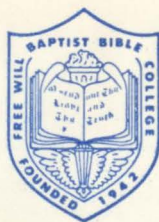


Miss Seelye
Southern
MINUTES
OF THE
1922
SIXTEENTH ANNUAL SESSION
OF THE
CHURCH OF GOD
Denominated Free Will Baptists of Oklahoma

Convened with
HALL CHURCH
Three miles South and two miles West of Antlers, Okla.,
Thursday Night before the Second Sunday in September,
in the Year of our Lord, Nineteen Hundred Twenty-two.

OFFICERS:
ELD. M. M. McKEE, Moderator
ELD. J. M. HATCHER, Asst. Moderator
BRO. D. G. HERMAN, Clerk
BRO. R. E. STEVENS, Asst. Clerk



FREE WILL BAPTIST
BIBLE COLLEGE

Presented By

_____ the daughters of _____

_____ Rev. G. W. Million _____

_____ in his memory _____

PROCEEDINGS

The Sixteenth Annual Session of the Southern Association of the Church of God, (denominated Free Will Baptists), met with the Hall Church on Thursday night before the second Sunday in September, 1922. The introductory sermon was preached by Bro. McGee; his text John 3-16. After which adjournment was taken to meet at eight o'clock Friday morning.

Friday Morning Session

Meeting called to order by Bro. Edwards, temporary Moderator, and Bro. Martin McKee was elected Moderator and Bro. Mack Hatcher assistant Moderator. Bro. D. G. Herman was elected Clerk, and Bro. R. E. Stevens assistant Clerk. Bro. T. K. Rogers was elected Treasurer of the Association. Bro. Kroger, Bro. Lawless and Bro. Dunn were appointed as a devotional committee. They reported as follows:

Bro. Roberson to preach at 11 o'clock Friday, Bro. M. M. McKee to follow. After which the letters from various churches were read and received. A petitionary letter was received from Shady Grove, and the church was received into the Association. Shady Grove requested that we ordain Bro. J. S. Roberson to preach the Gospel. On motion and second it was decided to refer him to the Ordaining Council for examination and ordination when found worthy. Said council was appointed as follows: Elders J. A. Davidson, J. R. Edwards, M. M. McKee, J. H. Lawless, T. K. Rogers.

After which the various committees were appointed, the committeemen being those whose names are attached to their reports when entered in these minutes. After which meeting adjourned until 2 o'clock, followed by preaching at 11 o'clock by Bro. J. S. Roberson. Text First chapter of James, followed by Bro. M. M. McKee.

Friday Afternoon Session

Called together by song by choir, followed by prayer by R. L. Gibson and reading by the Moderator of Rom. 12th chapter, after which reports of the committees were received. The reports of Preachers were received as follows:

Report of J. R. Edwards, Evangelist

Sermons preached 160, conversions 140, baptized 81, miles traveled 1191, Sunday Schools organized 3, prayer meetings organized 3, funerals preached 1, marriages performed 2, money received for marriages \$6.00, money received for Evangelistic work \$73.50, appointments filled 160, appointments missed 2.

Respectfully submitted,

J. R. EDWARDS, Evangelist.

Report of M. M. McKee

Sermons preached 102, conversions 165, members received 42, baptised 25, miles traveled 852, churches organized, none, expenses \$26.00, funerals preached 4, marriages performed 3, money received for marriages \$6.00, money received for pastoral work \$51.70, appointments filled 92, appointments missed 9.

Respectfully submitted,

M. M. McKEE, Minister.

Report of J. B. Rudd

Sermons preached 30, miles traveled 200, reorganized one Sunday School, funerals preached 2, appointments filled 25, appointments missed 3.

Respectfully submitted,

J. B. RUDD, Minister.

REPORT OF BILL OF ARRANGEMENTS

We, your committee on Bill of ARRANGEMENTS beg leave to report the following: We do not believe that the Association should ordain any brother without he has a recommendation to be worthy of his calling, and we further recommend that each minister has a recommendation from the church of which said minister is a member. We further recommend that each church in this Association shall have a treasurer and that each member of said church contribute of their means as the Lord has prospered them; and said contributions to be made quarterly. And that the Deacons or some brother or sister appointed or elected for that purpose stir up their pure minds in regards to their duty to Almighty God; said means to be used by order of the church in the support of the ministers even so as the Lord ordained, and they which preach the gospel shall live of the gospel. I. Cor. 9-14.

Respectfully submitted,
BRO. J. D. McKEE,
LONNIE ROWE,
T. YATES, Committee.

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 this 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 Brother G. F. Hern, of Spencerville church; Brother Louis Scott, Sister Fannie Johnson, of Nelson church. They will be sadly missed, but our loss will be their gain.

Respectfully submitted,
NETTIE LANE,
DELLA LAKIN,
PEARL ROGERS, Committee.

REPORT OF COMMITTEE ON MINESTERIAL AND CREDENTIALS

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

We find our ministers are in good standing, and so far as we know doing a good work in the Master's vineyard, and we further recommend that each church shall report in their letter to the annual association the character and manner of preaching of their pastor and all ministers belonging to their churches and we furthermore recommend that the Association grant each minister found worthy of an annual certificate the same at each session for the ensuing year.

Respectfully submitted,
J. W. ADY,
J. R. JONES,
J. A. OWENS,
T. YATES,
W. L. JOHNSON, Committee.

Ordained

Brother J. S. Roberson to preach. Deacons: Willie Johnson, J. A. Arnold and J. W. Nelson.

Notice, the following ministers' credentials have been recalled since our last minutes were printed two years ago: R. T. Johnson, J. H. Flood, Q. H. Musgrove and W. E. Slaton.

REPORT OF COMMITTEE ON QUERY AND REQUEST

We, your Committee on Query and Request beg leave to report that we have three quarterly meetings. First one with Shady Grove Church No. 2, to begin Thursday night before the fifth Sunday in October, 1922. Second one with Liberty Hill Church to begin Thursday night before the fifth Sunday in April, 1923. Third one with Nelson Church to begin Thursday before the fifth Sunday in July, 1923. We recommend thatt this body give Spencerville Church the next meeting of this Associattion.

We further recommend that this Association use no other ministers in their Association and quarterly meeting to preach. But treat all christian people with due respect, as brothers and sisters in Christ, in accordance with I. Cor. 12-13. "For by one spirit are we all baptized into one body."

Respectfully submitted,
ELDER J. R. EDWARDS,
BRO. J. M. NABORS,
BRO. R. L. GIBSON,
ELDER J. B. RUDD, Committee.

REPORT OF FINANCE COMMITTEE

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

Nelson church	\$4.25	Spencerville	2.50
Oak Grove	2.00	Mt. Olive	2.40
Forrest Grove	2.50	Hall	2.00
Shady Grove No. 2	3.00	Scott	1.15
Shady Grove No. 2	1.00	Minute fund from 1921	17.30
Liberty Hill	3.00	Total	\$40.50

Respectfully submitted,
J. J. BUTLER,
PHOEBE JONES,
J. R. CRAWFORD, Committee.

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 that we may teach the Free Will Baptist Doctrine in our Sunday Schools, for as we can and that every deacon in the Free Will Baptist Church build up the Sunday School.

Respectfully submitted,
SISTER J. E. MCGEE
DELLA LAKIN,
T. K. ROGERS, Committee.

REPORT OF COMMITTEE ON TEMPERANCE

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

We cannot place too high an estimate on this subjest, 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 unmoral as well, and always hurtful and many times destructive to soul and body. Therefore, we urge that abstinence-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 three sermons each year against intemperance.

Respectfully submitted,

E. H. PITMAN,
JOHN M. NABORS,
J. W. NELSON, Committee.

REPORT OF COMMITTEE ON EDUCATION

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

Correspond with the Freewill Baptist School at Tecumseh, Oklahoma and if found orthodox and give them our support and congratulation for their good work. We think each minister should instruct his congregation and work for the Lord.

Respectfully submitted,

J. S. ROBERSON,
JOHN SUTTON,
T. K. ROGERS,
J. A. ARNOLD, Committee.

After which unfinished business was taken up as follows:

This Association having decided that Bro. Q. H. Musgrove is guilty of conduct unbecoming a minister of the gospel and that he refuses to make acknowledgments we hereby call in his credentials and dismiss him as minister of this body.

After which a very interesting talk was made by Bro. G. W. Kirk, of Hall, followed by an old time hand shaking, and then prayer led by Bro. Kirk, after which we adjourned to meet at 8 o'clock Saturday morning.

Devotional services Friday night commenced by Bro. D. G. Herman leading prayer and praise service, followed by preaching by Sister Janie Herman. Text Romans 5-1 to 3. Followed by Bro. J. R. Edwards.

Saturday morning session opened by the Moderator, after prayer led by Bro. Kirk. The following business was transacted:

Report from our Messenger to the State Association received and approved. Motion made and approved to amend and rearrange articles in our Constitution so as to make it better understood. Meeting adjourned to meet at 2 o'clock. Preaching by Bro. J. M. Hatcher. Text I. Cor. 5-1. Followed by the ordaining of Bro. J. S. Roberson to preach and Bros. J. W. Nelson and Willie Johnson of Liberty Hill, and J. A. Arnold of Scott church as Deacons.

Afternoon session was called to order by Assistant Moderator. Prayer by D. G. Herman. Song by choir, after which the following business was done: Bro. Martin McKee was elected as a Messenger to the State Association and Bro. Croger as alternate. Motion that we retain our Evangelist for another year carried.

LIST OF CHURCHES

NELSON CHURCH—Membership 51, paid pastor \$7.00. Pastor M. M. McKee, J. B. Dunn, Clerk, Nelson, Okla.

LIBERTY HILL CHURCH—Membership 60, paid pastor \$30.00, Pastor I. N. Pate, Viola Joonson, Clerk, Sobol, Okla.

HALL CHURCH—Membership 71, paid pastor \$21.60, M. M. McKee, Moderator, J. E. McCary, Clerk, Antlers, Okla.

SPENCERVILLE CHURCH—Membership 80, Pastor I. N. Pate, Cecil Pyron, Clerk, Spencerville, Okla.

MOUNT OLIVE CHURCH—Membership 59, Pastor J. M. Hatcher, Sister, Willie Hawkins, Clerk, Nelson, Okla.

DARWIN CHURCH—Membership 61, Pastor J. A. Davidson, E. Martin McGee, Clerk, Darwin, Okla.

OAK GROVE CHURCH—Pastor I. N. Pate, membership 70, Clarence Adams, Clerk, Sobol, Okla.

SHADY GROVE CHURCH, SECOND—Membership 12, Pastor J. S. Roberson, Clerk, Sister Ethel Cleveland, Bennington, Okla.

SCOTT CHURCH—Membership 21, pastor M. M. McKee, Clerk, Nettie Lane, Darwin, Okla.

LIBERTY HILL CHURCH—Membership 51, Pastor, J. A. Davidson, Clerk, A. L. Lawless, Sobol, Okla.

Churches not represented: Mt. Pleasant Church, Midway Church, Central Church, membership 119, White Star Church, Pleasant Ridge Church.

ORDAINED MINISTERS AND POSTOFFICES

Eld. J. E. McGee, Darwin, Okla.	J. W. Ady, Soper.
Eld. W. C. Fielder, Bennington	J. P. McGee, Darwin.
Eld. C. A. Sledge, Valliant.	Wess Walls, Nelson.
Eld. J. M. Hatcher, Antlers.	D. G. Herman, Nelson.
Eld. I. N. Pate, Sobol.	T. K. Rodgers, Darwin.
Eld. Eli Sheets, Sobol, Okla.	T. F. Walls, Spencerville.

ORDAINED DEACONS AND POSTOFFICES

L. H. Coleman, Idabel.	Bob Calfee, Bennington.
W. A. Matthews, Idabel.	John Aylor, Sobol
A. L. Lawless, Sobol.	R. E. Clark, Antlers
J. A. Lawless, Sobol.	C. C. Lawless, Sobol.
J. P. Hopkins, Haworth.	W. H. Hunt, Idabel
Ernest Seifen, Spencerville.	Eld. J. S. Roberson, Bennington.
E. O. Sims, Spencerville.	Eld. H. W. Finney, Idabel.
W. M. Archie, Nelson.	Eld. J. R. Edwards, Antlers.
L. W. Dunn, Nelson.	Eld. M. M. McKee, Nelson.
Eli Walls, Spencer.	Eld. J. B. Rudd, Nelson.
J. R. Crawford, Antlers.	Eld. J. A. Davidson, Sobol.

57
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536

Motion and second that we tender our heartfelt thanks to Hall Church and community for their kindness shown us during our stay in their midst. May God bless them all. Elder I. N. Pate was elected to preach the introductory sermon, Elder J. M. Hatcher, alternate.

Moved and seconded that this Association adjourn to meet with Spencerville Church on Thursday night before the second Sunday in September, 1923. Dismissed by Elder J. A. Davidson.

ELDER M. M. McKEE, Moderator.

ELDER J. M. HATCHER, Asst. Moderator.

BRO. D. G. HERMAN, Clerk.

BRO. R. E. STEVENS, Asst. Clerk.

A WORD FROM THE CLERK

Dear Brethren, One and All:

It may be that I failed to get some reports or something that was turned in, but if I did I am sorry, and ask you not to think hard of me for I have done my very best. I hope and pray that the Lord will wonderfully bless each of us during this year, and that many souls may be saved and much good accomplished throughout the entire Association. Pray for me, I need your prayers.

D. G. HERMAN, Clerk.

CHURCH COVENANT.

Article 1. We believe that a union of Christians in a visible church 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 shall 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 other's 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 worldly 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 baptised into one body."—I. Cor. 12:13. St. John 3-5. 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."—Mat. 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 that 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's 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 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 Savior 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 baptized," 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 fleshy 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. This association shall be composed of not more than three messengers chosen and sent by the different local churches within the bounds of this association.

2. The members thus chosen and convened in Southern Oklahoma Association of the Church of God (denominated Free Will Baptists), being composed of the sundry churches in Southern 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. 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.

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

5. 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.

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

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

8. 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 Asso-

ciation.

9. 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.

10. 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.

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

ARTICLES 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—Gen. 1:31; Hebrew. 2:9.

4. We believe that Christ by his death, suffering, resurrection 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 sayeth: "Look 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 believe 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 enter through the gate of the city.—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; Roman. 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 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; Eph. 3:7; Rev. 22:17.

We believe that baptism and the Lord's Supper and the washing of the saint's 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 and none have the right to administer the same only those who are called of God and have come under the hands of the presbtery 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 the disorderly members, 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 whomsoever he may request.

2. Ministers present, invited to seats, are allowed to take part in debate 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 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 purposes \$ _____, Number enrolled in

Sunday School _____ We have _____ prayer meeting _____

Remarks _____

Done in conference by the church set _____ before

the _____ Lord's Day in _____, 192 _____

_____ 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.

