

MINUTES
—OF THE—
Thirteenth Annual Session
—OF—
The Benjamin Randall
Conference
—OF—
FREE WILL BAPTIST
HELD WITH
PINE LEVEL CHURCH
—IN—
DODGE COUNTY, GEORGIA

OCTOBER, 18 - 19 - 1939

Elder J. L. Paston, Empire, Ga., Moderator
Elder L. S. Yates, Danville, Ga., Vice Moderator
Elder J. F. Smith, Eastman, Ga., Clerk
Bro. A. G. Cook, Cochran, Ga., Treasurer

EXECUTIVE COMMITTEE

A. G. Cook, Cochran, Ga., Chairman
G. B. Preece, Toombsboro, Ga.
W. H. Nobles, Chester, Ga.
J. M. Smith, Eastman, Ga.
H. E. Bridges, Montrose, Ga., Rt. 1.

NEXT SESSION

Will be held with Woodlawn Church, Toombsboro, Wilkinson County, Ga., beginning on Friday morning before the third Sunday in October, 1940. Introductory sermon will be preached by Elder J. F. Smith on Friday morning. Elder J. R. Smith, alternate. ..

MINUTES
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FREE WILL BAPTIST
PROCEEDINGS

FRIDAY MORNING

Song No. 34 in Gospel Message. Call to order by Vice Moderator Elder L. S. Yates. Prayer by Elder B. F. Horne.

Being time for preaching hour regular business was postponed. Elder J. D. Payne preached the Introductory Sermon, subject being "On Love and Brotherly Fellowship," with great demonstration of the spirit being manifested among the brethren with short devotional. Adjournment for noon.

AFTERNOON SESSION

Song No. 13 in Gospel Message.

Prayer offered by Vice Moderator L. S. Yates, then reading scripture lesson, Psalm 104.

Song No. 11 in Gospel Message.

Inviting visiting brothers to seat with us.

Call for Corresponding Letters and the following were received.

NEW WOODLAWN—Bro. G. B. Pierce, Bro. Clark Hines.

LITTLE BETHEL—Sister Sarah Grimsley, Bro. Robert Rogers.

NEW EBENEZER—A. G. Cook, Sister Ruby Hearn, Bro. Thomas Shy, Sister Alice Shy, Bro. J. M. Dempsey.

PINE LEVEL—Bro. G. G. Long, Bro. J. A. Amerson, Bro. J. W. Dempsey, W. L. Amerson.

BEULAH SPRINGS—Bro. H. E. Bridges, Bro. C. R. Evans.

BAY SPRINGS—Bro. I. M. Smith, Bro. Collon Jones, Sister Jewell Smith.

Motion carried, all letters received and delegates seated.

Motion carried, establishing Conference Bar.

Called for petitionary letters. None. Response of visiting brethren from other denominations. Elder A. L. Williams, Bro. J. F. Floyd, Elder J. O. Rogers, Bro. G. W. Boutwell were made welcome by the Moderator.

Appointment of various committees.

Committee on Devotions—Bro. I. M. Smith, J. W. Dempsey, H. E. Bridges.

Committee on Suggestions—Elder B. F. Horne, Elder J. R. Smith, Bro. J. M. Dempsey.

Committee on Sabbath Observance—Bro. A. G. Cook, Bro. W. L. Amerson, Elder J. D. Payne.

Committee on Discipline and Worship—Bro. I. M. Smith, Elder B. F. Horne, Elder J. D. Payne.

Committee on Temperance—Bro. J. C. Hines, Bro. J. A. Amerson, Bro. E. L. Long.

Committee on State of Church and Character of Ministry—Bro. J. W. Nobles, Bro. G. B. Pierce, Collon Jones, E. R. Rolland, Sister E. R. Rolland.

Committee on Missions—Sister Sarah Grimsley, Sister Jewell Smith, Sister Wylene Bush.

Committee on Woman's Work—Sister Sarah Grimsley, Sister Jewell Smith, Sister Wylene Bush, Sister A. G. Cook.

Committee on Education—Elder J. S. Poston, Sister J. D. Payne, Elder J. F. Smith.

Committee on Finance—Elder B. F. Horne, J. R. Smith, J. W. Dempsey.

Committee on Sabbath School—Bro. G. B. Pierce, J. W. Nobles, Robert Rogers.

Report on Devotion. See report.

Motion carried to adjourn until Saturday morning 9 o'clock.

Song, "Glory to His Name."

FRIDAY NIGHT SERVICE

After a very spiritual song and prayer service, Elder J. F. Smith brought a very forceful message on "The Need of Christian Workers," using for scripture lesson St. John 14:23-31. Text, latter clause of the 31st verse, Arise, Let Us Go Hence.

With great demonstration of the spirit, opportunity was given for church membership. One responded as a candidate for baptism and was received.

SATURDAY MORNING

Song, in Gospel Message No. 26.

Prayer, Elder L. S. Yates.

Call to order by Moderator J. L. Poston.

Motion carried that fifty dollars be added to Bay Spring Church Letter.

Motion carried that this body extend to Elder A. D. Jones right-hand of fellowship by the Moderator.

Motion carried that the next session of the Benjamin Randall Conference be held with Woodlawn Church in Wilkinson County, near Toombsboro on Friday morning before the third Sunday in October, 1940.

Call for ministerial and other reports.

Ministerial report read and received. See report.

Call for partial report on devotion. See report.

Motion carried to adjourn for preaching hour.

Prayer by Elder B. F. Horne.

11 O'CLOCK SERVICE

Song, "This Is Like Heaven to Me."

Prayer by Bro. S. A. Arnold.

Elder A. D. Jones brought a powerful message on prayer. Scripture lesson, Matt. 6:1-18. Text, Luke 18-1.

After usual devotional, benediction by Elder L. S. Yates.

AFTERNOON SESSION, 2:30 O'CLOCK

Song, "Alas, and Did My Savior Bleed."

Prayer by Elder B. F. Horne.

Call to order by Moderator.

Call for various committee reports.

Report on discipline and worship. See report.

Report on Missions. See report.

Report on Woman's Work. See report.

Report on Suggestions. See report.

Report on Temperance. Motion carried to adopt old report. See report..

Report on State of Churches and Character of the Ministry. See report.

Motion carried to suspend the regular order of business.

Motion carried to elect Elder J. L. Poston, Elder L. S. Yates, Elder B. F. Horne as Ordaining Council.

Report on Sabbath Observance. See report.

Report on Finance. See report.

Motion carried to expect all reports, except report on Nominations.

Motion carried to elect Elder J. S. Poston, Moderator; Elder L. S. Yates, Vice Moderator; Elder J. F. Smith, Clerk.

Motion carried that Elder J. F. Smith preach the Introductory Sermon at the next session. Elder J. R. Smith, alternate.

Motion carried that this body pay \$5.00 each to the Moderator and Clerk.

Motion carried that we give one page in memory of our dead.

Motion carried that we correspond by minutes with all other Free Will Baptist Associations.

Motion carried that we give Elder J. L. Poston \$5.00 of our Mission Fund on Evangelistic Work.

Motion carried that we appropriate funds to pay for printing Church Letter forms.

Motion carried that we retain our present Program Managers for the fifth Sunday meeting. Elder J. L. Poston, Elder Charlie McCarthy. Report on Christian Education. See report.

Motion carried that we retain Elder J. L. Poston Conference Evangelist.

Motion carried we elect Bro. A. G. Cook, Bro. G. B. Pierce, Bro. W. H. Nobles, Bro. I. M. Smith, Bro. H. E. Bridges as our Executive Committee.

Motion carried that we extend our thanks to this Church and community for their hospitality toward us.

Motion carried that we adjourn to meet with Woodlawn Church in Wilkinson County on October 18-19, 1940.

Thus ends one of the smoothest and spiritual sessions of the Benjamin Randall Conference.

J. F. SMITH, Clerk.

J. L. POSTON, Moderator.

EXECUTIVE SESSION

Executive Committee at New Ebenezer Church, October 29, 1939. Call to order by Moderator Elder J. L. Poston. Motion carried that we correspond with the State Association. Motion carried that we draw \$8.00 on Conference Treasury to pay expenses to the State Association. Motion carried that we send Bro. J. W. Nobles to the State Association. Motion carried that we have one hundred minutes printed. Motion carried that we have known committee on Nominations. Motion carried that we elect Bro. A. G. Cook Conference Treasurer. Motion carried to adjourn.

ELDER J. L. POSTON, Moderator.

J. F. SMITH, Clerk.

COMMITTEE REPORTS

State of Church and Character of the Ministry.

We your Committee, make this following report on the State of Churches and Character of Ministers. We find all in good standing as far as we know.

A. G. COOK,
G. B. PIERCE,
W. H. NOBLES.

MISSIONS

We your Committee on Missions, make the following report. Urge that each Church have a Mission Treasurer, and that they take the freewill offering each Sunday morning of the monthly meetings, and that each Pastor insist on this being done.

I. M. SMITH,
W. H. NOBLES.

DEVOTIONAL

We your Committee on Devotionals, submit the following report.
Elder J. F. Smith, Friday night; Elder Jones, 11 o'clock Saturday;
Elder McCarthy, Saturday night; Elder A. D. Jones, Sunday 11 o'clock
and Sunday night. Respectfully submitted,

J. W. DEMPSEY,
A. G. COOK.

DISCIPLINE AND WORSHIP

We your Committee, beg to make the following report. We urge
our people that they observe the discipline of our Church, and also
urge that ye have our discipline read twice a year in our Churches, and
that our Pastor's preach a Doctrinal Sermon at least once a year.

Humbly submitted.

(ELD.) J. R. SMITH,
(ELD.) J. D. PAYNE.

FINANCE

We your Committee on Finance, beg you to work the following
report.

We find in the Treasury \$4.95, and received from the various
Churches the following:

Pine Level	\$5.00
Missions	5.00
Bay Springs	4.00
Beulah Springs	5.00
Little Bethel	4.00
New Ebenezer	5.00
Woodlawn	3.00
Total.....	<u>\$31.00</u>

ROBERT ROGERS,
W. L. AMERSON.

SABBATH OBSERVANCE

We, your Committee, beg leave to submit this report.
people should keep the Sabbath Day Holy, and devote more of their
time in the service of the Lord, and to shun the very appearance of evil.
Humbly we beg you to attend regular divine worship on the Sabbath
Day for the glory of God.

L. A. ARNOLD,
(MRS.) FRANCIS COOK,
JOHN BLOODWORTH.

TEMPERANCE

We your Committee, beg to submit the following report. Wine is a mockery. Strong drink is raging. Whosoever is deceived thereby is not wise. We believe in being temperate in all things, according to God's word, and we know that whiskey has caused more trouble than any one thing we have to deal with. Let us pray that God will give us temperance in our lives.

(BRO.) G. B. PIERCE,
(BRO.) J. B. ANDERSON,
(BRO.) A. D. JONES.

SUGGESTIONS

We, your Committee, beg leave to submit this report.

First. That we pass a resolution that our Ministers work more for the cause which we stand for, and preach earnestly, faithfully and lovingly on the evil things of this world that will devour people's souls.

Second. That father's and mother's erect the family altar and set examples worthy of imitation.

Prayerfully submitted,

(ELD.) J. D. PAYNE,
(ELD.) J. R. SMITH.

WOMEN'S WORK

We, your Committee, report with pleasure that the ladies of our Churches have done more work for the cause of God this year in several ways. Pray for us to do more.

(MRS.) J. D. PAYNE,
(MRS.) H. E. BRIDGES,
(MRS.) J. W. FORDHAM.

CHRISTIAN EDUCATION

Christian Education has its source in the Bible. The term Christian means like Christ, or followers of Christ. Therefore, Christian Education is the development of life and character with the acknowledgement and unconditional acceptance of God as our Sovereign and source of all truth and life. The word of God commands the duty of teaching. In Deuteronomy, sixth chapter, The home is made the teaching basis. To teach these things diligently unto thy children. First, that God is the foundation of all knowledge as revealed throughout the Bible in its progressive unfolding of God's character nature and will concerning the human race. Churches and Schools have a large place in this Christian Education. We are glad to report that we had the pleasure to help organize two Sunday Schools.

Prayerfully submitted,

(MRS.) J. D. PAYNE,
J. L. POSTON,
J. F. SMITH.

DEACONESSES REPORT

Visits to the sick, 17; prayer meetings, 4; attended 4 revivals; visits to hospitals, 3. I need the prayers of all Christians so that I can do more in the future.

MRS. WYOLENE BUSH.

DEACON'S ADDRESS—CHURCH

A. G. Cook, Cochran, Ga.....	New Ebenezer
A. P. Scarborough, Empire, Ga.....	New Ebenezer
O. Lancaster, Cochran, Ga.....	New Ebenezer
Robert Rogers, Chester, Ga., Rt. 2.....	Little Bethel
Johnnie Fordham, Dudley, Ga., Rt. 1.....	Little Bethel
S. A. Arnold, Plant City, Fla., Rt. 2.....	Little Bethel
Jake Gay, unknown.....	Bay Springs
I. M. Smith, Eastman, Ga.....	Bay Springs
J. W. Nobles, Chester, Ga., Rt. 1.....	Pine Level
E. L. Long, Chester, Ga., Rt. 1.....	Pine Level
Elmer Leonard, Lake City, No. 5, East Macon.....	Pine Level
John Dempsey, Chester, Ga., Rt. 1.....	Pine Level
W. L. Amerson, Chester, Ga., Rt. 1.....	Pine Level
H. E. Bridges, Montrose, Ga.....	Beulah Springs
L. B. Pierce, Toombsboro, Ga.....	Woodlawn
John Bloodworth, Toombsboro, Ga.....	Woodlawn

LIST OF CLERKS, CHURCHES AND THEIR ADDRESS

I. M. Smith, Bay Springs.....	Eastmna, Ga.
W. L. Amerson, Pine Level.....	Chester, Ga.
Sister Alice Shy, New Ebenezer, Rt. 3.....	Cochran, Ga.
Mrs. G. B. Pierce, Woodlawn.....	Toombsboro, Ga.
Sister Sarah Grimsley, Little Bethel.....	Dudley, Ga.
Sister Anna Bridges, Beulah Springs.....	Montrose, Ga.

MINISTERIAL ROLL—ORDAINED ELDERS

Elder L. S. Yates.....	Danville, Ga.
Elder C. B. Etheridge.....	Oliver, Ga.
Elder J. R. Smith.....	Chester, Ga.
Elder J. F. Smith.....	Eastman, Ga.
Elder Charles McCathy.....	Empire, Ga.
Elder J. L. Poston.....	Empire, Ga.
Elder B. F. Horne.....	Eastman, Ga.
Elder J. W. Hightoe.....	Macon, Ga.
Elder J. D. Payne.....	Danville, Ga.
Elder J. F. McMurphy.....	Eastman, Ga.

CONSECRATED DEACONESSES

Mrs. W. L. Amerson.....	Chester, Ga.
Mrs. Frances Cook.....	Eastman, Ga.
Mrs. Wylene Bush.....	Eastman, Ga.
Mrs. Rubie Collins.....	Toombsboro, Ga.

OUR DEAD

ADOLPHUS FORD OF WOODLAWN,

Age, 69; born May 10, 1870; died August 7, 1939.

ELDER J. B. ANDERSON OF BEULAH SPRINGS

Age, 69; born February 20, 1870; died March 9, 1939.

MRS. G. E. LONG of PINE LEVEL

Age, 49; born February 9, 1890; died February 13, 1939.

WILLIE B. RAMAGE OF PINE LEVEL

Age, 21; born June 18, 1918; died August 25, 1939.

In sacred memory of Elder J. B. Anderson, who came in our ranks about six or eight years ago, now deceased. Bro. Anderson was born February 20, 1870, died March 9, 1939. Bro. Anderson indorsed our doctrine when he first heard it. He was a kind and affectionate father and a faithful and uncompromising minister of the gospel. Bro. Anderson was true to his convictions, and stayed by the guns in war, against the wrong. We say to this family he left behind, we mourn your loss with you and pray God to fill the vacancy in your hearts with His spirit, that you may prepare to meet him in the blessed bye and bye. While his form waits your coming, we are sure he is resting sweetly in the shade of the tree just beyond the river. His repose shall never be disturbed, until the voice of the Great Master shall awake him to receive his long sought for reward.

Written by order of the Benjamin Randall Conference.

ELDER L. S. YATES.

MINISTERIAL REPORT

	No. Meetings Held	Sermons Preached	Prayer Meetings Led	No. Baptised	Members Received	Calls Made	Sick Visited	Marriages Performed	Funerals Preached	Miles Traveled	Money Received	Expenses Paid Out	Churches Organized	Raised for Missions	Raised for Charity
Elder J. F. Smith.....	4	71	0	4	7	0	12	0	0	821	\$ 65.67		0		
Elder J. L. Poston.....	2	38	4	0	0	5	0	0	1	300	20.00	\$ 20.00	0		
Elder C. B. Ethridge.....	0	4	12	0	0	0	10	0	0				0		
Elder B. F. Horne.....	0	25	0	0	0	0	10	0	2	100		5.00	0		
Elder L. S. Yates.....	2	85	2	14	16	85	65	6	5	3000	22.00	39.70	0		
Elder J. D. Payne.....	4	111	2	12	18	109	62	0	2	1836	79.03	92.50	0	\$ 80.00	\$25.00
Elder Charles McCarthy.....	2	7	7	0	0	6	10	0	0	150			0		5.00
Totals.....	14	341	27	20	41	105	169	6	10	6107	\$216.70	\$157.20	0	\$ 80.00	\$30.00

ARTICLES OF FAITH

1. We believe that there is but one living eternal God, the Father, of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes.—1 Cor. 8:16; Isa. 40:28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely sent into this world, because of the great love wherewith he loved the world; and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into heaven, from whence we look for Him the second time in the clouds of heaven at the last day to judge both the quick and the dead. I. Tim. 2:5-6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; I. John 2:2.

3. We believe that there is one Holy Christ, the precious gift of the Father through His dear Son, unto the World, who quickeneth and draweth sinners home to God.—St. John 16:7-8; Acts 2:4; Eph. 2:1; Eph. 4:4-6.

4. We believe that in the beginning God made man upright and placed him in a State of Glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish; but they all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; I. Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not in the name of he only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of heaven will condemn the children of men; it follows against all contradiction that all men, at one time or another, are found in such a capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6:6; Heb. 3:10; I. John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—II. Tim. 3:16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19, 20; Luke 13:3-5; Luke 24:17; Acts 3:19; Mark 1:11.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family, so as they all might be happy, would they give place to His divine teaching; whereas, such who do

not receive the divine impressions of His Holy Spirit, shall at a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:24, 65; Ps. 1:1; Tit. 2:11, 2; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them, and therefore shall bring upon themselves swift destruction; but we observe that they, and such the Apostles saith because they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of person with God.—Judge 1:4; II. Peter 2:1; II. Thes. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of the dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for of such is the kingdom of God.—I. Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8; Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power of ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, farther than he hath appointed the godly unto life and the ungodly, who die in sin unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

15. We believe, as teaching Gospel ordinances, in believers' baptism, laying on the hands, receiving of the sacrament in bread and wine, washing of the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God and the public ministry of the World, with every institution of the Lord we shall find in the New Testament.—Mark 16:15-16;; Acts 8:17; Acts 19:6; Luke 22:19-20; John 13:5-17; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that believers are the only subjects for baptism.—Matt. 3:16; Mark

1:9-10; Acts 2:38-39; Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28-29; II Cor. 5:10.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:46.

CHURCH COVENANT

Having been brought, as we believe, by divine grace to accept the Lord Jesus Christ as our Saviour and Preserver, we do now solemnly and joyfully covenant and agree, by God's help, to walk together in brotherly love.

We, therefore, enter into covenant as members of this church and as Christians, that we will watch over each other in love, sharing together each other's joys and sorrows; that we will not forstake the assembling of ourselves together, nor omit the great duty of prayer for ourselves and others; that by divine assistance we will endeavor to bring up those under our care in the nurture and admonition of the word; that in all things we will strive to exemplify our profession by a corresponding practice, to abstain from all sinful conformity to the world, to be just in our dealings, faithful in our engagements, and exemplary in all our deportment; that we will abstain from the sale and use of intoxicating liquors as a beverage; that we will sustain the worship, ordinances, discipline and doctrine of this church; that we will contribute cheerfully, according to our ability, to the support of the ministry, the expense of the church, the relief of the poor and the general spread of the Gospel.

RULES OF CHURCH DISCIPLINE

Revised and Amended

The rules for the government of the church of God are contained in the Holy Scriptures. But as many of them appear to be comprehended in general directions, it is necessary for the better regulations of the church, that certain fixed rules and principles of practice should be adopted, provided those rules are in accordance with the Scriptures of truth. For it is manifest that every religious society or community should make such local and temporary regulations as may secure obedience to the perfect law by which they are governed.

The church therefore, of Jesus Christ being of the Free Will Baptist order, do covenant and agree that four times a year (every three months) to assemble for the purpose of holding a godly conference, the members being all present with convenience, then and there the business of the church should be done.

PRACTICES

The Organization of a Church

1. When any number of believers desire to be organized into a Free Will Baptist church, they are examined by one or more regular Free

Will Baptist ministers in reference to their Christian character, doctrines, and ability to sustain a church. If the examination is satisfactory the applicants are organized into a church as follows: The Bible is presented as the only rule of faith and practice. The Church Covenant recorded in this Discipline is adopted. A prayer of consecration is offered. The hand of fellowship is given. Then officers are elected.

2. There shall be male members enough to fill the public offices in the church, in order that a regular discipline may be kept up.

3. After being thus constituted, they shall be at liberty out of the number of regularly ordained ministers, to choose a pastor who shall preside over them.

OFFICERS AND THEIR DUTIES

The officers of a church are a board of trustees, clerk, treasurer, deacons and deaconesses, finance committee, ruling elders and pastor.

Board of Trustees—The duty of the trustees shall be to hold title to all property, either in fee or gift, and to maintain all rights to same, to convey said property in the discretion of a four-fifths majority of those present at a regular quarterly meeting, being previously announced a said church three months prior to said meeting.

Clerk—It is the duty of the clerk to keep a church book and in it record the Church Covenant, the names of the members, and all the proceedings of the church, in the exercise of its discipline and management of its temporal affairs. He also signs all letters and other communications made by authority of the church.

Treasurer—The treasurer shall be entrusted with the funds of the church, and it shall be his duty to keep a regular account of all the money received, and from whom, and make report of the same annually to the church, or oftener if necessary, which funds shall be drawn on the treasurer only by the order of Conference.

Deacons—The deacons are elected for life or during good behavior. They should be men distinguished among their brethren for piety and benevolence. Before entering upon the duties of their office they are ordained by the pastor or other regular ministers. Ordination consisting of charge, laying on of hands and prayer. It is their duty to serve at the Lord's table, to distribute of the bounty of the church among its needy members, to visit the sick, to assist the pastor in promoting order in attendance upon the means of grace, to see that an efficient Scriptural discipline be enforced in the church, and to conduct religious meetings in the absence of the pastor.

Deaconesses—They assist the deacons and finance committee in visiting the sick, in collecting funds and distributing among the needy members, and enforcing proper discipline among the female members.

Finance Committee—These have the general management of the finances of the church, subject to the church's control.

Ruling Elders—The business of the ruling elders, after their qualifications, shall be to settle controverted points between their brethren, if they are informed of any such business, then they shall issue their order and appoint a time and place to meet the parties, and it shall be legal for them to take such testimonies, both in and out of the Church, as shall to them seem meet and as shall enable them to pass a true and right judgment. They shall be qualified for this office in like manner as the deacons are, and shall serve the church according to their appointment.

2. When the elders have full information of any matters respecting controversy between their brethren, should they find a fraud intended, they shall be at liberty to give the injured party right of the common law, and make report thereof to the next Conference, at which time the offending party may be set aside from the Communion till the controversy is settled.

3. If any member shall fly from the judgment of the elders, it shall be open excommunication, and it shall be the duty of the pastor to make known such excommunication by a declaration of the same before the church.

4. If unable to settle same it shall be returned to the church for final disposition.

Pastor—Each church elects its own pastor out of the regularly ordained ministers, upon such terms as may be agreed upon between the parties themselves. It is the pastor's duty faithfully to preach the Word, to have the general superintendence of the church, to be himself an example to the flock, to visit the members, especially the sick as he has opportunity, and to do all within his power to promote the religious interest of the church which he serves, and to advance the cause of Christ among men.

GOVERNMENT

Reception of Members

Any person who gives evidence of a change of heart, professes faith in the Lord Jesus Christ, and has been immersed by a proper administrator, church covenant read, explained and accepted is received to membership by a vote of the church.

From other churches immersed persons are received by letter. No one, against whom any valid objection is made is received to membership. When any member objects to the reception of an applicant, the matter is deferred until the church can ascertain the nature of the objection. If, in the opinion of the church, the objection is not a valid one, the application may be received. Excluded members are received again only when they confess their errors and give evidence of repentance. Persons excluded from other churches are not received, unless it be made evident that they were excluded upon unjustifiable grounds.

The hand of fellowship is extended to all who are received into the membership of the church.

DISMISSION OF MEMBERS

Only members in good standing are dismissed from the church, and these for no other reason than to unite with some other church. Such members receive letters of honorable dismission and commendation, but are under the watch care of the same church until they are received into some other. A withdrawal without such letter or commendation is equivalent to excommunication, and treated as such by the church.

PRINCIPLES OF DISCIPLINE

1. Offenses that may require the exercise of discipline are either private or public. Private are such as are from their nature known to very few persons; public offenses include all others. In the case of private individual transgression, the offender is admonished privately by the ruling elders, and if satisfaction is given the case is carried no further; but if satisfaction is not given, the case is reported to the church for final action. In case of private grievance in which two or more members are concerned, the aggrieving and aggrieved parties should be brought together by the ruling elders and the matter settled privately if possible. No such case is allowed to come before the church except as directed in Matthew 18:15-17.

When two or more members are openly at variance, or when a member is walking in a disorderly manner by general report, the church, through a committee or otherwise, calls the offender or offenders to account; and in the presence of such offenders—unless they refuse to be present, then in their absence—the church examines into the nature of the offense or the character of the general reports; if the parties are found guilty and do not give satisfactory evidence of penitence, after a suitable discipline, they are excluded from the church.

If a member habitually absents himself from the meetings of the church, refuses to bear his proportionate part of the church expenses, or casts his influence against the church, he is admonished by the ruling elders, and if he still persists, his case is brought before the church as one for discipline.

2. If any member by disorderly walk shall be liable to excommunication, yet no church shall be at liberty in the absence of their pastor to declare an unfellowship with any member; yet by the church they may set aside from the Communion until further satisfaction shall be given.

3. If any member shall be found frequenting the race ground, the ball room, the card table, shooting matches or any place of disorder, without lawful business, such member may be censured by the church, and in such case said member shall make the church satisfaction, or be dealt with as the Conference may think proper.

4. No testimony shall be taken out of the society against members in the society, only in controverted points.

5. If any member shall absent himself from the church on the days of Conference, or times of Communion, he shall be liable to the censure of the church.

MEETINGS OF THE CHURCH

Each church meets as often as practicable for the public worship of God.

The time of celebrating the Lord's Supper, washing feet, and of business meetings are arranged by each local church to suit its own convenience. Generally these meetings are monthly or quarterly, business meetings preceding the Lord's Supper.

Each church is required to observe the ordinances. Feet washing following the Lord's Supper.

Conference or business meetings are opened and closed with suitable devotional exercises. The pastor acts as moderator of the business meetings of the church. In the absence of the pastor the church may meet when necessary and attend to ordinary church business; but no member is excluded in the absence of the pastor. All business meetings are conducted according to certain rules or order.

THE MINISTRY

1. No member of our connection shall be at liberty to take upon himself the public ministry of the Word unless he feels divinely called and make report of the same to the church, and if the church shall be satisfied with qualifications and call of such person, they may grant him license to preach the Gospel, signed by the pastor and clerk. But if the church should doubt the qualifications of such person to preach the Gospel, then she may grant him liberty to exercise his gifts by exhortation, each for twelve months.

2: After which, if either of these persons (licentiate or the exhorter) is found useful, the church may recommend said person to the ordaining council, consisting of either three or five members, appointed or elected by each Conference, said recommendation shall be signed by the pastor and clerk of the church where the applicant holds membership.

3. It shall be the duty of said council to examine such applicants as may come before them for ordination on the principles and doctrines of the Bible and practices of the original Free Will Baptist church, as set forth in the discipline and his ability. If he is found worthy, said council shall furnish him with a certificate of ordination after they have ordained him by fasting, laying on of hands, prayer; a charge, the hand of fellowship and a sermon. Among his brethren he bears the title of elder.

4. When a minister of another denomination desires to unite with

the original Free Will Baptist, he first becomes a member of some Free Will Baptist church; then in his case the proceedings are the same as those in ordaining a licentiate.

1. The minister or elder, for disorder or transgression, shall be dealt with by the church where his name is enrolled, or by any church over which he presides as pastor. And it shall be the duty of the church to call to its assistance two or more elders, at least one, to be a member of the ordaining council and appoint three or her own members, who, with two of the elders, shall form a committee for the purpose of trying the offenders, and if satisfaction is given by the delinquent, the committee may restore him to fellowship and office, but if sufficient satisfaction is not given, the committee shall silence the offender until the next Conference, and they shall report the case with all the attending circumstances to the Conference, and the Conference shall appoint a committee of five, or more, members belonging to their body, and a final decision shall be made.

6. The church against a minister or elder, shall not receive an accusation but at the mouth of two or three witnesses.—Matthew 18:16.

7. No pastor having the care of any church or churches may withdraw from them, neither the church withdraw from their pastor, without sufficient cause, tried by the church in general.

8. The pastor shall have liberty to commend any member under his care at any time but in the time of the Conference, and shall have the right also to cite any member or members to the next Conference, when the offense is committed between Conferences.

9. The pastor of a church or churches, shall have power at any time to call a private conference, and the church in Conference may appoint a committee, if the nature of the case shall require it, and they shall proceed as in all other cases and conferences.

10. Any regularly ordained minister of the original Free Will Baptist shall serve the church in the absence of the pastor, in every gospel order required of him by the church.

11. Elders, ministers and preachers, shall be considered members, and their names continue with the church where they first became members, until regularly dismissed.

INDEPENDENCE OF CHURCHES

Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, herefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual Conference, etc. The annual Conference being

the highest tribunal shall have final judgment over the local churches.

This discipline can be changed or amended by a four-fifths vote of the members present at all the conferences in their regular sessions.

CONSTITUTION

Article 1. This shall be the Constitution of the Conferences of the original Free Will Baptist church of North Carolina, viz: Cape Fear, Western, Central and Eastern, or others that may adopt this discipline.

Ar. 2. The object of the Annual Conferences shall be to promote Christ's Kingdom among men by means in strict conformity to the Holy Scriptures.

Art. 3. These conferences shall be composed of the ministers who are members of churches belonging to the body, and of delegates from these churches, each church being entitled to as many delegates as each conference shall think proper.

Art. 4. The delegates from each church shall bear to the conference a letter certifying their appointment, showing the condition and statistics of all funds raised during the year for denominational or other benevolent purposes.

Art. 5. The officers of this body shall be a moderator, vice moderator, a treasurer, corresponding and recording secretary, who shall be elected for a term of two years, and said election to take place one year prior to their meeting upon the duties of said office.

Art. 6. This conference may at each regular meeting, elect as many boards or standing committees as may be necessary in carrying out its benevolent purposes. These shall keep a record of their proceedings and make a report at each regular meeting of the conference.

Art. 7. Any church desiring to become a member of this body shall present her petition at a regular session of the conference, through delegates appointed for that purpose. If she be received, the moderator shall extend to her delegates the hand of fellowship.

Art. 8. The conference may extend to visiting brethren all the privileges of the body, save that of voting.

Art. 9. This Constitution may be amended at any regular session by vote of four-fifths of the members present of the conference in session.

BY-LAWS

Article 1. A general conference shall be annually held.

Art. 2. Every elder, minister and preacher, in good standing, and delegates shall duly attend.

3. If any member in the judgment of the conference, shall show anger in his discussion on any subject, he shall forfeit his seat in that conference.

Art. 4. No member of the general conference shall be at liberty to withdraw without leave of the moderator.

Art. 5. The conference shall always adjourn by vote.

Art. 6. There shall annually be a committee of finance chosen to settle with the treasurer and report to conference.

Art. 7. The officers and standing committees shall be entitled to seats in the annual conference.

Art. 8. No elder, minister, preacher or delegate shall, during the sitting of the general conference, be at liberty to fill any place, as to preaching or hearing at the stage, only as liberty shall be granted by the conference.

Art. 9. Conference shall always open and adjourn by prayer and praise of God.

Art. 10. The minutes of the conference shall be signed by the moderator and the clerk.

RULES OF ORDER

Motions

A motion must be made by one member, seconded by another, and afterwards stated by the Moderator, before it is debated. A motion shall be reduced to writing by the mover at the demand of any one member.

All resolutions shall be submitted in writing.

A motion or resolution may be withdrawn at any time before a decision or amendment by the Conference.

Any motion or resolution containing more than one distinct proposition shall be divided, provided the call for a division be sustained by a majority.

No motion to amend shall be in order beyond a motion to amend an amendment.

No amendment relating to a different subject shall be in order.

A motion lost shall not be recorded except so ordered at the time.

SPEAKING

When a member speaks or offers a motion he shall rise and respectfully address the Moderator, confine himself to the question under consideration, and avoid all personality or unkind and disrespectful language.

When two or more members rise to speak at the same time, the Moderator shall decide who is entitled to the floor.

While a member is speaking no one shall interrupt him except to call him to order, ask leave to explain or make explanation. The one allowed to explain shall confine himself strictly to an actual misunderstanding of language which may need explanation.

If the speaker yield the floor to another he cannot claim it again.

No member shall speak more than twice, or longer than fifteen

minutes at each time, on any question without leave of the Conference, which leave shall be granted without debate.

All conversation, by whispering or otherwise, which is calculated to disturb the speaker or hinder the transaction of business, and passing between the speaker and the chair, shall be out of order.

COMMITTEES

Committees shall be nominated by Conference (no member being allowed to nominate more than one on the same committee), and the nomination then confirmed by vote; or the Committee may be named by the Moderator by request of the Conference.

The member first named on a Committee shall be its chairman to call the Committee together, but after it is convened the Committee may elect its own chairman and secretary.

Any subject under debate, or any matter of business may be referred to a Committee with or without instructions.

All reports of Committees shall be made in writing, signed by a majority. When a majority report is followed by a minority report from the same Committee the former, after being read, shall lie on the table until the latter is presented, after which it may be considered.

A report of a Committee may be recommitted, when necessary for further investigation, or to present it in some more acceptable form.

All reports when read shall be considered as properly before the body without a motion to accept.

VOTING

Voting shall be done by "aye" and "nay", by standing up when a vote is close, or when it becomes necessary to count the affirmative and negatives, and in special cases by ballot.

The Moderator, in case of a tie, may cast the deciding vote.

All members should vote on one side or the other, unless excused.

No motion, discussion, or other business shall be admitted while the vote is being taken.

LAYING ON THE TABLE

Immediate action upon any question may be deferred by laying on the table to special time or indefinitely. In the same way questions may be postponed.

PRIVILEGE QUESTIONS

When a motion or resolution is before the body the only motions in order shall be: 1st, to adjourn; 2nd, previous question; 3rd, to lay on the table; 4th, to postpone indefinitely; 5th, to postpone to a definite time; 6th, to refer; 7th, to divide, if division is admissible; 8th, to amend—to take precedence as herein arranged.

Motions to adjourn, when to adjourn simply, to take the previous question, and to lay on the table, must be decided without debate.

FILLING BLANKS

Names suggested for filling blanks shall be voted on in order of their nomination; when different numbers and times are proposed, the greatest number and longest time shall be voted on first.

RECONSIDERATION

A motion to reconsider a motion previously passed must be made by one who voted in the affirmative when the motion passed, and if a vote to reconsider is lost it cannot be renewed during this session.

THE RIGHT OF MARRIAGE

The rite of marriage is ancient and solemn; it was first instituted by Almighty God and given to man in a state of innocence and happiness.

"But from the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother and cleave to his wife.

"And they twain shall be one flesh; so then they are no more twain, but one flesh."—Mark 10:6-8.

Nothing but death can dissolve the ties of legal matrimony.

Beloved, we now have the pleasure of seeing two of our friends present themselves here before God and this company for the purpose of being united together in the bonds of matrimony, and we hope that God approves the measure and will bestow on them His blessings. Therefore, if any can show just cause why they may not be lawfully joined together let them now speak or forever hereafter hold their peace.

THEN CALLING THE MAN BY NAME

Do you, sir, take the lady whom you hold by the hand, to be your lawful and wedded wife—to love her, to cherish her, to honor and protect her—and forsaking all others to cleave unto her, and her alone so long as you both shall live? (He answers, "I will").

THEN CALLING THE WOMAN BY NAME

Do you, madam, take the gentleman whom you hold by the hand, to be your lawful and wedded husband—to love him, to cherish him, to honor and obey him—and forsaking all others, to cleave unto him and him alone so long as you both shall live? (She answers, "I will").

Now, upon your mutual promises, made in the presence of God and these witnesses, I pronounce you man and wife, in the name of the Father, Son and Holy Ghost; therefore, whom God hath joined together, let no man put asunder. Amen.

ORDER OF CHURCH BUSINESS MEETINGS

1. Call to order by Moderator.
 2. Open meeting with prayer.
 3. Invite visiting brethren to seats.
 4. Read and adopt minutes of last meeting.
 5. Call for acknowledgements, and matters of dealing.
 6. Report of Deacons.
 7. Report of Committees.
 8. Unfinished business.
 9. New business.
 10. Miscellaneous business.
 11. Appointment of committees.
 12. Adjournment.
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ORDER OF BUSINESS ANNUAL CONFERENCE

1. Call to order by Moderator.
2. Call for corresponding letters from the churches.
3. Read the letters, complete and call the roll.
4. Elect and establish Conference bar.
5. Call for petitionary letters.
6. Elect Moderator, Vice Moderator, Clerk, Treasurer and Report.
7. Introduce visiting brethren, and admit them to honorary seats.
8. Call for Corresponding Messengers from other bodies.
9. Appoint D. C.
10. Appoint the various Committees.
11. Elect the place for holding the next session.
12. Call for Ministerial, and all other Conference Reports deferred.
13. Call for reports of Committees.
14. Call for ordinances and consecrations.
15. Call for miscellaneous business; elect all officers not already elected, elect any special boards, or committees, needed; or any other matters of miscellaney.
16. Read and adopt the minutes of Conference.
17. Adjourn.

STATISTICAL TABLE

		Paid to Deacons	Value Church Property	Buildings and Repairs	S. S. Expenditures	Incidentals	Pai dto Charity	Paid to Evangelists	Pastor's Salary	Missions	Ministerial Relief	Conference Funds	Sunday Appointments	Present Membership	Dead	Expelled	Dismissed by Letter	Restored	Received by Letter	Received by Statement	Received by Baptism	PASTOR	CHURCH
Bay Springs, J. F. Smith.....	3	0	\$ 500.00	\$162.69	\$	\$	0	\$ 3.00	\$ 24.45	\$ 0	0	\$ 4.00	2nd	49	0	2	0	0	2	0	3		
Pine Level, J. F. Smith.....	1	0	500.00	14.00	8.00	0	0	24.68	32.20	5.00	0	5.00	1st	87	2	0	0	0	0	0	1		
New Ebenezer, L. S. Yates.....	0	0	750.00	25.00	0	35.00	0	10.00	30.15	0	0	5.00	3rd	51	0	0	0	0	0	0	0		
Woodlawn, L. S. Yates.....	14	0	200.00	205.00	10.00	50.00	0	5.00	26.35	0	0	3.00	4th	28	1	0	0	0	0	3			
Little Bethel, J. D. Payne.....	5	0	700.00	0	5.00	2.00	0	12.00	17.55	0	0	4.00	2nd	44	0	0	0	0	2	0	5		
Beulah Springs, J. D. Payne.....	8	0	100.00	201.50	11.50	0	0	5.37	22.24	0	0	5.00	4th	35	1	0	0	0	2	3			
Totals.....	31	0	\$2,750.00	\$401.19	\$34.50	\$105.00	0	\$60.00	\$148.94	\$5.00	0	\$26.00	16	294	4	2	0	0	6	6	31		