

Six
1923 to 1931

MINUTES

OF THE *ALC.*

Ninth Annual Session

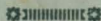
OF THE

JOHN THOMAS FREEWILL
BAPTIST ASSOCIATION

HELD WITH

CHERRY GROVE CHURCH

Coeburn, Virginia, R. F. D. 1



September 10-11-12-13, 1931

JOHN THOMAS YEARLY MEETING

Minutes of the ninth annual session of the Freewill Baptist Association; met with Cherry Grove church and transacted their business with same, Sept. 10-13, 1931. Introductory sermon by Rev. J. G. Kennedy of the Clinch Valley Association.

ENROLLMENT OF DELEGATES OF WISE AND DICKENSON COUNTIES.

Viola Davis, C. W. Dickenson, Elsie Robberts, Inez Adkins, C. C. Bryant, W. M. Musick, J. F. Elliott, Francis Dickenson, Pat Deaton, E. M. Day, J. T. Blevins J. M. Dickenson, J. J. Gilley, Loyd Blevins, Arthur Casteel, P. M. Keith, Hattie Keith, Ivan Reedy, E. M. Rose, W. H. Stanley, J. P. Rudy, U. S. G. Meade, Ethel Reed, C. S. Slemp, and Mattie Rose.

CORRESPONDING MESSENGERS OF THE SANDY VALLEY ASSOCIATION.

D. E. Gurrant, W. K. Bales, Loella Bales, Thomas Jackson. John Sanders, B. W. Presley, G. W. Presley, Belle Presley. H. R. Brewster and S. E. Boyd.

ENROLLMENT OF MINISTERS PRESENT.

Rev. W. R. Stallard, C. H. Stallard, E. A. Ready, S. M. McFalls, C. A. Robinette, Monroe Hubbard, W. B. Galloway, G. H. Rhines, L. J. Fields, H. M. Smith, H. V. Johnston, John Scarborough and Mack Gardner.

MINISTERS ABSENT; SENT REPORT.

W. R. Bise, P. L. Anderson, C. H. Johnson, D. L. Smith, J. A. Hood, T. H. Dixon.

MINISTERS ABSENT WITHOUT REPORT

Rev. W. T. Bise, Albert Dingus, A. L. Dingus, J. B. Carter, Bob Cowden, Della Salyers, J. T. Davis, Sylvan Wilson, Aca Hughes, J. W. Dickenson, R. A. Powers, Kelley Cook, John Cook, J. T. Davis, W. F. Wright, C. C. Wright, E. M. Green, H. C. Osborne, W. H. Powers, B. R. Powers, Troy Robbertson, S. P. Davis, W. J. Keith.

September The 10th, 1931 Morning Session.

ELECTION OF OFFICERS.

Rev. E. A. Reedy, Moderator

Arthur Casteel, Clerk

E. M. Rose, Treasurer

Visiting brethren J. G. Kennedy and G. W. Horne were invited to a seat in this body, as counselors and advisory members.

APPOINTMENT OF COMMITTEES.

Business Committee

Committee on Supply of Pulpit

E. D. Pate

Mary Pate

C. A. Robinette

Viola Davis

E. M. Rose

M. N. Presley

U. S. G. Meade

Committee on Next Session

Finance Committee

C. H. Johnson

W. R. Stallard

H. M. Smith

E. M. Rose

J. F. Elliott

C. W. Dickenson

To substitute committee on Sunday school, the association voted by acclamation that Rev. J. W. Addington give a lecture on the importance of Sunday school work.

Rev. W. R. Stallard was appointed to address the conference on the great and most important question of the church and moral world of today, to-wit:

TEMPERANCE.

A movement for an adjournment being in order the motion carried and the conference adjourned until nine A. M., Friday, September the 11th. Preaching service at eight p. m. by Rev. Stallard and Monroe Hubbard. Subject—Job 16th chapter, 19th verse.

Friday Morning Session, Sept. the 11th.

Conference met according to adjournment.

Opening lesson read by Rev. E. A. Reedy—Hebrews 1st Chapter.

Prayer by Rev. H. V. Johnston.

Minutes of previous session read and approved by conference.

REPORT OF THE WISE COUNTY QUARTERLY MEETING

To the ninth annual session of the John Thomas Association Greetings.

Our statistics are as follows: We have sixteen churches with a total membership of 730, 27 ordained ministers and three licentiates. Value of church property \$16,500.00. We have twelve Sunday schools with an enrollment of 957 students with an average attendance 573. We have chosen to represent us the following delegates from each church namely:

Union Church, J. T. Blevins, Loyd Blevins, Arthur Casteel;

Cherry Grove Church, E. D. Pate, Eliza Robinette;

Mary's Chapel, E. M. Kilgore, Danuel Skeens;

Dales Ridge Church, Ed. Culbertson.

Mountain View Church, J. F. Shells;

Stephen Chapel Church, Pat Deaton, Charlie Falin.

Hopkins Chapel Church, Emmett Day.

Wilsons Chapel;— Blackwood Church,—Ramsey Church;

Roaring Fork, Rosa Anderson, Alice Carnett, James George.

Pardee Church, no delegates; Kelly View, no delegates;

Big Spring, C. W. Dickenson, Francis Dickenson, J. M.

Dickenson, Julia Galloway.

Bowens Chapel, no delegate; Mount Hope Church, no deleg.

Dungannon Church, W. H. Ramsey, Nora Ramsey.

Our next quarterly meeting will convene with Wilsons Chapel church near Dorchester Va. on Friday before the second Sunday in Oct. 1931. We cordially invite all that can to attend, also request your earnest prayers in the behalf of our quarterly meeting.

W. R. STALLARD, Moderator

C. A. ROBINETTE, Clerk.

Wise County quarterly Conference reports 16 churches in good fellowship and union also in a progressive state of religion and financial condition; 706 members, 27 ministers; character passed as good.

The Dickenson County Quarterly meeting, delegates with letters present from same, stating that fellowship and union was good. Character passed as good. With 10 churches, 325 members and 14 ministers, value of church property \$6,000.00.

REV. E. A. REEDY, Moderator.
N. H. STANLEY, Clerk.

REPORTS OF THE CORRESPONDING MEMBERS OF THE SANDY VALLEY ASSOCIATION.

To the ninth annual association that is to convene with the Cherry Grove Church, Wise County, Virginia, September the 10th to 13rd, 1931.

GREETINGS:

We prayerfully submit the following message, and also pray you will give our messengers a seat in your honorable body. We, the Sandy Valley Association now in session with Jackson Chapel church, do elect our beloved brethren and sisters, as follows: D. E. Gurrant, W. T. Bales, Loella Bales, Thomas Jackson, John Sanders, B. W. Presley, G. W. Presley, Mary N. Presley, Belle Presley, H. R. Brewster and F. E. Boyd as corresponding messengers to carry our message of love and fellowship to your conference. We have two quarterly conferences in our association, 10 churches with 462 members, 14 ordained ministers, all in good fellowship, value of church property \$5,500.00, added to our association in the past year three new churches. We especially extend our thanks to your Rev. H. M. Smith, for his co-operation with us in our church work. Our next association will convene with Clinchview church, and we request you to send us a large number of corresponding messengers. Requesting your prayers in our behalf.

Yours in brotherly love,

R. S. BALL, Moderator
B. W. PRESLEY, Clerk

REPORT OF COMMITTEES

We your business committee report as follows: That this conference have added to their minutes some several old time religious songs.

C. A. ROBINETTE
E. D. PATE
U. S. G. MEADE

We, your committee on next session report that it shall convene with Ferbie's church, known as Dotson's fork of Bold Camp, Wise County, Virginia.

C. H. JOHNSON
H. M. SMITH
J. F. ELLIOTT

A lecture was given on the importance of Sunday school in the church by Rev. J. W. Addington. Following Rev. W. R. Stallard gave an important and pointive admonition on the question of Temperance. Assisted by brother E. D. Pate, who insisted that our body as a whole from the bishop to the lay member's talk dry, walk dry, and above all to be sure that they vote for candidates that are dry and will enforce the prohibition law, which received a hearty welcome from the whole body in full brotherly love and union.

An adjournment being in order, it was moved and seconded that the Conference adjourn until 2:30 p. m.

Preaching at 11:00 a. m. by Rev. E. A. Reedy and H. V. Johnston.

Conference met according to appointment at 2:30 p. m.

Lesson read by Rev. S. M. McFalls. Prayer by J. C. Kennedy.

Moved and carried that the Moderator relieve all committees except the Committee on supply of the pulpit.

Moved and seconded that the conference adjourn until Sat. 9 a. m.

Preaching Friday night at 8:00 p. m. by Rev. S. M. McFalls and C. A. Robinette. Lesson Psalms 8th Chapter.

Saturday Morning Session

Met according to adjournment. Conference opened by E. A. Reedy.

Appointment of corresponding messengers to Sandy Valley Association that is to convene with the Clinch View church. Beginning on Thursday before the second Sunday in 1932, as follows: Rev. H. V. Johnston, Monroe Hubbard, W. R. Stallard, C. H. Stallard, J. W. Addington.

Messengers to the Clinch Valley Association, as follows: C. A. Robinette, Mack Gardner, H. V. Johnston.

Movement being in order it was moved and seconded that the conference adjourn until 2:30 p. m.

Preaching at 11:00 a. m. by Rev. J. W. Addington and H. V. Johnston. Subject: St. Luke 12-10.

Saturday Evening Session.

Met according to adjournment at 2:30 p. m.

Reading by H. V. Johnston, 11 Cor. 36. Prayer by Monroe Hubbard.

Business that came before the conference was the appointment of the Ordaining council for the ensuing year.

For the Wise County Quarterly meeting the following ministers were appointed: Rev. Monroe Hubbard, W. R. Stallard and C. A. Robinette.

Ordaining council for the Dickenson County Quarterly meeting, Rev. E. A. Reedy, W. R. Bise, Aca Heughes.

Motion made by Rev. Monroe Hubbard and seconded by Rev. S. M. McFalls that this conference adjourn and stand adjournment without necessary being called in session until Thursday before the second Sunday in Sept, 1932. Then to convene with Ferbies church at Dotson's Fork of Bold Camp.

Ministers Conference Called in Session.

Rev. E. A. Reedy was elected moderator; Arthur Casteel, clerk.

Ministers present: Rev. E. A. Reedy, W. R. Stallard, S. M. McFalls, W. B. Galloway, C. A. Robinette, C. H. Johnson, C. C. Johnston, H. V. Johnston, H. M. Smith, C. H. Stallard, Mack Gardner, L. J. Fields, Jake Welch, John Scarborough, G. H. Rhynes. Reports received and their character passed as good.

Ministers absent—P. L. Anderson, W. T. Bise, W. R. Bise, Sylvan Wilson, Aca Heughes, Della Salyers, D. L. Smith, A. L. Dingus, Albert Dingus, J. B. Carter, J. W. Dickenson, R. A. Powers, Kelley Cook, John Cook, J. T. Davis, W. F. Wright, C. C. Wright, E. M. Green, H. C. Osborne, W. H. Powers, B. R. Powers, Troy Robertson, S. P. Davis and W. J. Keith.

As there was not any complaint made against the character so far as known to the body, all absent ministers in good fellowship their character were passed as good.

The election of an Evangelist for the ensuing year: Rev. C. A. Robinette received the majority vote and was declared elected to fill the place in the John Thomas, Free Will Baptist Association.

E. A. REEDY, Moderator.
ARTHUR CASTEEL, Clerk

MINISTERS REPORT

Rev. C. H. Johnson held two revivals, baptized 8, added to the church 8, conducted one funeral, aided in one Sunday school. Brethren pray that my incoming year will bring greater success in the upbuilding of our Lord's Kingdom.

Rev. C. A. Robinette. I have delivered 75 addresses; had the pastoral charge of 2 churches; worked in 4 revivals; witnessed 6 conversions; conducted 3 burial services, received \$65.00, traveled 1000 miles.

Jake Welch, Coeburn, Va. I have done the best that could in the work in my way to serve God, but I have not kept any report.

Rev. E. A. Reedy, Freemont, Va. I have preached 156 sermons, baptized 21, admitted 41 to the Free Will Baptist church, conducted 13 burial services, 6 memorial services. Moderated one annual association, two quarterly conferences, married 12 couples. May God's richest blessings rest on our Association with brotherly good will to all our co-workers.

Rev. W. R. Bise, Millard, Va. I have delivered 25 Gospel addresses, worked 2 revivals, baptized 2, assisted in baptizing 4. May God's love over shadow our association and that it may grow as the cedars of Lebanon, that when the old veterans of the cross are sleeping, their works will just then get in it greatest way of honoring our Heavenly Father. God bless our works is my prayer.

Mack Gardner, McRoberts, Ky. I have preached 65 sermons. conducted 3 funerals, 2 burial services, worked in one revival, witnessed several conversions and traveled about 400 miles, brethren pray that I may do more in the ensuing year that I have in all my past life.

H. V. Johnston, Dorchester, Va. I have pastored 2 churches, preached 4 funerals, helped in 2 revivals, witnessed 97 conversions, preached 63 sermons, married 4 couples, traveled 480 miles, received nothing in the way of financial aid.

H. M. Smith, Lyons Va. I have pastored 3 churches, held 11 revivals, witnessed 141 conversions, added 152 members, administered baptism to 185 candidates. organized 4 churches, preached 264 sermons, moderated one quarterly conference, conducted 7 funeral services. married 3 couples and attended a number of prayer services. Brethren pray that I may do more for the Lord and lost humanity.

Rev. D. L. Smith, Nasbie, Va. I have pastored 3 churches, admitted 8 to the fellowship of the Free Will Baptist church, baptized 40, attended 4 funerals, conducted 1 revival. I have delivered 100 gospel addresses, married 2 couples; brethren pray for me that I may do more for my Master and remain faithful until death.

Rev. J. A. Hood, Big Stone Gap, Va. I have delivered 30 sermons, worked in revivals, witnessed several conversions, bapti-

zed 2, added to the church 2, and pastored 1 church.

Rev. S. M. McFalls, Coeburn, Va. I have preached 62 sermons, 46 funerals, baptized 30, pastored one church, received \$160.00

Rev. T. H. Dixon, Norton, Va. I have preached 30 sermons, worked in 6 revivals witnessed 25 conversions, conducted 6 burial services, traveled 570, miles, did not have pastoral charge of any church; donated \$10.00 to the cause.

Rev. P. L. Anderson, Appalachia, Va., box 74. I have preached 100 sermons, conducted 4 revivals, organized 1 Sunday school, acted as superintendent of one Sunday school, pastored 3 churches, baptized 16, conducted 10 burial services, assisted in 3 memorial services, married 3 couples, added 3 to the church, and traveled 1,200 miles.

Rev. J. T. Davis, Jonesville, Va. Absent without report.

Sylvan Wilson, Big Stone Gap. Absent, no report.

W. R. Stallard, Big Stone Gap, Va. Present, no report.

W. B. Galloway, Big Stone Gap, Va., Route, box 50. I have preached 73 sermons, labored in 3 revivals, preached 2 memorial sermons, took part in 3 funerals, helped baptize 3, superintendent 1 Sunday school, traveled 800 miles.

Monroe Hubbard, Wise, Va. I pastored 2 churches, preached about 75 sermons, witnessed several conversions, baptized about 60 candidates, admitted some several to the fellowship of the Free Will Baptist church. Brethren pray for me that I may live closer and more devoted in the future than I have in the past, I pray God's richest blessings on our association, that it may grow as a tree planted by the waters.

John Scarborough, Lowland, Va. Present with no report.

REPORT OF THE BUSINESS COMMITTEE.

We, your business committee report as follows: Section 1.

Be it resolved that we ever observe the By-Laws and Rules that were adopted at our annual session at Rugby's Chapel church September the 11th, 1930 and that any member trying to digress from their ruling does forfeit his or her right to fellowship in our association.

Section 2. That all our by laws and articles of faith be printed in our minutes.

Section 3. That any minister failing to inform his churches that he has pastoral charge of by laws, rules and regulations of John Thomas Free Will Baptist Association, shall be dealt with in the Ministers Conference.

Section 4. That a ministers conference be called at the last session of their Quarterly meeting respectively, and reports filed with same, and if character found good and their doctrine sound, then they will be passed on as whole at our annual association.

C. A. ROBINETTE, Chairman.

E. D. PATE.

U. S. G. MEADE.

We want to extend our many thanks to the Sandy Valley Association for their corresponding messengers to our Association, we hope that they have been made better men and women in the name of Christ Jesus, on account of their affiliation with our association, by the spirit of love, friendship our brothers have shown them. More especially the church at Cherry Grove did in trying to make them feel at home while they were with us. We are proud of our sister association. May God's richest blessings ever rest upon them in all their effort to the upbuilding of God's kingdom here in this world of trouble and woe. May they ever be on their watch tower and keep their spiritual eye on the Lamb of God, that takes away the sin of the world.

Motion in order for adjournment.

Motion made by Monroe Hubbard, seconded by C. A. Robinette. Motion carried and the conference was ordered adjourned until Saturday before the second Sunday in September, 1932

REV. E. A. REEDY, Moderator.

ARTHUR CASTEEL, Clerk.

Obituaries.

DICKENSON.

Brother C. W. Dickenson, of East Stone Gap, a member of Big Spring church, was called from this life to the world beyond by accidental discharge of a shot gun carried by one of his best friends while hunting together, (Jim Neely.)

Brother Charlie, as we all called him, was an active member in our association. He was well thought of in the neighborhood in which he lived as was shown by being called to represent his church in all our associations.

His loving face will be missed at our next gathering. In his church there is a vacant seat that will never be filled, and that dear wife of his will many times think of that loving husband, that was so cheerful in that home of theirs.

His greatest ambition was to make people feel at home while attending his home church. It is hard for the writer to understand why that God called him away. But He knows best and we will all understand it better when we meet Brother Charlie again, where accidents never come to bring sorrow to our homes, as they are in this world of trouble and pain.

I would say this to sister Dickenson, that I pray our Heavenly Father, that he will comfort you along through this life, and that you will love him more than you have in the past. With the hope of joy burning in your soul, that husband has just gone on a few days ahead of you, and that you will meet him again on the sunny banks of sweet deliverance. It is not good bye forever but only a few days.

ARTHUR CASTEEL.

WHITE. Brother Dave White. It is with a sad and aching heart that I attempt to write the obituary of a kind and loving brother, Dave White. He is missed so much at church, at home, and in his community. He leaves a dear wife and three children, together with a host of friends to mourn the departure of brother White. He was loved by all who knew him, we know our Heavenly Father doeth all things well. So rest in peace, Brother White, until our Savior calls us all from the dust to eternal joy, then we shall shake hands again, where parting will be no more.

P. L. ANDERSON.

CARROLL. Rev. Thornton Carroll was born near Kingsport, Tennessee, in the year of 1887. He departed from this life at his home at Chracker's Neck, Va., on the morning of Nov. 20, 1930, age 43 years. He was sick for several months and he was advised by some of the leading physicians, that he was liable to die any moment, but he was not scared in the least, for he expressed himself as being ready when the end come. Brother Carroll was an ordained minister of the Free Will Baptist church, and was very active as long as he was able to go. He was united by marriage to Miss Lucy Chandler on Dec. the 24th, 1924, and to their union were born two children. We miss Brother Carroll at church, but he is now resting with the saints of God over in Heaven. He leaves behind his wife, two children (Clifford and Bonnie) and a host of friends. Gone from us but not forgotten.

God always has an afterwards,
He keeps the best in store,
And we shall see it hath been so
When we reach yonders shore;
The Cross, the shame, he once did bear
For the joy set before,
And as we follow we shall find.
Death is life's opening door.

W. B. GALLOWAY

BURKE. Mary L. Burke. Our hearts ache with sad regret as we write the loss of a dear sister, who by an automobile wreck was called away, August 30th, 1931 near her birthplace, north of Gate City, Virginia. She was a member of Mary's Chapel church, Coeburn, Va. Sister Mary lived a devoted Christian life since her childhood, we will miss our dear sister in our community and more in our church as a worker. Yet we must not weep for we feel assured that we will meet her in Heaven when our pilgrimage is over in this world of sorrow. Sister Burke while admonishing the church along its line of duty, at our last Wise County Quarterly meeting at Stephens Chapel, made known that she was aware of the fact that her stay on earth was almost completed, and requested the prayers of all the Christian people,

that she might do all that laid at her hands, for the church and lost souls, her short stay here on earth. She took special interest that day while in our presence, warning the lost that were present the importance of accepting Jesus as their savior. She was loved by all who knew her. And we can almost see her as we last saw her shouting and praising God, though her body is now slumbering in the grave but not forever, while her spirit is singing around the throne of God. We are striving to meet her, by the help of God some day in that sweet home, where there will be no more sorrow and pain.

NORA RAMSEY.

REED. Sister Delia Reed departed this life April the 8th, 1930. Daughter of Jackie Hopson. Born 1839, was married to George Reed 1854; to this union was born 9 children, 4 boys and 5 girls. Of this number 6 yet remain to weep over mother. Her husband was called 17 years ago. She professed faith in Christ 1904 and united with the Free Will Baptist church soon afterwards. She was always a good wife and a loving mother. After professing faith in the savior she was a devoted Christian. While she was lingering along with this life ebbing away she made known that she was only waiting for God to call her home out of this world of pain. In her last hours she clapped her hands with joy and admonished her children to live right and meet her in a better world.

Sleep on grandmother until that day,
When we shall meet to be for aye.

MR. AND MRS. C. A. STIDHAM

Organization of a Quarterly Meeting

Two or more churches wishing to organize a Quarterly Meeting, shall appoint three delegates for the purpose and request of an adjoining Quarterly Meeting a council of not less than five members and one ordained minister, which will meet with the delegates and proceed:

1. To examine the delegates respecting the Christian character and doctrines of their respective churches, and the reasons for such an organization as desired.
 2. The right hand of fellowship and consecrating prayer.
 3. The election of a moderator, clerk and treasurer, and then proceed with the business as may come before it.
 4. Delegates are elected to some Yearly Meeting or Association of the Free Will Baptist, and instructed for membership in such body.
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Yearly Meeting Constitution

We, the members of the Free Will Baptist church, in order to form a more perfect union and promote Christ's Kingdom, do ordain and establish this Constitution, for the John Thomas Yearly Meeting.

Article 1. This Yearly Meeting shall be called the John Thomas Yearly Meeting, and shall be composed of such regularly organized and well disciplined Free Will Baptist Quarterly Meetings, conveniently located, as may embody themselves under this Constitution.

Art. 2. The Conference of this Yearly Meeting shall be composed of the ministers and delegates, who are members of the Quarterly Meetings; each Quarterly Meeting being entitled to three delegates from each church.

Art. 3. The officers of this Yearly Meeting shall be a Clerk, Treasurer, and Moderator, and shall be chosen at every session of the Yearly Meeting, with such assistants as may be found necessary.

Art. 4. Any well-organized and well regulated Free Will Baptist Quarterly Meeting, composed of such churches as conform to the usages, and adopt the doctrines of the Free Will Baptist denomination, as published in the minutes of the John Thomas Yearly Meeting, and are in favor of the benevolent enterprises of the denomination, may at any time on application, by vote of this Yearly Meeting, become a member thereof.

Art. 5. This Yearly Meeting shall have power to discipline the Quarterly Meetings of which it is composed, and to exclude them for disorderly walk, if their labor proves unsuccessful.

Art. 6. The session of this Yearly Meeting shall convene on Thursday before the second Sunday in Sept., at which time it shall be the duty of the Quarterly Meetings, of which the Yearly Meeting is composed, to represent themselves, and report their standing, prospects and statistics by letter; at which time the Yearly Meeting shall act on such questions and topics, as may be referred to them by their respective Quarterly Meetings, and transact such other business not repugnant to this Constitution, nor the usages of the denomination, as their judgment may promote the cause of Christ, and the interest of the churches and Quarterly Meetings, within the limits of the Yearly Meeting.

Art. 7. This Yearly Meeting shall have power to adopt any regulation or by-laws, not inconsistent with this Constitution, which may be deemed essential to the further regulation of its session.

Art. 8. This Conference shall not recognize any minister or delegate, unless they comply with the Constitution and By-Laws thereof.

Art. 9. Each Quarterly Meeting shall send into the Yearly Meeting Treasurer, their pro rata part of funds, that is necessary to take care of the expenses of the Yearly Meeting.

Art. 10. This Constitution may be altered or amended by a vote of four-fifths of the ministers and delegates present at any session, notice of such intended alteration having been given, and recorded at the next previous session.

By-Laws, Motions Etc., of John Thomas Yearly Meeting.

1. No conference shall be held with less than three ordained ministers, and four delegates belonging to this Yearly Meeting

2. At the opening of each conference, the clerk's book shall be presented, and the proceedings of last conference read.

3. 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 quarterly meeting of the conference.

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

5. 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.

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

7. The conference shall always adjourn by vote.

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

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

10. 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 in writing by the mover at the demand of any one member.

11. All resolutions shall be submitted in writing.

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

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

14. 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.

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

16. While a member is speaking no one shall interrupt him except to call him to order, ask leave to explain or make explanation.

tion. The one allowed to explain, shall confine himself strictly to an actual misunderstanding of language which may need explanation.

17. 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.

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

19. 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.

20. 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.

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

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

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

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

25. Each Qrtly. Mtg. shall ask of their respective churches, to deal with their members when necessary, according to Matt. 18:15-17.

26. After a member accepts the Bible as their faith rule and practice, then the right hand of fellowship shall be given, which is the door into the church.

27. If the minority of a Quarterly Meeting be grieved over the ruling of the majority, they have the right to appeal to the Yearly Meeting, and their decision shall be final.

28. No minister shall have a vote in the conference unless he is a member in good standing with his church and conference.

E. A. Reedy, S. M. McFall, D. E. Smith, Arthur Casteel,
J. C. Rasnake, and W. R. Stallard, Committee.

By-Laws of Ministers' Conference.

1. There shall be a Ministers' Conference held annually 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.

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, 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.

2. If they prove satisfactory to the church, they shall be recommended to the Quarterly Meeting, upon examination by the Quarterly Meeting. if satisfactory to same, may license said applicant or recommend them to the Ordaining Council, and shall be ordained if proven satisfactory to the Council.

3. The Ordaining Council must be appointed by the Yearly Meeting. Three ordained ministers from each Quarterly Meeting, 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 had 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 the 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, Committee.

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 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 quarterly 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 behavoiur. 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 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 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 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 the 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.

Reception of Members

Any person who gives evidence of a change of heart, professes faith to 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.

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 washing follows the Lord's Supper.

Conference or business meetings are opened and closed with suitable devotional exercise. 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 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 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 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.

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.

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, 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 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 quick and 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 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. 4:4-6.

4. We believe 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 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 other, 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; 1 John 5:1, 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. 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 all might 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; Ps. 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."—1. 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 Scripture 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 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 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 touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of 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. 5:24.

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.

OLD TIME RELIGIOUS SONGS

(On the following pages appear a number of the old time songs, included in these minutes by order of the business committee.)

Mother and Home.

Years ago when but a boy singing songs was mother's joy.
When our father would leave us there so lone
I can hear her voice so sweet as she'd sing when shall we meet
I can ne-er forget my mother and my home.

Chorus

My dear mother she was true to her children and her home
She was patient, tender, kind and she loved us all.
I praise God for her sweet name she was ever just the same
I can ne-er forget my mother and my home.

Father he was good and kind oft' he told us we would find
Not another that would share our ills and woes
'Twas her hand that pressed my brow I almost feel them now.
I can ne-er forget my mother and my home.

My dear mother she was kind to her children and her home
And she told us o'er this world to never roam.
As in years we older grew she her blessings would bestow.
I can ne-er forget my mother and my my home.

Now I am here so far away from that home I've gone astray
Yet my mother often prays for me alone
Troubles, trials to endure yet I'll live that life that pure
Then I'll meet my dear, sweet mother in our home.

Milennial Revival No. 58.

How sweet and happy seem those days of which I dream,
When memory recalls then now and then,
And with what rapture sweet my weary heart would beat,
If I could hear my mother pray again.

Chorus

If I could—hear my mother pray again,
If I could only
If I could hear her tender voice as then,
So glad I'd be, 'twould mean so much to me,
happy I should be
If I could hear my mother pray a-gain.
for me again.

She used to pray that I on Jesus would rely?
And always walk the shining gospel way;
So trusting still His love I seek that home above,
Where I shall meet my mother, some day.

Within the old home place, her patient, smiling face,
Was always spending comfort, hope and cheer;
And when she used to sing her eternal King,
It was a song the angels loved to hear.

Her work on earth is done, the life-crown has been won,
And she is now at rest with Him above
And some glad morning, she I know will welcome me,
To that eternal home of peace and love.

Amazing Grace.

Amazing Grace how sweet the sound
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see.

'Twas grace that taught my heart to fear
And grace my fears relieved.
How precious did that grace appear
The hour I first believed.

Thro' many dangers toils and snares
I have already come
'Twas grace that brought me safe thus far
And grace will lead me home.

When we've been there ten thousand years
Bright shining as the sun
We've no less days to sing God's praise
Than when we first begun,

Bells of Heaven No. 78

How sad and lonely are the days since father went away
But we shall meet him once again, some bright and happy day
For when I reach the golden shore beyond the ether blue
Then I shall clasp his hand once more, just like I used to do.

Chorus

I'd like to see his face (smiling face) just he used to be,
I'd like to hear him call my name and pray once more for me.
I'd like to be with Him, from care and sorrow free,
I'd like to see my father dear again just like he used to be.

I went to see the dear old home, but father was not there,
The corner where he always sat contained his vacant chair,
I saw his picture on the wall, it made me cry, 'tis true,
Because my name he did not call, just like he used to do.

I now re-call those happy days, when my father sang with glee,
"Amazing grace, how sweet the sound that a saved wretch like me"
And "Jesus, lover of my soul." rings in my heart anew,
For we shall sing in heaven some day, just like we used to do.

I often wonder why the Lord called father dear, away,
I often long to hear his voice when he would sing and pray!
But Jesus has prepared a place for all the faithful few,
Where we shall see dear father's face just like we used to do.

Never Grow Old.

I have heard of a land
On the far away strand,
'Tis a beautiful home of the soul;
Built by Jesus on high,
There we never shall die,
'Tis a land where we never grow old.

Chorus:

Never grow old, never grow old,
In a land where we'll never grow old!
Never grow old, never grow old,
In a land where we'll never grow old.

In that beautiful home
Where we'll never more roam.
We shall be in the sweet by and by!
Happy praise to the King
Thro' eternitising,
'Tis a land where we never shall die.

When our work here is done
And the life-crown is won
And our troubles and trials are o'er!
All our sorrows will end,
And our voices will blend,
With the loved ones who've gone on before.

Sinner, Come, and Be Saved.

Sin-ner! Come to the foun-tain of life flowing free.
There is mer-cy and par-don for all;
Jesus died on the cross, paid the debt there for thee,
And reedemed thy poor soul from the fall.

Chorus

Sin-ner come, and be saved, Lest you seal your sad doom
Soon the call will be past
And your die will be cast
Come to Je-sus while yet there is room.

Will you come to the Lord and be saved from your sin?
Come, con-fess-ing thy guilt and be-lieve;
Je-sus knocks at your door, will you now let him in?
O-pen wide your heart's door and receive.

There's no way to be clean but in this crimson flow?
Tho' your sin may be as scar-let red,
Oh, the power in this blood will makeyou white as snow
And your soul will on man-na be fed.

Should the end come just now and your life work was done
Are you ready for the final day?
Would you hear the Judge say, Come, ye blessed, welcome!
Or, From me ever depart a-way!

The Promised Land.

On Jor-dan's storm-y banks I stand
And cast a wish-ful eye.
To Ca-nan's fair and hap-py land!
Where my pos-ses-sions life.

Chorus: I am bound for the promised land
I am bound for the promised land
O who will come and go with me;
I am bound for the promised land.

All o'er those wide extended plains
Shines one e-ter-nal day!
There God, the Son, for-ev-er reigns,
And scat-ters night a-way.

No chill-ing winds, nor pois'nous breath
Can reach that health-ful shore;
Sick-ness and sor-row, pain and death,
Are felt and feared no more.

When shall I reach that hap-py shore,
And be for-ev-er blest?
When shall I see my fa-ther's face,
And in his bo-som rest?

Hold To God's Unchanging Hand.

Time is filled with swift transition,
Naught of earth unmoved can stand.
Build your hopes on things eternal
Hold to God's unchanging hand.

Chorus

Hold to God's unchanging hand!
Hold to God's unchanging hand,
Build your hopes on things eternal
Hold to God's unchanging hand.

Trust in him who will not leave you
Whatsoever years may bring,
If by earthly friends forsaken,
Still more closely to him cling.

Covet not this world's vain riches,
That so rapidly decay
Seek to gain the heavenly treasures,
They will never pass away.

When your journey is completed,
If to God you have been true,
Fair and bright the home in glory,
Your enraptured soul will view.

I Will Meet My Precious Mother.

Since the Angels took my moth-er home to heav'n
Life has been so ver-y sad and lone to me
But I'm trust-ing in the God shè loved so well,
And some day my moth-er's face a-gain I'll see.

Oh, my moth-er; how I miss her; since the Angels
bore her hap-py soul a-way;

In the land of love I'll meet her

By the throne of God I'll greet her,

I will meet my precious mother some sweet day.

Ma-ny loving friends are kind and good to me
As the toilsome homeward jour-ney I pur-sue,
But I miss my moth-er as the days go by,
For there is no friend like moth-er, none so true.

Swift-ly now I pass the milestone one by one,
By and by the glo-ry gates with joy I'll see,
Then a-mong re-joicing friends in that sweet home,
Will my own dear moth-er glad-ly wel-come me.

A charge to keep I have
A God to glorify
A never dying soul to save
And fit it for the sky.

From youth to hoary age,
My calling to fulfill,
Oh, may it all my engage,
To do my master's will!

Arm me with jealous care,
As in thy sight to live,
And oh, thy servant. Lord, prepare
A strict account to give!

Help me to watch and pray,
And on Thyself rely,
Steadfast to walk on Christ's dear way
And God to glorify.

