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MINUTES
OF THE
SEVENTH ANNUAL SESSION
OF THE
JOHN THOMAS YEARLY MEETING
Free Will Baptist Association
HELD WITH
MARY'S CHAPEL CHURCH
AT
COEBURN, WISE, COUNTY VIRGINIA

September 5th to 8th, 1929.

G. G. HARRIS, JOB PRINTER,

Richlands, Virginia.

1929.

PROCEEDINGS

The John Thomas Yearly meeting met with Mary's Chapel Church on Thursday before the second Sunday in September 1929, The Introductory sermon was preached by W. R. Stallard, Text. 2nd Timothy, 4:2.

ENROLLMENT OF DELEGATES:

E. M. Day, U. S. G. Mead, Arthur Castzel, Grandma Johnson, J. F. Shell, C. C. Colton, J. T. Keith, C. A. Robbinette, J. T. Blevins, J. A. Hood, M. A. Bise, M. H. Stanley, Mack Gardner, Enoch Rose, Mattie Rose, J. J. Gilly, J. M. Willis.

MINISTERS PRESENT.

E. A. Reedy, W. R. Stallard, J. G. Kennedy, C. H. Johnson, S. M. McFall, C. A. Robbinette, R. A. Powers, H. M. Smith, Albert Dingus, J. F. Welch, S. P. Davis, L. Scott, Mack Gardner, J. A. Hood, J. T. Fayis, W. R. Bise, W. B. Galloway, D. L. Smith, W. T. Bise and C. H. Stallard.

ELECTION OF OFFICERS.

S. M. McFall, Moderator; W. R. Bise, Clerk; and J. W. Dickenson, Treasurer.

APPOINTMENT OF COMMITTEES.

Business:—E. A. Reedy, Arthur Casteel, and H. M. Smith.

Supply of Pulpit:—U. S. G. Mead, C. S. Spinks, and J. T. Keith.

Sunday School:—W. R. Stallard, C. A. Robbinette, and J. C. Rasnake.

Next Session:—E. M. Day, S. P. Davis, and Ethel Reedy.

Moved and carried that we adjourn until 9:00 a. m. Friday.

Preaching at 8:00 p. m., by J. T. Davis and J. C. Rasnake, Text: Rev. 20:6 and 1st Cor. 15:33.

FRIDAY MORNING.

Met according to adjournment. Reading by S. M. McFall, prayer by J. G. Kennedy. We then took up the work of the yearly meeting. Committee to settle with the treasurer; C. A. Robbinette, D. L. Smith and W. S. Powers, Wise County Quarterly Meeting report, received and passed its character good.

Dickenson Connty Quarterly Meeting report received and passed, its character good.

Moved and carried that we adjourn until 2:00 p. m.

Met according to adjournment. / Reading by S. M. McFall, prayer by R. A. Powers; reports of committees previously appointed.

Report of business committee, No. 1 adopted.

Sunday School Committee reported that J. C. Rasnake give us a talk on the work of Sunday School.

Committee on next session report that next session be held with the Pewther Chapel Church on Thursday before the second Sunday in September 1930.

Corresponding Messengers called for and report from Sandy Valley Yearly Meeting.

CORRESPONDING MESSENGERS TO SANDY VALLEY.

W. R. Stallard, W. R. Bise and E. A. Reedy.

Moved and carried that we have 1,000 Minutes printed Moved and carried that we adjourn until 9 00 a. m. Saturday morning. Preaching at 3:30 p. m., by S. P. Davis and C. H. Stallard, John 14:6. Preaching at 8:00 p. m., by R. S. Ball and W. J. Keith, Text Psalms 50:11.

Appointment of a by-law committee:—E. A. Reedy, R. A. Dingus, W. R. Stallard, D. L. Smith, Arthur Casteel, J. C. Rasnake and S. M. McFall, to meet with the Pewther's Chapel Church on the 1st Sunday in January 1930.

SATURDAY MORNING.

Met according to adjournment. Reading by S. M. McFall; prayer by Mack Gardner. Moved and carried that we have some songs printed in our minutes; W. B. Galloway, E. G. Kilgore, and Monroe Hubbard, furnish the songs. Moved and carried that the church letter be printed in our minutes. Moved and carried that we adjourn this conference until Thursday before the second Sunday in September 1930, when it will meet with Pewther's Chapel Church.

S. M. McFall, Moderator.
W. R. Bise, Clerk.

Preaching at 11:00 a. m. by W. B. Galloway and C. A. Robbinette; Text, Exodus, 17th chapter Preaching at 4:00 p. m., by D. L. Smith, and H. M. Smith; Text, Zachariah, 13:1. Preaching at 8:00 by W. T. Bise, and W. R. Stallard; Text Ecclesiastes 12:13. Preaching Sunday, by E. A. Reedy and J. C. Rasnake; Text 2nd Timothy, 2:15.

MINISTERS CONFERENCE.

E. A. Reedy, Moderator, and W. R. Bise, Clerk.

Wise County Ministers:—W. R. Stallard, S. M. McFall, H. M. Smith, R. A. Powers, J. F. Welch, P. L. Anderson, Leonard Fields, W. B. Galloway, Monroe Hubbard, C. A. Robbinette, passed; J. A. Hood, good; C. H. Johnson, H. V. Johnson, C. H. Stallard and L. Scott. Wise County Ministers, not present:—Sylvan Wilson, Della Salyer, C. C. Wright, E. M. Green, H. C. Osborn, J. M. Sheets, W. F. Wright, T. H. Dixon, John Cook,

Joe Patterson, passed; and Thornton Carrol, good.

Ministers not Ordained:—J. F. Davis, passed; Kelley Cook, good; Manuel Collens, and G. W. Blevins.

Ministers dropped:—J. M. Hayes has left the church. J. M. Shoop, dropped.

Dickenson County Ministers present:—E. A. Reedy, passed good; W. R. Bise W. J. Keith, J. G. Kennedy, D. L. Smith, Albert Dingus, W. T. Bise, S. P. Davis and C. R. Stanley.

Dickenson County Ministers not present:—Ben Powers, Wade Powers, passed; A. L. Dingus, good; Henry Trusty, Charlie Isam, J. T. Robinson, Kasper Lane and A. F. Hughes.

Dickenson County Ministers not Ordained:—Mack Gardner, passed good. Election of an Evangelist, Rev. W. R. Stallard.

Moved and carried that we commit Brother J. T. Davis to the Ordaining Council. The Ordaining Council for next year:—C. A. Robbinett, S. M. McFall, H. M. Smith, J. F. Hughes, E. A. Reedy and J. T. Robinson.

REPORT OF BUSINESS COMMITTEE.

We the Business Committee do urge that this Conference make a close study of the by-laws already on record, in our minutes; and if we find one conflicting with the other, or not in accordance with the Bible, that they be dropped or revised; and that during this years work of our conference, we may fully agree on our by-laws to govern us from this time forward; and that we may introduce same to our Yearly Meeting, and have them confirmed there, and set a seal on them, that we ever abide, them.

E. A. Reedy, Chairman.

H. M. Smith,

Arthur Casteel.

FORM FOR CHURCH LETTER

This Certifies that, _____, is a regular member of the _____ Free Will Baptist Church in _____, in good standing as such. We commend _____, to the fellowship of God's people; and when we are informed that _____, has united with some other Evangelical Church, we shall consider _____ regularly dismissed from this church. In behalf of the Free Will Baptist Church in _____.

_____ Pastor.

_____ Clerk.

QUARTERLY MEETING REPORTS.

Letter from Dickenson County Quarterly Meeting:—To the John Thomas Yearly Meeting: The general state of religion is good. No new churches added during year. Total number of churches, 9; total membership, 266. We have chosen to represent us in the yearly meeting, the following delegates:—Enoch Rose, Orlena Stanley, B. M. Lane, Rosie Slomp, Charlie Mead, U. S. G. Mead, J. W. Dingus and Mattie McFall. Alternates: Mattie Rose, M. A. Bise, J. L. Keith, Julia Powers and John Keith. This body recommends Brother Mack Gardner to the ordaining council for ordination to preach the gospel, having served his time out according to the rules of the yearly meeting. We request the next yearly meeting in the Dickenson County quarterly meeting boundary.

E. A. Reedy, Moderator.
W. R. Bise, Clerk, Protem.

Report from the Wise County quarterly meeting:—To the John Thomas Association from the 5th to 8th September 1929. We have 16 churches; 22 ministers, with a membership of 544; value of church property, \$14100.00. We have 10 Sunday Schools with an enrollment of 657 scholars, with an average attendance of 421. We have chosen to represent us at this association, the following delegates from each church, namely:—Union, Tom Blevins and Arthur Casteel; Cherry Grove, H. A. Adding on and Edd Pate; Mary's Chapel, E. J. Kilgore and D. C. Skeens; Dale's Ridge, Edd Culbertson and C. C. Bryant; Mt View, J. F. Shell and C. A. Robbinette; Steven's Chapel, Mattie Cox and Margaret Wheatly; Wilson's Chapel, Syd Robbinette and Della Salyer; Hopkins' Chapel, Emmitt Day and Tilda Henseley; Ramsey; Andrew Stidham and E. H. Hammons; West Norton, W. W. Adams and Leonard Fields; Big Spring, J. N. Willis and J. J. Gilley; Roaring Fork, Allie Wolf and George Falin; Pardee, J. O. Shell and Mack Stergill; Blackwood, Henry Scott and his daughter; Kelley View, W. M. Day and J. J. Moneyhun; Bowen's Chapel, C. C. Colton and J. A. Hood.

Drill, Russell County Virginia, August, 24, 1929.—To the John Thomas Association of Free Will Baptist to convene with Mary's Chapel church, Wise County Virginia, Thursday before the second Sunday in September 1929, Greeting: We the Sandy Valley Association now in session at Fuller's Chapel Church, do elect our borthers and sisters as messengers, to carry our correspondence of love and fellowship to you in your conference: John Sanders, B. W. Presley, G. W. Presley, Aloia A. Ball, Martha Stump, M. F. Hess and Elder S. E. Brooks. We are a small association of 6 representative churches, with a membership of 234; 2 quar-

terly meeting boundaries; 13 ordained ministers, all in harmony and good fellowship; our church property is valued at \$6500.00; our next association will be held with Russell Fork Church, at Council, Buchanan County Va., on State Highway. Railroad, station, Honaker, Va., and we cordially invite all that can attend and we especially solicit a correspondence of messengers from your association, and asking an interest in your prayers in behalf of our little association, we prayerfully submit this our correspondence. Sandy Valley Association.

J. C. Rasnake, Moderator.
S. E. Brooks, Clerk,

REPORT OF MINISTERS.

Mac Gardner, McRoberts Ky.—I have preached about 65 sermons; I have preached 3 funerals; helped in 5 other funerals; I have helped in 3 revivals; witnessed 12 conversions; traveled 700 miles or more. So pray for me brethren, that I may do more in the cause of God's work.

W. B. Galloway, Big Stone Gap, Va., Route 1, Box 50.—I have preached 50 sermons; labored in one revival; preached 2 memorial services; superintended one Sunday School; took part in 8 funerals and traveled about 438 miles.

R. A. Powers, Burdine, Ky.—I have preached about 50 sermons; witnessed 4 conversion; worked in 2 revivals; conducted 14 burial services and traveled about 300 miles.

L. J. Fields, Dooley, Va.—I have pastored 2 churches; preached about 50 sermons; held 1 revival; have seen a number saved; conducted 1 funeral service; received 3 in the church; baptized 1; received about \$10.00. Brothers pray that I may do more in this next year.

J. A. Hood, Big Stone Gap, Va. R. F. D. 1, Box 173.—To the body of the Annual Meeting: I have preached 80 sermons; superintended 1 Sunday School; pastored 1 church; baptized 2 and received \$8.10 donations.

Report of A. L. Dingus.—I have preached about 75 sermons; have helped in 1 revival; witnessed 10 conversions; organized 1 Sunday School; helped to baptize 3; assistant pastor of 1 church and traveled about 533 miles

Albert Dingus, Jenkins Ky.—To the John Thomas Yearly Meeting: I have pastored 1 church; preached 55 sermons; conducted 2 funerals; preached 2 memorials; baptized 4; received 5 into the church and traveled about 300 miles.

Report of Monroe Hubbard, Wise, Va.—Through the tender

mercies of God, I have preached 85 sermons; baptized 3; attended 7 funeral services; received \$13.50; have donated to the churches and to the cause of Christ, \$75.00 and traveled 1580 miles. Brothers pray for me that I may ever be found at the post of duty. May the tender mercies of God and the sweet communion of the Holy Spirit be with you all. Amen.

D. L. Smith, Nasbie, Va.—I have preached about 50 sermons; pastored 1 church; helped in 1 revival; witnessed 15 conversions; received 17 into the church; conducted 5 burial services; baptized 8 and married 3 couple.

W. R. Bise, Millard, Va.—I have pastored 1 church; assistant pastor of 2 churches; preached about 75 sermons; attended 4 burial services and helped to baptize 5.

C. H. Johnson, Foraker, Va.—I have preached about 75 sermons; assistant pastor of 2 churches; worked in 2 revivals and helped in 4 burial services.

S. P. Davis, Trace Fork, Va.—I have preached most every Saturday and Sunday somewhere; have labored in 2 revivals and conducted a few prayer services. I desire the prayers of the church,

Report of A. F. Hughes, Clintwood, Va.—I have pastored 1 church; helped in 1 revival; helped baptize 2; called in 4 burials; married 8 couple and preached about 45 sermons.

P. L. Anderson, Appalachia, Va.—I have pastored 3 churches; preached about 100 sermons; held 2 revivals; superintended 1 Sunday School; preached 10 sermons at the poor farm and conducted 4 funeral services.

Report of C. A. Robinette, Wise, Va., R. F. D. 1, Box 57:—I have preached about 110 sermons; witnessed 5 conversions; worked in 2 revivals; conducted 2 burial services; received 4 into the church; baptized 3; received about \$15.00, by gift and donation; traveled about 900 miles and pastored 4 churches.

W. R. Stallard, Big Stone Gap, Va., Route 1, Box 146:—Have preached 159 sermons; gave 36 exhortations; labored in 7 revival meetings; witnessed 22 conversions; received 6 members into the church; conducted 3 burial services and 3 memorial services; moderated 1 yearly meeting and 2 quarterly meetings; gave 3 Sunday School addresses; baptized 5; married 1 couple; traveled 590 miles and received by gift and donations \$196.10.

Report of H. M. Smith, Lyons, Va.—Pastored 2 churches; held 3 revivals; helped in 2 others; witnessed 45 conversions; re-

ceived 15 into the church; baptized 25; held 10 burial services; held 6 memorials; preached 165 sermons; traveled about 200 miles; I want the prayers of the church and people that I may do more.

Sept. 3, 1929. Report of Wade Powers. To the John Thomas Association, Dear brothers in Christ:—I am thankful to submit the following report. I tried to preach 35 sermons; helped in 3 revivals; baptized 4; witnessed 6 conversions; assistant pastor of 2 churches. Pray for me that I may run the race with patience, ever looking to Jesus the author and finisher of our faith. Your brother in Christ.

B. R. Powers, Jenkins, Ky., Sept. 3.—I wish to submit the following report:—I have pastored 2 churches; baptized 3; received 3 into the church; dismissed none; witnessed 2 conversions; traveled about 300 miles; preached 92 sermons; conducted 16 burial services; helped in one; conducted 3 memorial services and helped in 1. Brethren, pray for me, that while we are waiting the coming of our Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and Kingdom; that I may rightly divide the truth, to receive my crown. Brethren, my heart's desire is to be with you all at our conference; but circumstances do not permit. But I will ask our Heavenly Father to be the lead and guide of your hearts throughout the conference.

OBITUARIES.

ELLEN RUTH FLANARY

Ellen Ruth Flanary, daughter of W. T., and Maud Flanary was born in Appalachia, Va., September 3, 1923, and died at the home of her parents in Powell's Valley, May 17, 1929, aged 5 years, 7 months and 14 days. Ruth was only sick a few days; but she had heart and kidney trouble which soon took her away. Ruth left a host of friends, and let us not think that we won't see her again for we know she is resting with Jesus and waiting for her loved ones and friends to come home.

So live on little Ruth,

For you are at rest;

We hope to meet you some day and never part.

Written by W. B. Galloway.

EDMOND HUBBARD

Dear bothers and sisters of the Free Will Baptist Association: It is with a sad and aching heart, that I attempt to write a few words of the life of a dear loving father, Edmond Hubbard. He was the son of Elder R. S. Hubbard, and was born February 8,

1845, and departed this life May the 6, 1925, making his stay on earth 50 years 2 months and 19 days. He was married to Mary Sturgill July the 15th 1866 to this union was born 11 children, 4 boys and 7 girls, two girls preceeded him to the grave, one in infancy, the other 29 years of age. For the past 50 years he was a member of the regular Baptist church, and always rejoiced to hear the gospel preached in its fullness. I am thankful to say that a part of his children is following his footsteps in righteousness, looking for the blessed hope and the glorious appearance of the great God and our Lord and Savior Jesus Christ. Father Hubbard was loved by all who knew him. His door was always open to the children of God. I can almost hear him rejoicing and praising his blessed Redeemer. So earnestly did he strive to live devoted to duty, always giving his children sweet fatherly and Godly advice. He was kind to everyone he met and tender hearted. Every time I visited him he would meet me at the door and with tears dropping down his cheeks saying God bless my boy. He was a full believer in salvation by grace. I ask the dear brethren and sisters to help me hold up the blood stained banner of Jesus Christ to the rest of his dear children, that they may accept Him as their personal Savior while in this life, that we may be one unbroken family around the throne of God; that we may walk up and down the golden streets of the new Jerusalem and sing redeemed by the blood of Jesus Christ. Now may the saving grace of a once crucified and risen Savior and the sweet communion of the Holy Spirit abide with you all. Amen.
Written by his son, Monroe Hubbard.

MARY HUBBARD

Dear brothers and sisters of the Free Will Baptist Association: It is with a sad and aching heart that I attempt to write a few words of the life of a kind and loving mother, Mary Hubbard. She was the daughter of Frank and Delilah Sturgill, and was born October 2, 1851, and departed this life October 3, 1928, making her stay on earth 77 years and 6 days. She was married to Edmond Hubbard July 15, 1866, and to this union were born eleven children 4 boys and 7 girls, two of the girls preceeded her to the grave, one in infancy and the other aged 29. She was a loving and tender hearted mother, always kind to everybody. She always was so good to her children and dear old father. She never got too tired nor sleepy that she did not go to the bedside of her children if she thought they were not resting well. She did not belong to any church, but was a strong believer in the regular Baptist church. Dear mother was sick for a long time before she died; but was only confined a short time to her bed. She bore her sickness with patience, never complaining much. I went to see her two weeks before she died and she told me that she only had a few more days to stay

with me and said son don't grieve after me, for there is nothing in my way, I am ready to meet my God in peace. She was always pleased to see her children around her bed. Everything was done for mother by her children and friends, that could be done, but the good Lord saw fit to take her from us. She was such a good mother. No one on earth can fill her place. She oftentimes spoke of our baby brother and asked us to visit him. We are praying that the good Lord will touch his heart with a finger of love and cause him to turn from his wicked ways and seek the home where mother has gone to live. Dear brothers and sisters, let us not forget the kind words of mother and love one another, and serve the only true God, that when our time comes that we may meet our sweet mother in glory, where there will be no more sickness nor pain and where we will never have to say farewell, where the Lord will lead us to living fountains of water that never run dry and God Himself will wipe away all tears from our eyes.

We think of our dear mother,
In happiness and bliss;

We thank the Lord she is living,
In a better world than this.

Written by her son, Monroe Hubbard.

BY-LAWS OF MINISTERS' CONFERENCE

1. There shall be a Ministers' Conference held yearly in connection with the Yearly Meeting.
2. The object of the Ministerial Conference is to discuss points of doctrine, and examine the Christian character of the ministers.
3. Every minister in the John Thomas Yearly Meeting is required to attach themselves to the Ministers' Conference and must be governed by the rules and regulations of the Ministers' Conference.
4. Every Minister belonging to the Conference is required to report themselves to the Conference annually, either in person or by letter or both.
5. Any minister failing to report for two years in succession without a reasonable excuse shall be reprimanded and if they still disregard this requirement they may be dismissed from the conference.
6. Any minister moving to another Yearly Meeting shall take a letter of dismission and commendation so that they may properly unite themselves to the Yearly Meeting where they move.

THE MINISTRY

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 same to the church, to which he belongs and if the church shall be satisfied with his qualifications, and call of such person, then she may grant said person the liberty to exercise his or her gifts by exhortation, for twelve months, or near it.

2. If they prove satisfactory to the church, then the church may recommend them to the Quarterly meeting, which may grant them license to preach the Gospel, for twelve months, or near it, with all the privileges of the Free Will Baptist denomination except baptism, pastoring churches, and the ordinance of the Lord's house. And if they prove satisfactory to the Quarterly Meeting, then they may recommend said person to the Yearly Meeting for ordination.

3. The ordaining council must be appointed by the Yearly Meeting. Not less than three nor more than five ordained ministers, for a period of twelve months. Any three may transact the business of examining the applicants for ordination.

4. When a minister of another denomination, wishes to unite with the Free Will Baptist he or she must first join the church. Then the proceedings are the same as with licentiates.

5. Any ministers leaving the Free Will Baptist Church and desiring to be reinstated, shall be dealt with as though they never belonged to the church,

6. If a minister becomes disorderly, or preaches a doctrine contrary to the Free Will Baptist faith, the minister may at once be called to question by the church offended. They must be given a fair and impartial trial, by evidence mainly by Free Will Baptist members, if the charges shall be sustained, they shall be dealt with as follows: The church having the exclusive right to deal with the ministers under their care. If the charges are against a licentiate, it must be reported to the Quarterly Meeting, and their decision shall be final. If the charges are against an ordained minister, then the Quarterly Meeting shall report to, or call the ordaining council together, and they shall try the case, and their decision shall be final.

7. Any ordained minister of the Free Will Baptist may serve the church in the absence of the pastor, in every Gospel order required of him by the church.

J. G. Kennedy.
F. J. Kennedy.
W. R. Stallard.

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,

doctrine, 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 shall be adopted. A prayer of consecration 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 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 meeting, being announced at 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 the 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 a 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 the church.

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 minister. Ordination consisting of charge, laying on of hands and of 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 church, and to conduct religious meetings in the absence of the pastor.

Deaconesses.—They assist the deacons and the 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.

Pastor.—Each church elects its own pastor out of the regular 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 the opportunity and to do all in his power to promote the religious interest of the church which he serves, and to advance the cause of Christ among men.

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 applicant 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 of commendation is equivalent to excommunication, and treated as such by the church.

MEETINGS OF THE CHURCH

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

The times of celebrating the Lord's Supper, washing feet, and of business meetings are arranged by each local church to suit its own convenience.

Each church is required to observe the ordinances. Feet wash-

ing follows the Lord's Supper.

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

CHURCH COVENANT

Having been brought, as we believe, by the divine grace to accept the Lord Jesus Christ as our Savior 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 forsake the assembling of ourselves together, nor omit the great duty of prayers 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 Lord; 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 the 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.

In keeping this solemn Covenant may we ever enjoy the blessings and presence of the Great Head of the Church.

BY-LAWS MOTIONS, ETC., OF JOHN THOMAS' YEARLY MEETING.

1. A conference shall annually be held.
2. No conference shall be held with less than three ordained ministers, and four delegates belonging to this Yearly Meeting.
3. Officers of this Yearly Meeting shall be, moderator, clerk and treasurer, who shall be elected annually.
4. At the opening of each conference, the clerk's books shall be presented, and the proceeding of the last conference read.
5. The object of the Annual Conference shall be to promote Christ's Kingdom among men by means in strict conformity to the Holy Scriptures.
6. These conferences shall be composed of the ministers who are members of the Quarterly Meetings belonging to the body.
6. These conferences shall be composed of the ministers who

are members of the Quarterly Meetings belonging to the body, and of delegates from these Quarterly meetings, each Quarterly meeting being entitled to as many delegates as each conference shall think proper.

7. The delegates from each Quarterly meeting shall bear to the conference a letter certifying their appointment, showing the condition and statistics of the Quarterly meeting, and giving a statement of all funds raised during the year for denominational or other benevolent purpose.

8. 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.

9. Any Quarterly meeting 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.

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

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

12. If any member in the judgement of the conference, shall show anger in his discussion on any subject, he shall forfeit his seat in the conference.

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

14. The conference shall always adjourn by vote.

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

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

17. 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 on the demand of any one member.

18. All resolutions shall be submitted in writing.

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

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

21. When a member speaks or offers a motion he should rise and respectfully address the moderator, confine himself to the question under consideration and avoid all personality or unkind

or disrespectful language:

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

23. 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.

24. No member shall speak more than twice, or longer than five minutes at each time, on any question without leave of the moderator, which leave shall be granted without debate.

25. All committees may be named by the moderator, by request of the conference.

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

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

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

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

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

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

W. R. Stallard, Chairman.

ARTICLES OF FAITH.

1. We believe that there is but one living, true and eternal God, the Father of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes.—I. Cor. 8:6; 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 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 quick and dead.—I. Tim. 2:5-6; Heb. 2:9; St. John 3:16; Rev. 21:7; Acts 24:15; I. John 2:2.

3. We believe that there is one Holy Ghost, 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 moral state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish, but that all should come to repentance and the knowledge of 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 believed not in the name of the 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 argument that all men at one time or another, are found in such capacity as that through the grace of God they may be eternally saved.—Acts 17:30, Mark 6:6; Heb. 3:10; I. John 5:1-11.

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; Acts 3:19; Mark 1:15.

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 might all be happy, would they give place to His divine teachings; 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 6:45-65; Psalms 1:1; Tit. 2:11-12; 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 Apostle 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 persons with God.—Jude 1:4; II. Peter 2:1; II. Thess. 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 of them 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; Matt. 19:14.

12. We believe that good works are the first 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. 1:10-20, 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 or 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 9:20-21.

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 life and the ungodly, who die in sin, unto death.—Heb. 28:31-46.

15. We believe, as touching Gospel ordinances, in believers baptism, laying on of hands, receiving the sacrament in bread and wine, washing 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 Word, 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 judgement 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.



