

Minutes

Of The

Thirty-third Annual Session

Of The

Southern Oklahoma Association

Of The

Church of God

DENOMINATED FREE WILL
BAPTIST

CONVENED WITH

CENTER POINT CHURCH

Ten miles west and one mile south of Antlers, Okla., on
Thursday night before the First Sunday in September, in the
year of our Lord Nineteen Hundred Thirty-nine.

OFFICERS

ELD. J. M. HATCHER,
Moderator

ELD. J. H. COFFMAN,
Assistant Moderator

SIS. EDNA SULLIVAN,
Clerk

SIS. OLETA BURGESS
Assistant Clerk

Lawell Burgess

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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, 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. The 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 and 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.

ORDER OF BUSINESS

1. Reading letters from churches.
2. Election of officers.
3. Reception of new churches.
4. Invitation to visiting brethren to take seats.
5. Call for correspondents.
6. Appointments of committees.
7. Call for reports of committees.
8. Miscellaneous reports of committees.
9. Miscellaneous business.
10. Appointment of correspondents.
11. Time and place of holding the next meeting.
12. Election of minister to preach the introductory sermon.
13. Adjournment of the Association.

PROCEEDINGS

Minutes of the thirty-third Annual Session of the Southern Oklahoma Association of the Church of God, denominated Free Will Baptist, convened with our Center Point church ten miles west and one mile south of Antlers, on Thursday night, before the first Sunday in September, in the year of our Lord, Nineteen Hundred and Thirty-Nine.

Introductory sermon was preached by Eld. J. M. Hatcher. Text: John 3:14-16. Prayer by Bro. C. V. Janway.

Dismissed to meet at nine o'clock Friday morning.

Friday Morning Session

Body met pursuant to adjournment. After about an hour of fine singing by the choir, Eld. J. M. Hatcher, acting as moderator, appointed Sister Edna Sullivan temporary clerk. Letters were called for, received and delegates seated. Following churches were represented—Hall, Center Point, Mt. Olive and Miller.

Election of officers were in order. Eld. J. M. Hatcher was elected moderator by acclamation, Eld J. H. Coffman, assistant moderator; Sis. Edna Sullivan, Clerk and Sis. Oleta Burgess, assistant clerk.

Right hand of fellowship was given while the body sang "Savior More Than Life to Me." Visiting brothers and sisters were seated. Bro. and Sis. W. H. Hunt and Eld. J. A. Davidson from South-eastern Association were given a hearty welcome.

Committees were appointed as follows: Committee on Sunday school, Bro. C. V. Janway, Sis. Addie Sullivan, Sis. Lillian Herman and Sis. Jewell Hedrick.

Committee on Temperance: Bro. John Nowell, Bro. J. R. Burgess, Bro. G. H. Layne and Br. D. D. Gallegly.

Finance committee, Bro. Wade Hedrick, Bro. Al Arnold, Bro. John Nowell and Bro. Allen Bloyd.

Meeting adjourned until 2 p. m.

Friday Afternoon Session

Eody called together with song, "Shall We Gather at the River," prayer by Bro. W. H. Hunt.

A committee on obituary was appointed as follows: Sis. Lavada Plunket, Sis. Ella Coifman and R. F. Herman.

Devotional committee, Bro. Allen Bloyd, Bro. Al Arnold and Sis. Mildred Kilgore.

Eld. M. M. McKee gave an interesting report of the last meeting of the State Association.

Devotional committee reports Eld. M. M. McKee will bring the message tonight.

Meeting adjourned until 7:30.

Friday Night Session

Called together by about an hour of beautiful singing by the choir. Prayer by Eld. J. H. Coffman. Eld. M. M. McKee delivered a wonderful message. Text Lev. 17:11.

Dismissed to meet at 9:00 o'clock Saturday morning.

Saturday Morning Session

Opening song, "If Jesus Goes With Me." Prayer by Bro. John Nowell.

A committee on Research and Correction was appointed as follows: Bro. C. V. Janway, Bro. G. H. Layne and Bro. John Nowell. Preaching services omitted. Meeting adjourned until 2 p. m.

Saturday Afternoon Session

Eody called together by song, "Tis So Sweet to Trust in Jesus." Prayer by Sis. Janie Herman.

A committee on Query and Request appointed as follows: Bro. Bob Herman, Sis. Nevada Harky, Bro. Al Arnold, Sis. Beatrice Harky and Sis. Franc's Crawford.

Resolutions committee; Sis. John Wrinkle, Sis. Janie Herman, Bro. C. V. Janway, Sis. Lillian Herman, and Sis. Mildred Kilgore.

Publishing committee: Sis. John Wrinkle, Sis. Janie Herman, and Bro. J. A. Arnold.

Standing committee: Eld. J. M. Hatcher, Sis. John Wrinkle, Eld. I. N. Pate, Eld. J. H. Coffman, Sis. Janie Herman, and Eld. M. M. McKee.

Devotional committee reports Sis. John Wrinkle will bring the message tonight, Sis. Janie Herman Sunday morning and Eld. J. M. Hatcher Sunday night.

Reports of committees called for, accepted and committees dismissed. Report follows:

Sunday School

We, your committee on Sunday school, beg to report as follows: We believe that the Sunday school is a part of the Lord's work, and that it is one of the best ways to teach children the Word of God.

We believe that the people carried on that kind of work and worship in the days of our Lord. Ref. Luke 4:16.

We urge all pastors and lay members to make every effort to promote good interests in Sunday school. We, as workers believe that all Sunday schools should have at least one Bible school taught during the year if possible. We urge that all Sunday schools use Free Will Baptist literature when convenient.

Respectfully,

Sis. Lillian Herman, Sis. Jewell Hedrick, Sis. Addie Sullivan,
Bro. C. V. Janway.

Obituary

We, your committee on obituary, beg to report as follows: It is fit that we should stop amid the turmoils of life and give thought to the dead. For all living must die. We sorrow not as those who have no hope. It has pleased God to take from our midst Bro. John Ady, age 72, of the Mt. Olive church and Sis. Orie May Wanace, age 56, of the Hall church.

Respectfully submitted,

Sis. R. F. Herman, Sis. Lavada Funket, Sis. Ella Coffman.

Temperance

We your committee on temperance, beg to leave to report as follows: we cannot place too high an estimate on the subject; that it is indispensable to the well being of this line and the line to come. Intemperance is disloyal to the laws of nature, and morals as well, is always harmful and many times destructive to both soul and body. We insist that temperance in all things should be the aim of every child of God; thus setting an example of temperance before the world. Therefore, we respectfully recommend that each minister in this association preach at least one sermon a year against intemperance. Ref. Proverbs 23:30-31.

Respectfully submitted,

Bro. D. D. Gallegly, Bro. J. R. Burgess, Bro. G. H. Layne,
Bro. J. W. Nowell.

Finance

We, your committee on finance, beg to report as follows:

Center Point	\$5.00
Hall	3.75
Mt. Olive	3.08
Miller	3.00
Wesley	0
Rainbow	0
Total	\$14.83

Signed:

Bro. Wade Hedrick,
Bro. John Nowell

Bro. Al Arnold
Bro. Allen Bloyd

Standing Committee

We, your standing committee, find our ministers in good standing and doing good work.

Respectfully,

Eld. J. M. Hatcher
Eld I. N. Pate
Sis. Janie Herman

Sis. John Wrinkle
Eld. J. H. Coffman
Eld. M. M. McKee

Query and Request

We, your committee on Query and Request report as follows: that we will have three quarterly meetings.

First meeting will be held at Hall church beginning Friday night before the fifth Sunday in October, 1939.

December Meeting omitted.

Second meeting will be held at Center Point, beginning on Friday night before the fifth Sunday in April, 1940.

Third meeting will be held at our Miller church, beginning on Friday night before the fifth Sunday in July, 1940.

We give the Mt. Olive church the next annual meeting of the association, beginning Thursday night before the first Sunday in September, 1940.

Respectfully submitted,

Bro. Al Arnold
Sis. Nevada Harky

Bro. Bob Herman
Sis. Francis Crawford

Sis. Beatrice Harky

Resolutions

Resolved that when the church own their property, the deed or contract be made to the church of God, Denominated Free Will Baptist instead of the local Church Board. Said deed or contract be under the jurisdiction of the association to whom the church belongs for the protection of church property.

Resolved that we elect five ministers and deacons in good standing in our association as a standing committee to examine for licensing and ordaining anyone in our association to preach for our denomination. Also to call for license or credentials of anyone whom we find in our association carrying license or credentials from the Free Will Baptist Church and are untrue to the doctrine.

Resolved that this association will not ordain anyone to the Gospel Ministry unless he is a member of some Free Will Baptist Church in good standing and has carried license for one year, has proved worthy of ordination. Each local church has the right to license a local minister but cannot ordain any preacher until the following association and has been examined by the proper committee. Then he can go back to his local church, if he desires, to be ordained. Or he can be ordained at the meeting of the association.

Resolved that delegates be urged to bring a letter from their church to each quarterly and annual meeting of the association, and make it compulsory that they have a letter before being seated as delegates referring to section four of our church constitution. Ref. Cor. 16:3.

Resolved that we all endeavor to keep the unity of the spirit in bond of peace. Ephesians 4:1-3.

Resolved that we extend our heartfelt thanks to our beloved officers of this association for their wise counsel during this meeting also that we extend our heartfelt thanks to our Center Point church and community for the hospitality shown us during this association.

Respectfully submitted,

Sis. John Wrinkle

Sis. Janie Herman

Bro. C. V. Janway

Sis. Lillian Herman

Sis. Mildred Kilgore

While the body sang "God be With You" the parting hand was taken to meet at our Mt. Olive church, September, 1940. Dismissed by Sis. John Wrinkle.

Saturday Night Session

Called together by some wonderful singing by the choir. Prayer by Sis. Janie Herman, Song "Hurry Up Reapers" and prayer by Bro. Collins, followed by a special song, "I'd Rather Have Jesus," by the Wrinkle quartet. Eld J. A. Davidson preached an inspiring sermon on the subject "The Plan of Redemption," followed by Sis. John Wrinkle and prayer by Eld. J. M. Hatcher. Dismissed by Eld. J. A. Davidson.

Sunday Morning

Eld. J. M. Hatcher preached the Baptismal sermon beside the creek bank where three were baptized. Prayer by Eld. J. H. Coffman. Song "From the Cross to the Crown."

Dismissed by Bro. John Nowell.

Sunday Afternoon

Elder J. M. Hatcher preached funeral services at Darwin for Bro. Joe McCarty.

Sunday Night

Opened with lovely old-time singing, prayer by Sis. Edna Sullivan. Songs "Beulah Land" and "He is so Precious to Me." followed by prayer led by Sis. Wrinkle. Bro. Collins made an interesting talk after which Eld. J. M. Hatcher delivered the beautiful Communion Sermon. The body, thirty in number, partook of the Lord's Supper and Feet Washing. Dismissed by the singing of an old hymn.

Meeting adjourned to meet with our Mt. Olive Church, seven miles south and six miles west of Antlers, Thursday night before the first Sunday in September, 1940.

Eld. J. M. Hatcher, Moderator.

Dela, Oklahoma

Sis. Edna Sullivan, Clerk

Darwin, Oklahoma

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, 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 Saviour, commend His life to others, leading a holy, devout life before the world.

Article 3. We will watch over others 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, reprimand the erring to the best of our ability, keeping the unity of the spirit in the bonds of peace cheerfully submitted to 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 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 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 many enter in shall be saved."—John 10-9. "He that enter 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 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 given by the church of Corinth. To thus judge and exclude one, or 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.

It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. I admit that Christ is the true faith, and His Church true order, and that faith is the means by which men belong to the true order. If this is what is meant by the same faith, we shall not object, we are agreed. But if sect is referred to, we object. As to order, if nothing but Gospel order is meant, very well; but we do not believe that one child of God should dictate just what another 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 or 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 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, carry 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 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 for another. Simon, the sorcerer, "believed and was baptized," and that by legal administrator, and 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 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 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 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 to expel 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 in proportion to the number of members in each church, the distribution to be at the discretion of the Association.

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.

ARTICLES OF FAITH

1. We believe in one true and living God, Father, Son and Holy Ghost, and these there are one in Divine Essence, power and glory.—Rom 1:20; John 1:1; John 5:7.

2. We believe that the Scripture of the Old and New Testament is the Words of God, and the only infallible rule of faith and practice.—II Tim. 3:16, 17; 2 Peter 1:21.

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; Heb. 2:9; Rom. 3:23-5; 12,19.

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 besaved all ye ends of the earth,

for I am God and there is none else."—Matt. 4:17; Isa. 45:22; Acts 4:10-12; 20:21.

5. We believe that adult persons must be regenerated and born of the Spirit of God if they inherit eternal life.—John 3:3; Titus 3:5, 6; 1 Peter 1:23; Gal. 6:15.

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

7. We believe that all Christians should preserve 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 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; Rom. 6:2-3; 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.—Eph. 3 7; Rev. 22:17.

10. We believe that baptism, the Lord's Supper and washing the saint's feet are Gospel Ordinances. And keeping of the Lord's Day holy, abstaining from worldly lusts, carnal cares and to assemble ourselves together are ornaments which prepare and beautify 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 office during the good pleasure of the same; and in the dealing with 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, 8:37; 10:44-48.

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 saint's feet to let a man examine himself and so let him eat.—1 Cor. 11:17-28; Heb. 10:24,25.

13. We believe in the resurrection of the dead, of 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 and the glory of His power.—Matt. 25:46; 1 Thess. 4:14-18; Thess. 1:7-9; Jhon 5: 23-29; Job 19:16; Dan. 12:2.

FORM OF CHURCH LETTER TO ASSOCIATION

From _____ to the Church of God
(denominated Free Will Baptist) Southern Oklahoma Association.
Dear Brethren. We send as delegates to your body, Brothers _____

Days of meeting _____
Present Pastor _____
Pastor elect _____

(If any minister belonging to the body state here)

(Here give the standing and state whether worthy or unworthy of 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 set _____ before
the _____ Lord's Day in _____, 19 _____
_____ Clerk _____ Moderator

LETTER OF DISMISSION

A _____ B _____, 19 _____
This Certifies that _____
is a regular member of the Free Will Baptist Church at _____
_____ in good standing;
as such we recommend _____ to the fellowship of God's people.
Done in conference at _____

_____ Pastor
_____ Clerk

FORM OF DEACONS LETTER

This is to certify that Brother _____ is a worthy
deacon of the Free Will Baptist church at _____ and
we recommend him as being worthy of his calling.
Done by order of the church in conference, this _____ day of
_____, 19 _____.

_____ Pastor
_____ Clerk