

MINUTES

—OF THE—

Thirty-Third Annual Session

—OF THE—

Salem United Free Will Baptist Association

HELD WITH

Christian Home Church

October 5, 6 and 7, 1928

OFFICERS

ELD. HENRY MELVIN ----- Moderator
E. S. HADDOCK ----- Sec. and Treas.

EXECUTIVE COMMITTEE

E. S. Haddock, Chm., P. F. Holley, W. D. Finch, G. L.
Shutes, Allen Sapp.

The next session will convene with Allen Chapel Church,
One Mile East of Two Egg Town, Florida, beginning Thursday
night before the first Sunday in October 1929.

PROCEEDINGS

FRIDAY MORNING

Friday, October 5, at 11:00 A. M., the introductory was preached by Elder H. G. Mercer, from Romans 8th chapter. Prayer by Elder J. T. Knight. After which refreshments were served.

AFTERNOON SESSION

At 1:45 P. M. the body was called to order by Moderator. Pro. reading 1st, Psalm. Song by Choir.

Called for corresponding letters, the same were read by Elder S. T. Shutes. The same were adopted and delegation seated.

Churches and delegates as follows:

Gap Pond—William Finch, A. H. Owens, A. A. Finch, and W. D. Finch.

Traveler's Rest—J. W. Parham, J. R. Powell and W. M. Shiver.

Salem—E. S. Haddock, J. W. Barnes, and J. W. Morris.

Oak Grove—J. B. Glisson.

Marvin Chapel—J. P. Gause, Julian Pelt, R. D. Ingram, W. B. Gause and J. G. Lamb.

Damascus—W. J. Cloud, J. R. Porter, and L. J. Sexton.

Midway—John Hester.

Love Wood—R. B. Sapp, W. M. Broom and Johnnie Broom.

Christian Home—P. F. Holley, O. B. Barton.

Called for Petitionary Letters:

Received Cypress Creek, with J. F. Bailey as delegate. Allen Chapel with J. H. Broglen and T. B. Horne as delegate. Abe Springs with L. D. Williams and C. E. Morris as delegates. Received by fellowship by Moderator.

Call for correspondence from sister Associations, received Martin Association with E. A. Drake as delegate. State Line Association with J. W. D. Stephens and R. G. Hatcher as delegates. Blountstown Association with Elder J. T. Knight, Elder W. M. Dunkin and Elder Henry Melvin.

Salem United Free Will Baptist Association

The Association was organized by electing Elder Henry Melvin Moderator and E. S. Haddock, Secretary and Treasurer.

COMMITTEES APPOINTED

Divine Services—P. F. Holley, Chm; J. P. Gause and J. W. Barnes.

Suggestions—E. S. Haddock, Chm. W. B. Gause and R. D. Ingram.

Resolutions—L. J. Sexton, chm. J. F. Bailey and W. D. Finch.

Finance—J. W. Morris, chm. Julian Pelt and J. D. Broglen.

Sabbath School—J. G. Lamb, chm. A. A. Finch and A. H. Owens.

Obituaries—A. W. Cook, chm. T. B. Horne and J. R. Powell.

Standing of Churches and Ministers—J. W. Parham, chm. Johnnie Broom and O. B. Barton.

Temperance—J. B. Glisson, chm. E. A. Drake, W. M. Dunken and J. T. Knight

Nominations—H. J. Mercer, chm. William Finch, W. M. Broom and J. A. Hudson.

Education and Literature—S. T. Shutes, chm. W. J. Cloud, and J. R. Powell.

Adjourned to meet at 8:30 Saturday Morning.

SATURDAY MORNING SESSION

At 8:55 Saturday morning the body was called to order by Moderator reading 14th chapter of St. John. Song by Choir. Prayer by E. S. Haddock.

Renewed the call for correspondence letters: Received Christian Home, with P. F. Holley and O. B. Barton as delegates.

Renewed the call for Petitionary letters from sister Associations: None.

Appointed delegates to Sister Associations:

Martin Association—J. B. Glisson.

Blountstown Association—H. J. Mercer.

REPORT OF TREASURER

Amount in Treasury -----	\$77.25
Disbursements—	
Paid for Printing -----	\$39.00

Salem United Free Will Baptist Association

Paid Clerk	\$10.00
Paid General Conference	\$10.00
Other Expenses	\$ 2.97
Balance	\$15.28

REPORT OF COMMITTEES

Report of Committee on Finance, Report as follows:

Amount in Treasury \$15.28

Received at this Session as follows:

Love Wood	\$ 3.00
Oak Grove	\$ 3.00
Christian Home	\$10.00
Mid Way	\$ 2.00
Marvin Chapel	\$10.00
Gap Pond	\$ 6.00
Traveler's Rest	\$ 3.00
Damascus	\$ 5.00
Cypress Creek	\$ 2.50
Allen Chapel	\$ 2.00
Salem	\$ 5.65
Total	\$67.43

At this junction, we had a lecture on our church organ, (Baptist), and Sunday School work. Adjourned from Business until 1:30 P. M. After Morning Service, refreshments were served.

SATURDAY AFTERNOON

At 1:30, the body was called to order by Moderator. Song by Choir, prayer by Elder Henry Melvin.

Report of Committee on Temperance—Report as follows: We suggest that any member of any church taking a drink of intoxicating drinks, shall be dealt with. And any minister knowing of any church member taking a drink and failing to report same, he shall be silenced from preaching.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Proverbs, 20:1. Also any member or minister knowing of anyone being under the influence of intoxicating drinks, shall report same to an officer, and the officer failing to discharge his duty shall be reported to the Governor and have same removed from office.

That we as a denomination, take a stand against any man or Catholic running for public office regardless of party.

J. B. GLISSON, chm.

Report of Committee on Suggestions—Report as follows: We suggest that the Articles of Faith and Decorum be placed

back in the minutes as once has been. 2nd. That our preachers teach the church their duties of contribution to the support of the church and ministers. 3rd. It shall be the duty of the church at their first meeting after the Association to elect a Treasurer and a Finance Committee, whose duty it shall be to see each member immediately and find what each will donate to the church for its expenses, to be paid annually. The amount to be paid into the treasury and paid out at the discretion of the church. The committee reports to the church quarterly.

E. S. HADDOCK, chm.

Report of Committee on Sabbath Schools—Report as follows: 1st. We have made a survey of the field as best we could from information in the corresponding letters. We find only six churches conducting Sabbath Schools, leaving four of our congregations without any religious instructions whatsoever. 2nd. Seeing the need of more Sabbath Schools, we suggest that our folks stir themselves to greater service in this part of the church work, and begin the organization of schools within their churches. 3rd. We further suggest that churches having Sabbath Schools, go out into communities without them, and organize Sabbath Schools, lending them all assistance possible.

Respectfully Submitted,

J. G. LAMB, chm.

Report of Committee on Resolution—Report as follows: That each church in the association be asked to send the amount of 25c per member for missions; and that a mission board consisting of three members be appointed at this session, this board is to have control of all disbursements.

W. D. FINCH, chm.

Report of Committee on Obituaries—Report as follows: We find that Salem church has lost Bro Jack Seay and wife, Savannah Seay who have been faithful members with their church and family for many years. We miss them so much, tho Gods Will be done. Dates unknown.

We find that the Lord has visited Oak Grove church and called from their midst, Bro. C. W. Brogdon, age 39, and Bro. T. N. Daniels, age 76. We hope that our loss is Heavens gain.

We find that the Death Angel has visited Gap Pond church and called four of their members since last association, namely: Bro. G. W. Rogers, age unknown. He was a faithful member with his church and has gone to a world above. He has answered the Masters call. Also Sister Julie Anna Mond, age unknown, and Sister Susanna Posey, age 78. She was a consistent member with us.

Sleep on dear sister in pleasant sleep, while friends and loved ones over thee weep.

Also Sister Beulah Johns, borned May 25, 1908 and departed this life September 14, 1928. She has been a member with us for several years.

A precious one from us is gone, a voice we loved is still, A place is vacant in her home, that never can be filled.

We find that the Lord has visited Christian Home church and called away two of its members. Names and ages unknown.

The Lord has visited Marvin Chapel church and called away Sister Lulu Shelfer, borned August 11, 1898, died March 16, 1928.

The Death Angel has visited Travelers Rest church and called away from it our highly esteemed Bro. James Parish, age unknown. We hope our loss is Heavens gain.

A. W. COOK, chm.

Report of Committee on Standing of Churches and Character of Ministers—Report as follows: We find all churches and Ministers in good standing. We pray that they will do more for the cause in the next Associational year, than ever before.

O. B. BARTON, chm.

Report of Committee on Nominations—Report as follows: We ask that Allens Chapel Church have the next session of the body, with Eld. J. A. Hudson to preach the introductory.

H. J. MERCER, chm.

Report of Committee on Education and Literature—Reports as follows: 1st. Seeing the dangers in Modern Education under the guise of Modernism and Evolution, we hereby go on record as endorsing Christian Education as fostered by our own denomination schools, namely: Eureka College, Ayden, N. C. and Tecumseh College, Tecumseh, Oklahoma, and pledge them our support in every way possible. 2nd. Furthermore, seeing the great need of a better equipped ministry, to fill the needs of today, and the future; we recommend that our applicants to the ministry be required to have at least a grammar school education or its equivalent. When an applicants financial condition is such to debar the required training, it shall be the duty of this body to aid him. 3rd. That we as a Free Will Baptist denomination patronize our own publishing house through the use of its Literature edited by our own Elder Henry Melvin.

Furthermore, that we be constant readers of our church or-

gan, "The Free Will Baptist," which will keep us full informed as to the workings of our church.

Respectfully Submitted,
S. T. SHUTES, chm.

Report of Committees on Divine Service—Report as follows:
Friday A. M. at 11:00 the introductory was preached by Rev. H. G. Mercer. Text: Romans 8th chapter. Friday night 7:30 the stand was ably filled by Rev. J. T. Knight. Saturday A. M. at 11:00 the stand was ably filled by Rev. E. A. Drake, Subject: "Eternal Life," Heb. 9:12. Saturday night at 7:30 the stand was ably filled by Rev. C. E. Morris. Sunday A. M. at 11:00 the stand was ably filled by Rev. E. A. Drake.

P. F. HOLLEY, chm.

MISCELLANEOUS BUSINESS

E. S. Haddock elected Secretary and Treasurer.

Executive Committee—E. S. Haddock, chm., P. F. Holley, W. D. Finch, G. L. Shutes, and Allen Sapp

Mission Board—J. P. Gause, chm., E. S. Haddock and J. C. Eldridge.

The next Union meeting will convene with Damascus church, Saturday before the second Sunday in May 1929.

Delegates to General Conference—E. S. Haddock and P. F. Holley.

Donation to National League Treasury \$5.25.

Motion carried that each church send \$2.00 to clerk to be sent to Euraka College, as a donation from the Salem Association.

Motion carried to adopt the discipline of the General Conference.

Motion carried to pay clerk \$10.00.

Motion carried to tender thanks to church and community for the hospitality shown us while in their midst.

Motion carried to Adjourn.

ELD. HENRY MELVIN, Mod.
E. S. HADDOCK, Sec. and Trea.

LIST OF ORDAINED MINISTERS

Eld. J. C. Eldridge	-----	Cottdondale, Fla.
Eld. J. A. Hudson	-----	Wausau, Fla.
Eld. J. A. Skinner	-----	Coda, Fla.

Salem United Free Will Baptist Association

Eld. L. C. Daniels ----- Sneads, Fla.
Eld. A. W. Cook ----- Carr, Fla.
Eld. H. J. Mercer ----- Sneads, Fla.
Eld. G. L. Shutes ----- Kynesville, Fla.
Eld. S. T. Shutes ----- Vernon, Ala.
Eld. K. V. Shutes ----- Headland, Ala.
Eld. C. E. Morris ----- Blountstown, Fla.

LICENTIATES

I. O. Cook, ----- Blountstown, Fla.

ITEMS OF CHURCH CONFERENCE

1. Divine Service.
2. Inviting visiting brothers to seats with us.
3. Doors of the church opened for membership.
4. Call for Absentees.
5. Acknowledgements.
6. Reference or deferred business.
7. New matters of dealings
8. Miscellaneous.

ORDER OF BUSINESS

1. Introductory.
2. Moderator calls the body to order.
3. Call for corresponding letters and enroll delegates.
4. Appointing Committee on Divine Services.
5. Call for Petitionary Letters.
6. Call for Corresponding Letters from sister Associations.
7. Call for election of new officers.
8. Appointment of Committees.
9. Appoint delegates to sister Associations.
10. Call for report of Committees.
11. Miscellaneous Business.
12. Adjournment .

CHURCHES	PASTORS AND ADDRESS	CLERKS AND ADDRESS	By Baptism	By Conf. of Faith	By Restoration	Dismissed by Letter	Expelled	Dead	Male Members	Female Members	Received by Letter	Total
Travelers Rest -	C. E. Morris, Blountstown, Fla. -	C. C. Powell, Carr Fla. -----	--	--	--	--	1	1	18	40	--	.58
Marvin Chapel -	Henry Melvin, Blountstown, Fla. -	R. D. Ingram, Marianna, Fla. ---	18	--	--	6	--	1	66	77	5	1.43
Love Wood ----	A. B. Nelson, Bonifay, Fla. ----	J. R. Hayes, Cottondale, Fla. ---	4	2	--	1	--	--	45	118	1	1.63
Oak Grove -----	H. J. Mercer, Sneads, Fla. -----	D. L. Hewett, Sneads Fla. RFD A.	8	--	--	3	--	1	8	13	--	.21
Christian Home -	J. C. Eldridge, Cottondale, Fla. --	James, J. Bozeman, Blountstown, -	1	--	1	--	--	2	32	94	2	1.26
Mid Way -----	C. R. Ray, Sneads, Fla. -----	W. W. Neel, Cypress, Fla. -----	--	--	--	--	--	1	7	12	--	.19
Gap Pond -----	J. A. Hudson, Wausau, Fla. -----	H. T. Owens, Wausau, Fla. -----	1	2	--	--	--	4	45	59	--	1.04
Damascus -----	A. L. Pate, Bonifay, Fla. -----	L. J. Sexton, Marianna, Fla. -----	--	--	--	3	--	--	40	67	--	1.07
Allens Chapel -	H. J. Mercer, Sneads, Fla. -----	T. B. Horne, Bascom, Fla. R. 3. -	--	--	--	--	--	--	8	9	--	.17
Abe Springs -----	-----	Mrs. W. C. Wood, Blountstown, -	--	--	--	--	--	--	5	14	--	.19
Cypress Creek -	G. L. Shutes, Kynesville, Fla. ---	Leslie Vickory, Alford, Fla. -----	--	--	--	--	--	--	--	--	--	.18
Salem -----	-----	J. R. Barnes, Cottondale, Fla. ---	2	--	--	2	--	2	93	129	--	2.22
Total Twelve ---	-----	-----	38	4	1	14	2	12	367	632	8	\$10.17

ARTICLES OF FAITH

1. We believe that there is but one living, true and eternal God, the Father, of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes—I Cor. 8-6, Isa. 40:28.

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

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

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and 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 the truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations and to every creature—Mark 16:15; Luke 24:47; John 3:15-17; I Tim. 2:4.

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

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

8. We believe in the doctrine of General Provisions made of God in Christ, for the benefit of all mankind who repent and believe the Gospel—Luke 14:16-20; Matt. 28:18, 20; Luke 13:3-5;

Luke 24:47; 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 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 6:44, 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: Jude 1:14; II Peter 2:1; II Thes. 2:11, 12; Rom. 2:9-11.

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

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

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power 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 death or everlasting life, out of respect or mere choice, farther than He hath appointed the godly unto life and the ungodly, who die in sin unto death—Heb. 4:13; Prov. 8:22-31; Matt. 22:31-46.

15. We believe, as touching Gospel ordinances, in believer's baptism, laying of 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; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that the 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; II Cor. 5:10.

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

CHURCH COVENANT

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

We, therefore enter into covenant as members of this church and as christians, that we will watch over each other in love, sharing together each others 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 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.

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

RULES OF CHURCH DISCIPLINE

Revised and Amended

The rules for the government of the church of God are contained in the Holy Scriptures. But as many of them appear to be comprehended in general directions it is necessary for the better

regulations of the church, that certain fixed rules and principles of practice should be adopted, provided those rules are in accordance with the Scriptures of truth. For it is manifest that every religious society or community should make such local and temporary regulations as may secure obedience to the perfect law by which they are governed.

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

PRACTICES

The Organization of a Church

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

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

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

OFFICERS AND THEIR DUTIES

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

Board of Trustees—The duty of the trustees shall be to hold title to all property, either in fee or in 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 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 Conference.

Deacons—The deacons are elected for life or during good behaviour. 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 consists of charge, laying on of hands and prayer. It is their duty to serve at the Lord's table, to distribute of the bounty of the church among its needy members, to visit the sick, to assist the pastor in promoting order in attendance upon the means of grace, to see that an efficient Scriptural discipline be enforced in the church and to conduct religious meetings in the absence of the pastor.

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

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

Ruling Elders—The business of the ruling Elders, after their qualifications, shall be to settle controverted points between their brethren, if they are informed of any such business, then they shall issue their order and appoint a time and place to meet the parties and it shall be legal for them to take such testimonies, both in and out of the church, as shall to them seem meet and as shall enable them 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 the 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 regular ordained ministers, upon such terms as may be agreed upon between the parties themselves. It is the pastor's duty faithfully to preach the Word, to have the general superintendence of the church, to be himself an example to the flock, to visit the members, especially the sick as he has 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 the membership of the church.

DISMISSION OF MEMBERS

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

PRINCIPLES OF DISCIPLINE

1. Offences 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 offences include all others. In the case of private individual transgression, the offender is admonished privately by the ruling elders, and if satisfaction is given the cases 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 a general report, the church, though 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 offence 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 time of celebrating the Lord's Supper, washing feet, and of business meetings are arranged by each local church to suit its own convenience. Generally these meetings are monthly, or quarterly, business meetings preceeding 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 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 recommendation shall be signed by the pastor and clerk of the church where the applicant holds membership.

3. It shall be the duty of said council to examine such applicants as may come before them for ordination on the principles and doctrines of the Bible and practices of the original Free Will Baptist church, as set forth in 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.

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 commend 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 offence is committed between Conferences.

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

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

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

INDEPENDENCE OF CHURCHES

Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization

of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conferences, etc. The annual Conference being the highest tribunal shall have final jurisdiction over the local churches.

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

CONSTITUTION

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

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

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

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

Art. 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.

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

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

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

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

BY-LAWS

Article 1. A general conference shall be annually held.

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

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

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

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

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

Art. 7. The officers and standing Committee shall be entitled to a seat in the annual conference.

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

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

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

RULES OF ORDER

Motions

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

All resolutions shall be submitted in writing.

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

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

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

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

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

Speaking

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

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

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

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

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

Committees

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

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

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

Laying on the Table

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

Privilege Questions

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

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

Filling Blanks

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

Reconsideration

A motion to reconsider a motion previously passed must be made by one who voted in the affirmative when the motion passed,

and if a vote to reconsider is lost it cannot be renewed during this session.

THE RITE OF MARRIAGE

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

"But from the beginning of the creation God made them male and female. For this cause shall a male leave his father and mother and cleave to his wife: And they twain shall be one flesh; so then they are no more twain, but one flesh."—Mark 10: 6-8.

Nothing but death can dissolve the ties of legal matrimony.

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

THEN CALLING THE MAN BY NAME

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

THEN CALLING THE WOMAN BY NAME

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

Now, upon your mutual promises, made in the presence of God and these witnesses, I pronounce you man and wife, in the name of the Father, Son and Holy Ghost; therefore whom God hath joined together, let not man put asunder. Amen.



