

MINUTES

of the

Forty-Fourth Annual Session

of the

North Florida Free Will Baptist Conference

which convened with

Pine Level F. W. B. Church

OCTOBER 11, 1945

— OFFICIALS —

H. G. CRUSE, Moderator ----- Bell, Florida
LEWIS THOMAS, Clerk ----- Demory Hills, Florida
W. R. DORMAN, Treasurer ----- Perry Florida

EXECUTIVE COMMITTEE

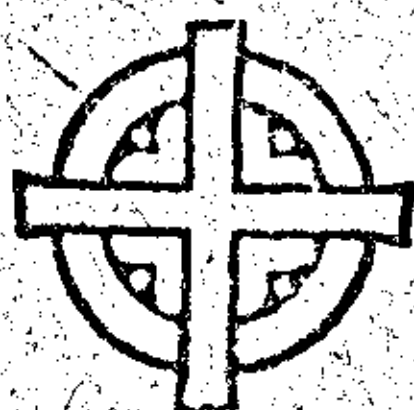
W. H. Evans, Live Oak, Fla.; W. C. Corbin, Demory Hills, Fla.;
R. M. Brown, Bell, Fla.; R. A. Stapleton, Live Oak, Fla.; D. D.
Poppell, Perry, Fla.; Dewit Fortner, Live Oak, Fla.

ORDAINING COUNCIL

J. F. Guinn H. G. Cruse J. A. Brumby

Next session will be held with St. Johns Church, Taylor County,
Florida, on Friday, 11:00 o'clock A. M., before the
Second Sunday in October, 1946.

Introductory Services by Rev. J. A. Brumby



1945

FREE WILL BAPTIST PRESS
AYDEN, N. C.

ORDER OF BUSINESS

- 1.—This body shall open after each adjournment with prayer.
- 2.—Call for letters, read and enroll names of delegates and ministers present.
- 3.—Call for Petitionary letters.
- 4.—On election years, elect Clerk, Treasurer, Moderator, etc.
- 5.—Invite visiting Brethren to seats with us.
- 6.—Call for Corresponding Messengers.
- 7.—Appoint Committees as follows: On Preaching, Temperance, Finance, Nominations, Education and Sunday School, Resolutions and Obituaries.
- 8.—Unfinished business.
- 9.—Miscellaneous business.
- 10.—Executive and appointed Committee reports.
- 11.—Treasurer and Ordaining Council reports.

ORDAINED MINISTERS AND ADDRESSES

J. A. Brumby ----- Tallahassee, Florida
✓B. W. Carleton ----- Summerdale, Alabama
✓J. H. Cruse ----- Perry, Fla.
H. G. Cruse ----- Bell, Florida
✓J. F. Guinn, R-2, Box 141 ----- Plant City, Florida
✓J. H. Turner, % J. F. Guinn ----- Plant City, Florida
✓Dewey Jones, 2218 Lagonda Avenue ----- Springfield, Ohio

LICENSED MINISTERS

Herman A. Grubbs ----- Perry, Florida
J. B. Stewart, 1134 Spearing St. ----- Jacksonville, Florida
✓L. P. Lundy ----- Perry, Florida

In Memory of
REV. J. W. GRIFFIN, Age 78
Died October 7, 1945

PROCEEDINGS

of the Forty-Fourth Annual Session of the North Florida Free Will Baptist Conference at Pine Level Church October 11th and 12th, 1945.

Introductory Services by H. G. Cruse at 11:00 o'clock Friday. Prayer by Bro. Lewis Thomas. Lesson: Matt. 18, 1 to 6. Text: Gen. 1: 1. Song 123. Dismissed for refreshments by Moderator to meet for business at 2:00 P. M.

FRIDAY AFTERNOON SESSION

Body called to order by Moderator. Song No. 73. After devotional services and reading Matt. 4: 1-6, call was made for letters. The following Churches responded with letters and delegates which were read and delegates and Ministers enrolled that were present.

Oak Hill—Bro. and Sister C. T. Baker.

Pierce Chapel—David Trail.

Salt Creek—Virginia Rain, Geneva Thomas and Burnice Hall.

Kights Chapel—R. A. Stapleton, Carylon Stapleton.

Call for Petitionary letters—no response.

Rules of Order read. Official election and appointments of Committees postponed until Saturday session, except Preaching Committee.

Call for Corresponding and visiting Brethren. Rev. Neal H. Parrish from Georgia Union Association, came forward with letter which was approved and Bro. Parrish seated with us.

Call for unfinished business—None.

MISCELLANEOUS BUSINESS

The following were elected as Ordaining Council for this year: J. F. Guinn, H. G. Cruse and J. A. Brumby. No Lay-Pastors elected.

Conference adjourned at 3:30 until 9:00 o'clock Saturday morning. Song No. 7.

FRIDAY NIGHT SERVICES

By Rev. J. A. Brumby. Song No. 78. Several passages of Scripture read, concluded by Rev. J. H. Turner reading Rom. 1: 15-18. Song No. 33. Dismissed by Moderator.

SATURDAY MORNING SESSION

Body called to order. Song, "How Beautiful Heaven Must Be." Prayer by Bro. Parrish. Moderator read 29th Psalm.

MISCELLANEOUS BUSINESS CONTINUED

It was carried that this Conference send H. G. Cruse as a Corresponding Messenger to the Georgia Union Association at its next session in 1946. An offering was made to the amount of \$18.16 to take care of expenses of above trip.

At this time St. Johns Church came with letter and delegates, C. H. Sayers and D. D. Poppell. Adjourned for 11:00 o'clock services by Bros. Guinn and Parrish. Song No. 111. Dismissed through prayer by Bro. D. D. Poppell.

SATURDAY EVENING SESSION

Conference called in regular order by Moderator. At this time Pine Level Church presented letter and delegates as follows: Bro. and Sister Dewit Fortner and Louie Fortner.

OFFICIAL ELECTION

Lewis Thomas, Clerk; W. R. Dorman, Treasurer; H. G. Cruse, Moderator; J. A. Brumby, Assistant Moderator. All elected for a two year term.

It was carried that we add a Resolutions Committee to our regular order of business and that Moderator appoint all Committees.

The following were elected to serve as Executive Committee for this year: W. C. Corbin, B. M. Brown, R. A. Stapleton, D. D. Poppell, Dewit Fortner and W. H. Evans.

Carried that 400 copies of minutes be printed, Clerk to have work done and that we pay him \$10.00 for his services.

J. F. Guinn, David Trail and Virginia Rain were appointed a special Committee to prepare a card of thanks to Pine Level Church.

It was carried that we carry our deceased Ministers names in our minutes as a special memory of them, and at this time Rev. J. W. Griffin's name was placed on the memory list.

COMMITTEE REPORTS

All reports read and approved and entered in their proper place in minutes as follows: Preaching, Finance, Temperance, Nominations, Education and Sunday School, Resolutions and Obituaries.

Executive Committee, Ordaining Council and Treasurer's reports all received, approved and entered on minutes.

Parting hand to be taken just after adjournment.

Card of thanks Committee reported. Same was entered on minutes.

Clerk was ordered to write a Corresponding message to the Georgia Union Association to be taken there by our Correspondent, H. G. Cruse.

All business having been duly finished the body adjourned to meet with St. Johns Church in 1946. While singing "God Be With You 'Til We Meet Again," the Conference took the parting hand. Prayer of Thanksgiving offered by Moderator.

Note by Moderator—At the Sunday morning services Mt. Carmel Church came forward with delayed letter and Church report. On October 18th Moderator received by mail, letter and report from New Mid Way Church.

H. G. Cruse.

SATURDAY NIGHT SERVICES

By H. G. Cruse. After many songs of praise, Lesson: Matt. 4th Chapter. Subject: "Life We Lost." Song No. 52. Dismissed by H. G. Cruse.

SUNDAY 11:00 O'CLOCK SERVICES

By H. G. Cruse. Lesson: St. John, 9th Chapter. Subject: "The Blind Man." Dismissed by Bro. Leonard Grubbs.

CARD OF THANKS

We have not space to express our thanks to the Brethren and Sisters of Pine Level Church and Community for the Courtesy shown us while in their vicinity at this session, and do pray God's blessings upon all and ask your prayers.

David Trail, Virginia Rain and J. F. Guinn.

REPORTS OF COMMITTEES

Preaching—Friday night, J. A. Brumby, J. H. Turner. Saturday morning, J. F. Guinn, Neal H. Parrish. Saturday night, H. G. Cruse. Sunday morning, H. G. Cruse.

David Trail, Chairman.

TEMPERANCE—We acknowledge that the Bible teaches Temperance in all things. However, we call special attention to intoxicants as a beverage, the drinking of which is practiced by so many. We beg that this body go on record as condemning the use of intoxicants even in the most limited way, and that our Pastors use at least one service annually to preach a sermon against its use.

D. D. Poppell, Chairman.

FINANCE—Sent in by Churches as follows: Oak Hill, \$4.00; Pierce Chapel, \$7.00; Salt Creek, \$5.00; Kights Chapel, \$3.00; St. Johns, \$8.00; Pine Level, \$4.00; Mt. Carmel, \$25.00; New Midway, \$3.50. Total sent in, \$59.50.

David Trail, Chairman.

NOMINATIONS—Next session will be held at St. Johns Church, Taylor County, Florida, on Friday at 11:00 o'clock A. M., before the Second Sunday in October, 1946. Introductory Services by Rev. J. A. Brumby.

Virginia Rain, Chairman.

EDUCATION AND SUNDAY SCHOOL—We recommend that every Church in our body have a Sunday School and strive to educate our young people to the best of our ability.

J. F. Guinn, Chairman.

RESOLUTIONS—We resolve that all Churches of the North Florida Conference send their delegates to meet on the first day of Conference, not later than 11:00 o'clock Friday morning at each session.

AND That some plan be worked out for a home mission fund in the Conference.

AND That all of our Churches and their Pastors be careful and strict as to who may preach in our Pulpits and Houses, that no Preacher or anyone be allowed to preach in our Churches except those who are orderly members of some Church that we regard as being Semi-Orthodox, and then they shall be required to show or give proof of their authority.

Lewis Thomas, Chairman.

OBITUARIES—We find the following deaths this year in our membership: Oak Hill, Sister Lizzie Bonds; Mt. Carmel Church, Rev. J. W. Griffin, Sister Mary Simmons and Bro. A. J. Johnson. We shall miss them. May our loss be heavens gain.

Geneva Thomas, Chairman.

EXECUTIVE—We have had no business this year.

W. H. Evans, Chairman.

ORDAINING COUNCIL—We have had no one to Ordain this year. Bro. Z. T. Thomas has quit our body and turned in his Credentials to the Council.

J. F. Guinn, Chairman.

TREASURER'S REPORT

Balance October 8, 1944	\$37.30
Special Contributions	5.30

Received from Conference, 1944 ----- 53.90

Total ----- \$96.50
Paid for Minutes, 1944 ----- \$40.00
Paid Clerk, 1944 ----- 10.00
Paid Postage, 1944 ----- 1.34

Total paid out, 1944 ----- \$51.34

Balance in Treasury October 12, 1945 ----- \$45.16

W. R. DORMAN, Treasurer.

LEWIS THOMAS, Clerk.

H. G. CRUSE, Moderator.

CHURCH COVENANT

Having been brought, as we believe by 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 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 agreements, and exemplary in all our deportment; that we will abstain from the sale and use of intoxicating liquors as a beverage; that we will sustain the worship, ordinances, discipline and doctrine of this church; that we will contribute cheerfully according to our ability, to the support of the ministry, the expense of the church, the relief of the poor and the general spread of the Gospel.

RULES OF CHURCH DISCIPLINE

Revised and Amended

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

The Church, therefore, of Jesus Christ being of the Free Will Baptist order, do covenant and agree that four times a year (every three months) to assemble for the purpose of holding a godly conference, the members being

all present with convenience, then and there the business of the church should be done.

PRACTICES

The Organization of a Church

1. When any number of believers desire to be organized into a Free Will Baptist Church, they are examined by one or more regular Free Will Baptist ministers in reference to their Christian character, doctrines, and ability to sustain a Church. If the examination is satisfactory the applicants are organized into a church as follows: The Bible is presented as the only rule of faith and practice. The Church Covenant recorded in this discipline is adopted. A prayer of consecration is offered, the hand of fellowship is given, then officers are elected.

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

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

OFFICERS AND THEIR DUTIES

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

BOARD OF TRUSTEES—The duty of the trustees shall be to hold title to all property, either in fee or gift, and to maintain all rights to same, to convey said property in the discretion of a four-fifths majority of those present at a regular quarterly meeting, being previously announced 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 letters and other communications made by authority of the church.

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

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

DEACONESSES—They assist the deacon and finance committee in visit-

ing the sick, in collecting funds and distributing among the needy members, and enforcing proper discipline among the female members.

FINANCE COMMITTEE has the general management of the finance of the Church, subject to the Church's control.

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

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

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

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

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

GOVERNMENT

Reception of Members

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

From other churches immersed persons are received by letter. No one against whom any valid objection is made is received to membership. When any member objects to the reception of an applicant, the matter is deferred until the Church can ascertain the nature of the objection. If, in the opinion of the Church, the objection is not a valid one, the 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 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 watchcare 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.

PRINCIPLES OF DISCIPLINE

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

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

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

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

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

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

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

MEETINGS OF THE CHURCH

Each Church meets as often as practicable for the public worship of God. The times of celebrating the Lord's Supper, washing feet, and of business meetings are arranged by each local Church to suit its own convenience.

Generally these meetings are monthly or quarterly, business meetings preceding the Lord's Supper. Each Church is required to observe the ordinances. Feet washing follows the Lord's Supper. Conference or business meetings are opened and closed with suitable devotional exercises. The pastor acts as moderator of the business meetings of the Church. In the absence of the pastor the Church may meet when necessary and attend to ordinary Church business, but no member is excluded in the absence of the pastor. All business meetings are conducted according to certain rules of order.

THE MINISTRY

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

2. After which, if either of those persons (licentiate or the exhorter) is found useful, the Church may recommend said person to the Ordaining Council, consisting of either three or five members, appointed or elected by each Conference, said recommendations shall be signed by the pastor and clerk of the Church where the applicant holds membership.

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

4. When a minister of another denomination desires to unite with the original Free Will Baptist, he first becomes a member of some Free Will Baptist Church, then, in his case, the proceedings are the same as those in ordaining a licentiate.

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

the case with all the attending circumstances to the General Conference, and the Conference shall appoint a committee of five or more members belonging to their body, and a final decision shall be made.

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

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

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

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

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

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

INDEPENDENCE OF CHURCHES

Each local Church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline and exclude members. But this principle of the independence of each Church is not held as a law of isolation; on the contrary, Churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a Church and the settlement of serious difficulties. On the same principle the Churches meet by delegation in the annual conferences, etc. The annual conference being the highest tribunal, shall have final judgment over the local churches. This discipline can be changed or amended by a four-fifths vote of the members present at all the conferences in their regular sessions.

CONSTITUTION

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

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

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

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

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

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

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

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

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

BY-LAWS

Article 1. A general conference shall be annually held.

Article 2. Every elder, minister and preacher, in good standing and delegate shall attend.

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

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

Article 5. The conference shall always adjourn by vote.

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

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

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

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

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

RULES OR ORDER

Motions

A motion must be made by one member, seconded by another, and after-

wards stated by the Moderator, before it is debated. A motion shall be reduced to writing by the mover at the demand of any one member.

All resolutions shall be submitted in writing.

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

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

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

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

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

Speaking

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

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

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

The one allowed to explain shall confine himself strictly to an actual misunderstanding of language which may need explanation. If the speaker yields the floor to another he cannot claim it again.

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

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

Committees

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

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

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

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

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

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

Voting

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

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

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

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

Laying on the Table

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

Privilege Questions

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

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

Filling Blanks

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

Reconsideration

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

FREE WILL BAPTIST ARTICLES OF FAITH

1. We believe that there is but one true and eternal God, the Father, of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes. 1 Corinthians 8:6; Isaiah 40:28.

R
X 2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary whom God freely sent into this world, because of the great love wherewith He loved the world, and Christ as freely gave himself a ransom for all; tasting death for every man, who was buried and rose again the third day, and ascended into Heaven from whence we look for Him the second time in the clouds

of Heaven at the last day to judge both the quick and the dead, 1 Timothy 2:5, 6; St. John 3:16; Rev. 1:17; Acts 24:15; 1 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. 4:4-6; Eph. 2:1.

4. We believe that in the beginning God made man upright, and placed him in a state of Glory without the least mixture of misery, from which he voluntarily, by transgression fell, and by that means brought on himself a miserable and mortal state subject to death, Genesis 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 the truth, that they might be saved, for which end Christ hath commanded the Gospel to be preached among all nations and to every creature, Mark 16:15; John 3:15-17; 1 Timothy 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them because they believe not in the name of 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 contradictions that all men at one time or other, are found in such capacity as that through the grace of God they may be saved, Acts 17:30; Mark 6:6; Hebrew 3:10; John 5: 10.

7. We believe the whole Scripture is infallibly true, and that they are the only rules of faith and practice, 2 Timothy 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; Luke 13:3-5; Luke 24:27; Matthew 28:19, 20; 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 teaching whereas such who would 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, Matthew 11:27; St. John 6:44-65; Psalms 1:1; Titus 2:11, 12; Jeremiah 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation, considering such who turn the grace of God into lasciviousness, denying the only Lord God, 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 faith that they might be saved, therefore, the indignation and wrath of God is upon every son of man that doeth evil, living and dying therein for there is no respect of person with God, Jude 1:4; 2 Peter 2:1-2; Thessalonians 2:11, 12; Romans 2:9-11.

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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 such is the kingdom of God, 1 Corinthians 15:22; Matthew 18:2-5; Mark 9:36-37; Matthew 14:14.

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; Isaiah 1:19, 20; Matthew 7:8; Jeremiah 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, Romans 4:24; Acts 8:20-21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatever can or cannot come to pass upon all supposed conditions, yet not 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. Hebrew 4:13; Proverbs 8:22; Matthew 25:21-24.

15. We believe, as touching Gospel ordinances, in believers baptism, laying on the 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; James 5:14.

16. We believe the Gospel mode of water baptism is by immersion, and that believers are the only subjects for baptism, Matthew 3:16; Mark 1:9, 10; Acts 2:38; Romans 6:4; Colossians 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day, John 5:28, 29; 2 Corinthians 5:10.

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

STATISTICAL TABLE

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