church, three miles north of Red Oak, on the Rock Island railroad, beginning on Thursday at 7:30 p. m. before the second Sunday in November, 1919. Motion carried and Bro. M. M. McKee was elected delegate to go and a collection was taken amounting to $14.00 to pay his expenses and a total of $5.03 was taken to pay for Minutes.

REPORT OF BILL OF ARRANGEMENTS.

We, your Committee on Bill of Arrangement, beg leave to report as follows:

We do not believe that this Association should ordain any brother to the ministry without he has a recommendation to be worthy of his calling, and that we will not recognize any ordained minister unless he has a recommendation from the church to which he belongs. Also that each member of said churches contribute to the same each month as the Lord has prospered them. That we should be ready to assist our ministers at any time so that they can go and preach the Gospel for they who preach the Gospel shall live of the Gospel.

Furthermore, we recommend that the ministers of this Association show as much as possible the necessity of a financial system, and that each church send their representatives instructed to arrange, if possible, a safe plan for the advancement of our cause and the upbuilding of Christ's church. That when they need help we will be in readiness to help them in the grand work.

Respectfully submitted,
H. R. STEWART.
J. M. HARVEY,
HENRY JOHNSON.

REPORT OF COMMITTEE ON OBITUARY.

We, your Committee on Obituary, beg leave to report as follows:

It is fit that we stop amid the turmoils of life and give thought and meditation to the dead for the living now must die. We sorrow, but not as those who have no hope, as it has pleased God to take from our midst Bro. Gaylard Bonds, from Nelson church; Bro. I. N. Ellis, and Sister Sallie Roberts, of Mt. Pleasant church; Sister W. C. Fielden, Sister Maggie White and Sister Elma Hoover, of Darwin church; Sisters Lillie Jacobs and Margaret Flippens, of Oak Grove church; Rev. R. M. Broadhead, of Spenceville church; Bro. R. L. Speck, Sister Ruth Speck, Bro. John A. Cogburn, and Sister Luta Boyd, of Forrest Grove church. They will be sadly missed, but our loss is their eternal gain.

Respectfully submitted,
A. A. HOPKINS,
REV. J. A. MARTIN,
A. L. LAWLESS.

REPORT OF COMMITTEE ON MINISTERIAL AND CREDENTIALS.

We, your Committee on Ministers' Character and Credentials, beg leave to report as follows:

We find our ministers are in good standing, and so far as we

know, are doing a good work in the Master's vineyard. We recommend that each church shall report in their letter to annual association the character and manner of preaching of their pastor and all ministers belonging to their church.

We furthermore recommend that the Association grant each minister found worthy a certificate, the same at each session for the ensuing year. We also recommend that each minister and deacon make annual reports of their work for the Master to the Association.

We further recommend that each of our ministers preach at least one sermon on finance each year, that our people may see their duty in that regard.

We further recommend that our pastors preach at least one doctrinal sermon each year.

Respectfully submitted,
H. R. STEWART,
H. W. JOHNSON,
J. M. HARVEY.

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

We, your Committee on Sunday Schools, beg leave to report as follows:

We know that the Sunday School is a great stay of the church and that the future of the church must come from the rising generation and in order to have a strong church we must teach our children, and there is no greater source than through the Sunday School.

Therefore, we recommend that the pastor and laity use their means to establish and maintain these schools.

We further recommend that the pastor of each church should preach at least one sermon each year on the Sabbath School.

Respectfully submitted,
REV. J. A. DAVIDSON,
GERTRUDE McKEE,
OPAL VANDERGRIFF,
NORMA MAHON.

REPORT OF COMMITTEE ON QUERY AND REQUEST.

Committee on Query and Request beg leave to report that we have three quarterly meetings. First, one with Mt. Pleasant church, three miles southeast of Valliant, Okla., on Thursday night before the fifth Sunday in November, 1919. Second, one with Liberty Hill church, four miles northeast of Sobol, Okla., on Thursday night before the fifth Sunday in February, 1920. The third one with Nelson church, on Thursday night before the fifth Sunday in May, 1920., six and one-half miles north of Soper, Okla.

The next Association will convene with Darwin church, ten miles northwest of Antlers, Okla., on Friday night before the third Sunday in September, in the year of our Lord 1920.

Respectfully submitted,

BRO. R. L. GIBSON,
REV. J. E. YANDELL,
REV. J. E. McGEE.

REPORT OF COMMITTEE ON TEMPERANCE.

We, your Committee on Temperance, beg leave to report as follows:

We cannot place too high an estimate on this subject, that it is indispensable to the well-being in this life and the life which is to come, intemperance is disloyal to the laws of nature and moral as well, and always hurtful and many times destructive to soul and body. Therefore, we urge that abstinance-hearted children of God should take part in assisting fallen men and women from its blighting influence. We respectfully demand that each minister in this Association preach at least two sermons each year against intemperance.

Respectfully submitted,

REV. J. M. HATCHER,
A. W. TEEL,
JOHN SUTTON,

REPORT OF COMMITTEE ON EDUCATION.

We, your Committee on Education, beg leave to report as follows: Correspond with the Free-Will Baptist School at Tecumseh, Okla., and give them our support and congratulations for their good work. We think that each minister should instruct his congregation and work for the Lord.

Respectfully submitted,

BRO. LONNIE ROWE,
BRO. J. D. COGBURN,
BRO. J. P. HOPKINS.

REPORT OF COMMITTEE ON FINANCE

We beg leave to report as follows: We find in the hands of delegates for Minutes fund as follows, to-wit:

Nelson Church	$2.50	Spencerville Church	$3.15
Darwin Church	3.00	Central Church	2.50
Mt. Olive Church	2.00	White Star Church	1.25
Oak Grove Church	3.50	Forest Grove Church	5.00
Mt. Pleasant Church	3.70	Midway Church	2.00
Rocky Point Church	2.50	Hall Church	1.85
		Liberty Hill Church	4.15
	$17.20		$19.90

Total, $37.10.

Respectfully submitted,
BRO. WES WELLS,
BRO. J. H. LAWLESS,
BRO. ED. BOOKER.

LIST OF CHURCHES.

NELSON CHURCH—Membership 36, Rev. J. E. McGee, Pastor, Ira Hartman, Clerk, Nelson, Okla.

DARWIN CHURCH—Membership 78, Rev. J. E. McGee, Pastor, M. E. Parson, Clerk, Darwin, Okla.

MT. PLEASANT CHURCH—Membership 70, Rev. C. A. Sledge, Pastor; A. F. Calfee, Clerk.

MT. OLIVE CHURCH—Membership 34, Rev. J. M. Hatcher, Pastor; John Sutton, Clerk, Nelson, Okla.

OAK GROVE CHURCH—Membership 84, Rev. I. N. Pate, Pastor; J. F. Chambers, Clerk, Sobol, Okla.

ROCKY POINT CHURCH—Membership 23, Rev. J. M. Hatcher, Pastor; Ben W. Frazier, Clerk, Corinne, Okla.

SPENCERVILLE CHURCH—Membership 60, Elder J. A. Davidson, Moderator; T. F. Walls, Clerk, Spencerville, Okla.

CENTRAL CHURCH—Membership 33, Rev. W. K. Smith, Pastor; W. A. Mathews, Clerk, Idabel, Okla.

WHITE STAR CHURCH—Membership 13, Rev. J. A. Davidson, Pastor; W. A. Franks, Clerk, Ringold, Okla.

FOREST GROVE CHURCH—Membership 117, Rev. I. N. Pate, Pastor; Effie Bozeman, Clerk, Sobol, Okla.

MIDWAY CHURCH—Membership 31, Rev. W. K. Smith, Pastor; J. P. Hopkins, Clerk, Shutts, Okla.

HALL CHURCH—Membership 18, Rev. J. E. McGee, Pastor; Ed Booker, Clerk, Antlers, Okla.

LIBERTY HILL CHURCH—Membership 23, Elder J. A. Davidson, Moderator; Sister Montgomery, Church Clerk.

Total Membership in the Southern Oklahoma Association, 623.

ORDAINED MINISTERS AND POSTOFFICE.

Rev. J. E. McGee, Darwin.
Rev. W. C. Fielden, Darwin.
Rev. C. A. Sledge, Valliant.
Rev. J. M. Hatcher, Antlers.
Rev. I. N. Pate, Sobol.
Rev. W. K. Smith, Crisco.
Rev. R. T. Johnson, Sobol.
Rev. Eli Sheets, Sobol.
Rev. Q. H. Musgrove, Corinne.
Elder J. E. Yandell, Nelson.
Rev. J. A. Davidson, Sobol.

ORDAINED DEACONS AND POSTOFFICES.

L. H. Coleman, Idabel, R. F. D. 1.
W. H. Hunt, Idabel, R. F. D. 1.
W. A. Mathews, Idabel, R.F.D. 1
C. C. Lawless, Sobol.
A. L. Lawless, Sobol.
R. E. Clark, Antlers.
J. A. Lawless, Sobol.
John Aylor, Sobol.
J. P. Hopkins, Haworth.
Bob Calfee, Valliant.
Rich. Williams, Valliant.
Ernest Seiben, Spencerville.
T. F. Walls, Spencerville.
E. O. Sims, Spencerville.
T. K. Rodgers, Darwin.
W. M. Dunn, Darwin.
W. M. Archey, Nelson.
J. W. Ady, Soper.
Wes. Walls, Nelson.
J. R. Crawford, Antlers.
D. G. Herman, Nelson.
M. M. McKee, Soper.
Ell. Walls, Spencerville.

Motion and second that we take up a collection to pay clerk for his work getting the Minutes published. The collection amounted to $10.70 which certainly was appreciated.

Motion and second that Rev. Roberts preach the introductory sermon at the next Association and Rev. J E. McGee, alternate. Motion and second that we tender our heartfelt thanks to Central Church and surrounding community for their hospitality extended during our stay in their midst. May God bless them all.

Move and second that this Association adjourn to meet at Darwin Church on Friday night before the third Sunday in September, 1920. Association dismissed by Rev. J. E. McGee.

ELD. I. N. PATE, Moderator.
ELD. J. E. DAVIDSON, Assistant Moderator.
M. M. McKEE, Clerk and Treasurer.
SISTER GERTRUDE McKEE, Assistant Clerk.

CHURCH COVENANT.

Article 1. We believe that a union of Christians in a visible church is sanctioned by the teachings of Christ and the practice of His apostles and we believe it conducive to stronger Christian ties and greater influence of the church, therefore we enter into this covenant.

Article 2. We will constantly strive to maintain true piety in our hearts and by constant loyalty to the commands of our Savior, commend his life to others, leading a holy, devout life, before the world.

Article 3. We will watch over each other in the spirit of true charity, helping to bear each others' burdens, assist the needy, strengthen the weak, encourage the despondent, sympathize with the sorrowful, reform the erring to the best of our ability, keeping the unity of the Spirit in the bonds of peace, cheerfully submitting the Christian admonition, contributing to the support of the Gospel as the Lord has prospered us, maintain secret and family prayer and aid by our presence in sustaining public worship. We will refuse all sanction to all wordly amusements that tend to lessen true piety in ourselves or others or weaken Christian influence, so that the religion of our Master be not reproached on our account.

Article 4. May He who has promised His help enable us to keep this covenant and grant us to be faithful in all things until He shall gather us unto Himself and crown us with final victory. Amen.

THE LAW OF THE LORD'S SUPPER.

The Lord's Supper was instituted for God's people. They all have equal rights to the supper, and the right is a birthright. "For by one Spirit we are all baptized into one body."—I. Cor. 12:13. This is not water baptism, "Again," Christ says, "I am the door, by me if any man enter in he shall be saved."—John 10:9. "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a 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 that cup, for he that eateth and drinketh unworthy eateth and drinketh damnation to himself," not the church but himself. It is a personal matter in judging and eating. The church that does judge and exclude any of God's people is not acting in keeping with the instructions given by the church of Corinth. To thus judge and exclude one of the children of God is to offend the child so judged and excluded. Now, listen to Christ: "He that offends one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths

of the sea."—Matt. 18:6; I. Cor. 10:30; 13:32. 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. 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 should 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 church book of 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 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 every one members of another."—(Rom. 12:5, and the way we become one body is by being baptized into that body, and, of course, this is spiritual baptism. He that gets in by water baptism, the same is a thief and a robber, and when any one gets into that body in a way he has a legal right to all the benefits and privileges to that body. "For we being many, are one body in Christ 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 pure from the impure. But the standpoint from which to judge 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." It is not purely a personal matter? So it is the duty of the preacher to baptize, and of the applicant to be baptized? When this is done, each has performed a personal duty. If I had never been baptized and had to wait until I found one whom I knew to be a legal administrator, I would never be baptized at all, as I cannot know the heart of man. Two acting in concert, one acting in good faith and the other not. Every Christian is strictly responsible for his own act, and not another. Simon, the sorcerer, "believed and was baptiz-

ed," and that by a legal administrator, and yet it was discovered that he was not a Christian. So we see baptism by a legal administration 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 an 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 the way we account for them is in the capacity 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 the head; and they should have the same care for each other that the fleshly body has for its members. Should Christians commune together at the Lord's table? "What God hath joined together let no man put asunder." Christians do all feel alike if they do not think alike. Should they not commune together? Then a union and free communion is forced upon us. Christ said he would drink no more of the fruit of the vine until He should drink it anew in His kingdom. So assembled at God's table in Heaven, so should we be on earth.

CONSTITUTION.

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

1. Letters from different churches are to express their number in fellowship, the number received by experience, letters of recommendation, the number dismissed, and those who have died since the Association.

2. The members thus chosen and convened in Southern Oklahoma Association of the Church of God (denominated Free Will Baptist), being composed of the sundry churches in Souhern Oklahoma the Association having no power to lord it over God's heritage nor have any ecclesiastical power over the churches, reserving the right of expel from any church becoming disorderly.

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

4. 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.

5. No question from any church shall come under the consideration of the Association unless it has been first discussed in its own church.

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

7. The Association is to endeavor to furnish the churches with minutes of the Association in proportion to the number of members in each church, the distribution to be at the discretion of the Association.

8. It shall be the duty of the clerk to keep a regular file of the minutes of the Association on a book to be kept by the Association for this purpose.

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

10. Amendments to the Constitution may be made when necessary by a majority of the members present.

ARTICLE OF FAITH.

1. We believe in one true and living God, Father, Son and Holy Ghost, and these three are one in Divine Essence, power and glory—Rom. 1:20; John 1:1.

2. We believe that the Scriptures of the Old and New Testament is the Word of God, and the only infallible rule of faith and practice—II. Tim. 3:16.

3. We believe that God created man good, gave him holy commandments whereby he should live holy, but man voluntarily disobeyed the commandments of God, transgressed the law and fell under the just condemnation of the same, whereby all mankind are sinners, not by constraint but by choice, being partakers of the sinful nature attained by the fall, and that man is unable to save himself with his own power, but we see Jesus for the suffering of death crowned with glory that He, by the grace of God, tasted death for every man.—Cen. 1:31; Hebrew 2:9.

4. We believe that Christ by his death, suffering, ressurrection purchased our pardon and offered it freely to all mankind upon principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent; therefore He sayth: "Lock unto me and be saved all ye ends of the earth, for I am God and there is none else."—Matt. 4:17; Isa. 45:22; Acts 20:22.

5. We belivee that adult persons must be regenerated and born

of the Spirit of God if they inherit eternal life.—John 3:3; Rom. 5: 1-3.

6. We believe that infants and idiots are saved upon the merits of the Son of God.—John 4:11; Mark 10-14; Luke 18:16.

7. We believe that all Christians should persevere in faith 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 enter in through the gate to the ctiy.—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 His humble example to His children and bids us walk therein.—John 3:22; Matt. 3:16; Rom. 6:2-3-5; Matt. 28:19-20.

9. We believe that God in His goodness displays His power of grace to a great degree in calling and qualifying His servants by the teaching of the Holy Ghost and by the instruction of His word to go forth and proclaim life and salvation without price. He bids us freely come, and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come.—I. Cor. 12:3; Epn. 3:7; Rev. 22:17.

10. We believe that baptism and the Lord's Supper and the washing of the saints' feet, and keeping of the Lord's Day holy and abstaining from worldly lusts and carnal cares, and to assemble ourselves together is an ornament which prepares and beautifies the soldiers of the cross to march on in the army of the Lord.—Matt. 26:28; John 13:4-5.

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 and have come under the hands of the presbytery of the elders; and each church ought to have a pastor, deacon and clerk chosen by the church and continue in the church during the good pleasure of the same; and in the dealing with disorderly member reference should be had to the 18th chapter of Matthew and other Scripture relative to dealing with disorderly members. In all cases a majority shall rule, except in receiving members, which shall be unanimous.—Titus 1:5; Acts 14:23; II. Cor. 6:6.

12. We believe it is 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 and washing the saints' feet to let a man examine himself and so let him eat.—I. Cor. 11:17-28; Numbers 9:10-15.

13. We believe in the resurrection of the dead, both the just and the unjust. The resurrection of the just to glory and immortality in the presence of God; the unjust to the everlasting shame and banishment from the presence of God.—Matt. 25-31; I. Cor. 15-42-45; Thess. 1:11; Rev. 20:10 and 1:9; Job 19:2

RULES OF ORDER.

1. At every meeting business shall be opened and conducted by prayer by the Moderator or whomsover he may request.

2. Ministers present, invited to seats, are allowed to take part in debate on all subjects, but not 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 being seconded.

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 a vote taken.

7. Motions made and lost shall not be recorded.

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

9. All questions decided by a majority of the 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. In the future meetings of the Association arrangements shall be made to insure two or more sermons each day, or other equivalent exercises.

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

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

FORM OF ASSOCIATIONAL LETTER.

From_____to the Church of God (denominated Free Will Baptists), Southern Oklahoma Association:

DEAR BROTHER:—We send as Messengers to your body, Brethren .....

Days of meeting.....

Present pastor.....

Pastor elect.....

(If any minister belonging to body state here)

.....

(Here give the standing and state whether worthy or unworthy certificate.)

Members received ..... by letter ..... by statement .....
excluded ..... dismissed by letter ..... died .....
total membership ..... Paid pastor $..... for Minutes $....., Associational purpose $..... Number enrolled in Sunday School..... We have ..... prayer meeting .....
Remarks .....
Done in conference by the church set ..... before the ..... Lord's Day in ....., 19 .....

.....Moderator.

..... Clerk.

LETTER OF DISMISSAL.

This certifies that ..... is a member in good standing of the Church of God (denominated Free Will Baptists), at ..... and as such we recommend him to the fellowship of God's people.

..... Moderator.

..... Clerk.

FORM OF DEACON'S LETTER.

This is to certify that Bro. .....
is a worthy deacon of..... church and we recommend him as being worthy of his calling.

..... Moderator.

..... Clerk.