

The
Southern Oklahoma Association
of
Free Will Baptists

1942

Proceedings of the
36th Annual Session

Convened at
Hall Church
Antlers, Oklahoma

Howell Burser

MINUTES
OF THE
THIRTY-SIXTH ANNUAL SESSION
OF THE
SOUTHERN OKLAHOMA ASSOCIATION
OF
Free Will Baptists

HELD WITH

Hall Church, three miles south, two miles west of Antlers
Oklahoma, beginning Friday night before the second
Sunday in September, 1942.

OFFICERS

Moderator	Elder J. M. Hatcher,	Dela, Okla.
Clerk	Sister John Wrinkle,	Antlers, Okla.

The next Annual Session of this Association will be
held with Hall Church, beginning Thursday night before
the first Sunday in September, 1943.

Free Will Baptist Gem, 211 Bond St., Monett, Missouri

PROCEEDINGS

The Southern Oklahoma Association of Free Will Baptists met in its 36th annual session with Hall Church, Antlers, Pushmataha County, Oklahoma, Friday night, September 11, 1942. The introductory sermon was preached by Rev. M. M. McKee of Soper, Okla. Text: Matthew 7:24-25.

SATURDAY AFTERNOON SERVICE

A fine sermon was delivered by Eld. J. M. Hatcher to a very attentive audience. The subject of his message was the 23rd Psalm.

Prayer was offered by Sister John Wrinkle.

Election of Officers

Elder J. M. Hatcher Moderator
Sister John Wrinkle Clerk
Brother Hern Herman Ass't. Clerk

Letters were read and delegates seated from churches as follows: Mount Olive, Center Point, and Hall.

An invitation was extended the visiting brethren to seats in council. The delegates and visiting brethren were given the right hand of fellowship while the choir sang the beautiful old hymn "I Am Thine Oh Lord."

Mount Olive—Delegates: Sisters Frankie Herman, Teria Herman, Maxey Wharton, Lillian Boykin, Cordie Herman and Sadie Nowell.

Center Point—Delegates: Brethren Allen Bloyd, and Arvel Arnold, and Sisters Gladys Henderson and Idel Flowers.

Hall—Delegates: Brethren J. R. Burgess, D. D. Galegly, and Sisters Myrtle Galegly, Annie McDonald, and J. R. Edwards.

The following committees were appointed:

Sunday School—Sisters Mattie Arnold and Teria Herman and Brother John Nowell.

Devotional—Sister Mattie Arnold and Brothers J. R. Burgess and John Sowell.

SATURDAY NIGHT SERVICE

The congregation assembled at 7:30 and enjoyed a wonderful song service rendered by the choir.

Prayer was offered by Bro. John Nowell.

The message of the evening was delivered by Elder J. M. Hatcher, Scripture reading, Psalm 37. It was a lovely and inspiring service.

Closing hymn, "Won't it be Wonderful There."

Benediction by the moderator.

SUNDAY MORNING SERVICE

Songs by the choir were: "What a Friend We Have In Jesus" "Rock of Ages" and "Nothing but the Blood."

Elder I. N. Pate led the morning prayer.

The eleven o'clock service was conducted by Bro. Pate. Scripture reading 2 Tim. 4. Text 2 Tim. 4:2 "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Every heart was stirred by this inspirational message. An invitation to accept Christ was extended to the unsaved. Invitation songs were, "Too Late," and "Prepare to Meet Thy God."

Brother J. E. McCary led the closing prayer.

SUNDAY AFTERNOON SESSION

House called to order by the moderator.

Songs were, "Kneel at the Cross," "The Lily of the Valley," and "The Eastern Gate."

Prayer was offered by Sister Frankie Herman.

A Scripture reading was given by Elder J. M. Hatcher Luke 12:15-48

Closing prayer by Bro. Wade Hedrick.

The following committees were appointed:

Obituary — Sisters Frankie Herman, Emma Edwards, Teria Herman, and Bros. D.D. Gallegly and J. A. Bloyd.

Standing Committee — Brothers J. A. Arnold, Wade Hedrick, and John Nowell.

Temperance — I. N. Pate, J. R. Burgess and Sisters Sadie Wharton and Frankie Herman.

Resolution — Brothers John Nowell, Hern Herman, D. D. Gallegly, Victor Underwood and Sister Myrtle Gallegly.

Finance — Brothers J. W. Nowell, Wade Hedrick, J. A. Arnold.

Statistical — Our Association is composed of three

churches and four ordained ministers, ten deacons and two hundred twenty-eight lay members.

Sister John Wrinkle, Clerk.

SUNDAY NIGHT SERVICE

After a good song service, Elder J. M. Hatcher preached a wonderful sermon. Text, Heb. 2:2. "How shall we escape if we neglect so great salvation."

Parting song "When We All Get To Heaven."

Dismissed in prayer by Brother Underwood.

COMMITTEE REPORTS

DIVINE SERVICE|—The following are to fill the stand in the order named here:

Introductory sermon, Elder M. M. McKee. Saturday night sermon, Elder J. M. Hatcher. Sunday morning service, Elder I. N. Pate. Sunday night service, Elder J. M. Hatcher.

SUNDAY SCHOOL — We, your Committee on Sunday School, beg to report as follows:

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

We urge all pastors and lay members to make every effort to promote good interest in the Sunday School and that each organized church have an organized 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 our Sunday schools use Free Will Baptist literature.

Committee { Brother John Nowell,
Sister Teria Herman,
Sister Mattie Arnold.

STANDING COMMITTEE — We, your Standing Committee, beg leave to report as follows:

We find our ministers in good standing and doing good work.

Committee { Brother Wade Hedrick,
Brother R. A. Arnold,
Brother John Nowell.

FINANCE COMMITTEE — We, your Finance Committee, beg to report as follows:

Received from Hall Church	\$5.00
From Center Point Church	5.00
From Mt. Olive Church	5.00
Total received	\$15.00

Committee { Brother J. A. Arnold,
Brother Wade Hedrick,
Brother John Nowell.

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

We cannot place too high an estimate on this subject. Temperance is indispensable to the well being of an individual in this life and more so in the life to come. Gal. 5:21. Intemperance is disloyalty to the laws of nature and morals as well, and is always harmful to both soul and body. Drunkenness is temporary insanity. Therefore, we urge and exhort that total abstinence is the only safe guard against its baneful influence.

We believe that it is the duty of every true Christian to take part in assisting fallen humanity. We are demanding that our ministers first be temperate themselves, and that they preach total abstinence with all the power that God gives them.

Committee { Elder I.N. Pate,
Brother J. R. Burgess,
Sister Sadie Wharton,
Sister Frankie Herman.

OBITUARY — We, the Committee on Obituary, beg to report.

Our heavenly Father has seen fit to call from us: Brother Joe Burgess. Brother T. K. Rogers who were deacons; Elder Jesse Edwards, a minister from the Hall Church; Brother Dave McKee from Mt. Olive Church.

We regret the death of these loved ones, and we miss them greatly in our church work. May th Lord's richest blessings be with the bereaved ones.

Committee { Sister Emma Edwards,
Sister Teria Herman,
Brother D. D. Gallegly,
Brother J. A. Bloyd,
Sister Frankie Herman.

RESOLUTIONS — We, the Committee on Resolutions, beg to submit the following resolutions:

No. 1. Resolved, That we elect five ministers or deacons in good standing in our association as a standing committee to examine for ordaining any one in our association to preach the gospel in our denomination; also to call for license or other credentials of those who are untrue to the Bible doctrine.

No. 2. Resolved, That this association will not ordain any one to the gospel ministry unless they are members of some Free Will Baptist Church in good standing with this association and has carried license for at least one year and are found worthy to be ordained.

No. 3. Resolved, That when a Free Will Baptist Church owns its property the deed or contract be made to the Church of God Denominated Free Will Baptist, instead of the local board.

No. 4. Resolved, That this association elect five members in good standing as a board of trustees to take care of the church property for the Southern Oklahoma Association.

No. 5. Resolved, That we, the Resolution Committee empowered by the association, designate Hall Church as the Annual Association location until further changed by the churches of our association, and that we have three fifth Sunday meetings. The first one at Center Point Church, the second at Mt. Olive Church, and the third at Hall Church.

No. 6. 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. (Reference, Corinthians 16:3).

No. 7. Resolved, That we extend our heart-felt thanks to our beloved officers for their wise council during this meeting; also that we extend our heart-felt thanks to the Hall Church and community for their kindness and hospitality shown us during this association.

Committee { Brother John Nowell,
 { Brother Wade Hedrick,
 { Brother Hern Herman,
 { Brother D. D. Gallegly,
 { Brother Victor Underwood.

Ordination Service

Know all men by these presents: That we, the Ordaining Council of the Southern Oklahoma Association of Free Will

Baptists, have this day examined, ordained, and set apart to the office and work of a deacon. Brother Victor Underwood who is a member of the Hall Church.

In the years, we have known Brother Underwood. He has shown himself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity.

A wonderful message was delivered by the moderator from the third chapter of First Timothy. His subject, "Qualification of Deacons."

Ordaining Council	{	Sister John Wrinkle,
	{	Brother John Nowell,
	{	Brother Wade Hedrick,
	{	Brother Jenie McCary,
	{	Elder I. N. Pate,
	{	Brother A. L. Arnold,
	{	Brother Hern Herman.

Delegates to the State Association

Center Point Church	Elder J. M. Hatcher
Mt. Olive Church	Sister Teria Herman
Hall Church	Sister John Wrinkle

Enrollment of Active Workers in the Association, 1942

Ministers

Elder J. M. Hatcher	Dela Okla.
Elder I. N. Pate	Antlers, Okla.
Elder J. A. Davidson	Antlers, Okla.
Elder M. M. McKee	Soper, Okla.
Sister John Wrinkle	Antlers, Okla.
Elder W. G. Fieloen	Bennington, Okla.
Elder John Bullard	Stanley, Okla.
Elder R. L. Hinton	Clayton, Okla.

Deacons

Brother J. M. McCary	Antlers, Okla.
Brother J. E. McCary	Antlers, Okla.
Brother Wade Hedrick	Antlers, Okla.
Brother Hern Herman	Soper, Okla.
Brother J. W. Nowell	Soper, Okla.
Brother James Wharton	Soper, Okla.
Brother Dug Herman	Soper, Okla.

Brother G. R. Layne	Farris, Okla.
Brother J. A. Arnold	Farris, Okla.

Delegates

Sister Frankie Herman	Soper, Okla.
Sister Teria Herman	Soper, Okla.
Sister Maxey Wharton	Soper, Okla.
Sister Lillian Boykin	Soper, Okla.
Sister Cordie Herman	Soper, Okla.
Sister Sadie Nowell	Soper, Okla.
Brother Allen Bloyd	Farris, Okla.
Brother J. A. Arnold	Farris, Okla.
Sister Gladys Henderson	Farris, Okla.
Sister Idel Flowers	Farris, Okla.
Brother J. R. Burgess	Antlers, Okla.
Brother D. D. Gallegly	Antlers, Okla.
Sister Myrtle Gallegly	Antlers, Okla.
Sister Annie McDonald	Antlers, Okla.
Sister J. R. Edwards	Antlers, Okla.

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 birthright. "For by one spirit we are all baptized into one body" 1 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 enter 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 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 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 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 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 everyone member 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, 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 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 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 Baptist), 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 among 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 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 to expell any church becoming disorderly.

3. The Association is to have a Moderator, Clerk, and Treasurer, who are to be chosen by the sufferage of 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.

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.

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 arise and address the Moderator. Personal reflections shall be avoided in all debates.

4. No motion shall be discussed without a second.

5. When a motion has been made and seconded, and a member opposes its discussion, the Moderator shall put the question "Shall it be discussed?" If negative, the question shall be dismissed.

6. If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member, and the vote taken separately.

7. Motions made and lost shall not be recorded.

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

9. All questions shall be decided by a majority vote of all members present.

10. No member shall absent himself without special leave of the Moderator.

11. Minutes shall be leisurely read and corrected if necessary before the close of the Association.

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

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

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

Form of Deacon's 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

Form of Church Letter to the Association

From to the Church of God
(denominated Free Will Baptists) Southern Oklahoma Asso-
ciation.

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)

.....
(Give standing and state if 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....

..... Moderator

..... Clerk

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

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, the greater influence of the Church, therefore we enter into this Cevnant.

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 others in the spirit of true charity, helping to bear each other's burdens, assist the needy, strengthen the weak, encourage the dispondent, 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 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 of 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.

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; 1st. John 1:7; John 17:21.

2. We believe that the Scriptures of the Old and New Testaments are the written and revealed Word of God, and the only infallible rule of faith and practice.—Matt. 5:18; 2 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 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, should taste death for every man.—Gen. 3:7, 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 saith: "Look unto me and be saved all ye ends of the earth. for I am God, and there is none else."
—Matt. 4. 17; Isaiah 45:22; Acts 20:20, 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; Romans 5:1-13.

6. We believe that infants and idiots are saved by the merits of the Son of God.—Jno. 4:11; Deut. 1:39; Mk. 10:14; Lk. 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 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; Rom. 6:2-5; Matt. 28:19-20.

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 stubborn rebellion and sinful refusal to come.—1 Cor. 12:13; Eph. 3:7; Rev. 22:17; Isaiah 55:1.

10. We believe that Baptism and the Lord's Supper and Washing the Saints' feet are Divine ordinances and should be observed by all His children.—Mark 14:22; John 13:4-14; Matt. 28:19, 20; 1 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 and 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 continue in office during the good pleasure of the same; and in dealing with disorderly members, reference should be had to the 18th chapter Matthew and other Scriptures relative to dealing with disorderly members. In all cases a majority shall rule, except in receiving members, which shall be unanimous.—Tit. 1:5; Acts 14:23; 2 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."—1 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; 1 John 2:9.

14. We believe in the resurrection of the dead, of both the shame and banishment from the presence of God.—Matt. 25:31-34; 1 Cor. 15:42-45; 2 Thess. 1:4-11; Rev. 20:12-15.