

MINUTES

—OF THE—

Forty-First Annual Session

—OF THE—

Salem Free Will Baptist
Association

—HELD WITH—

DAMASCUS CHURCH

October 1, and 2, 1936

OFFICERS

E. S. HADDOCK ----- Sec. and Treas.
REV. J. C. WATSON ----- Moderator

EXECUTIVE COMMITTEE

E. S. Haddock, Chm.; P. F. Holley; W. D. Finch; J. W. Barnes;
and C. L. Cook.

The next session will convene with Christian Home Church,
two and a half miles North of Blountstown, Fla., Friday and Sat-
urday before the First Sunday in October, 1937.

PROCEEDINGS

The Forty-First Annual Session of the Salem Free Will Baptist Association convened with Damascus Church, Thursday and Friday, October 1, 2, 1936.

At 11:00 o'clock the Introductory Sermon was preached by Rev. J. C. Eldridge, from Acts 15:6. Song by choir and prayer by Rev. Floyd Cherry.

Adjourned until 1:45 o'clock for refreshments.

THURSDAY AFTERNOON

At 1:45 the body was called to order by the Moderator reading John 10. Song by choir and prayer by Rev. W. H. Keels.

The body being in order a call was made for corresponding letters, the same being received and read by Rev. G. W. Nobles and Rev. Floyd Cherry. The same were adopted and delegates seated.

CHURCHES AND DELEGATES

Cypress Creek—W. J. Melvin, Charlie Rudd, G. W. Hallman, and Bert Johns.

Love Wood—J. F. Fillingim.

Damascus—W. L. Cloud, Clara Lamb, J. R. Porter, and Sherman Kent.

Salem—J. W. Barnes, J. W. Morris, and Wesley Vickroy.

Midway—J. W. Roberts, C. L. Beauchamp, and Dorothy Summars.

Traveler's Rest—C. L. Cook, J. W. Parham, and W. M. Shiver.

Marvin Chapel—R. D. Ingram, Mrs. J. P. McDaniel, Julian Pelt and Mrs. B. T. Peacock.

Christian Home—C. A. Bozeman, P. F. Holley, and Nathaniel Holley.

Gap Pond—Enoch Walters, Arthur Finch, and A. A. Finch.

Mount Carmel—Rev. J. W. Griffin, O. A. Simmons, Mrs. O. A. Simmons, and Wilburn Grubbs.

Allen Chapel—A. S. Harte, and T. B. Horne.

The First Free Will Baptist Church of Blountstown—T. E. Parish, I. P. Peters, Bill Yon, Lillie Mae Yon, and Eva Bryant.

Called for Petitionary Letters. Received letter from New Union Church, the same being read and adopted and delegates seated—J. E. Hewett, Jim Baxter, and J. A. Manning.

Called for correspondence from sister associations. Received as follows:

State Line—Rev. G. W. Nobles, and Rev. Floyd Cherry.

South Georgia—Bro. G. W. Cloud.

Southeastern of Alabama—Rev. D. F. Pelt.

COMMITTEES APPOINTED

Divine Service—R. D. Ingram, chm.; G. W. Hallman, Enoch Walters.

Suggestions—Arthur Finch, Bert Johns, Wesley Vickory, J. F. Fillingim, J. E. Hewett.

Education and Publication—P. F. Holley, chm.; C. L. Cook, T. B. Horne, Floyd Cherry, J. W. Cloud, J. C. Eldridge, A. S. Hart.

Sabbath School—C. A. Bozeman, chm.; Delia Bryant, Clara Lambe, Juanita Peacock, Eva Bryant, Ruth McDaniel. T. E. Parish, Mrs. Stone.

Nominations—Arthur Finch, chm.; Daniel Walters, Thomas Justis, I. O. Cook, J. W. Griffin, A. J. Carr.

Finance—A. A. Finch, chm.; H. W. Keels, J. R. Porter, J. W. Roberts, Jim Baxter.

Obituary—A. W. Cook, chm.; Mrs. Bill Yon, I. P. Peters, G. W. Nobles, J. A. Manning.

Standing of Churches and Ministers—W. L. Cloud, chm.; W. J. Melvin, J. W. Barnes, J. W. Parham.

Resolutions—W. M. Shivers, chm.; Sherman Kent; J. E. Pelt; O. A. Simmons; W. J. Grubbs.

At this time a motion was made and carried to drop the discussion of the Blountstown church in this body now and forever.

Adjourned until 9:00 o'clock Friday morning.

Thursday night the message was brought by Rev. Floyd Cherry from 1st chapter of Acts.

FRIDAY MORNING

At 9:00 o'clock the body was called to order by the Moderator reading the 5th chapter of 2nd Corinthians. Prayer by Rev. D. F. Pelt.

By request Rev. J. C. Eldridge was excused from the body to attend to funeral services.

At 11:00 o'clock the stand was ably filled by Rev. D. F. Pelt from the 20th chapter of Deut. Adjourned for refreshments.

FRIDAY AFTERNOON

At 1:15 o'clock the body was called to order by the Moderator. Prayer by Rev. A. J. Carr.

Renewed the call for corresponding letters and received Oak Grove with W. C. Cloud, J. M. Hewett and Lela Mercer as delegates.

REPORT OF TREASURER

Amount in Treasury October 4, 1935 -----	\$ 1.06
Received from Finance Committee -----	47.42
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Total -----	\$48.48
DISBURSEMENTS—	
Paid for Printing -----	\$27.00
Paid Clerk -----	10.00
Paid Orphanage -----	1.00
Other Expenses -----	.45
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	\$38.45
Balance in Treasury October 1, 1936. -----	\$10.03

E. S. HADDOCK, Sec. & Treas.

REPORT OF COMMITTEE ON RESOLUTIONS

Brethren— Your committee on Resolutions with an eye to the needs and possibilities of the Association humbly and prayerfully submit the following report:

1. Be it resolved that each church in this Association take at least one offering annually for our Orphanage.

2. Be it resolved that a committee be appointed to arrange a program for the association annually.

3. Be it resolved that we return to the Government and ordinances of 1908.

4. Be it resolved that our next Association meet on Friday and Saturday instead of Thursday and Friday.

W. M. SHIVER, Chm.

REPORT OF COMMITTEE ON SUGGESTIONS

We suggest that the Salem Association go back to the old original Free Will Baptist Discipline and practice it. We suggest that each church require each preacher that serves them as pastor, to furnish the churches he serves with a letter of good recommendation from the church where he holds membership and that only preachers in good standing be allowed to preach in a church in this Association.

BERT JOHNS, Chm.

REPORT OF COMMITTEE ON STANDING OF CHURCHES AND MINISTERS

We find that all churches and ministers are in good standing except Bro. J. L. Robinson. We your committee ask that this body drop his name from the list of ministers. Also we ask that this body call for his credentials and stop him from preaching in our churches.

W. L. CLOUD, Chm.

REPORT OF COMMITTEE ON EDUCATION & PUBLICATION

We your committee submit the following report: Our land at present is flooded with papers and printed matters of various kinds. They may be classed as christian, non-christian, and indifferent.

As Christians it is necessary that we be careful in the selection of our reading matter.

Loyalty to our denomination demands that we read our own paper, "The Free Will Baptist" and that our churches use our

League and Sunday School literature.

Education may be classed as education of head, hands, heart. Education of head and hands without education of heart makes criminals. Thus one can see the need of Christian Education. Zion Bible is the only school in our ranks and we urge its support. Also we recommend that a public collection be taken for the school at this time.

P. F. HOLLEY, Chm.

At this time a collection was taken for Zion Bible School and received \$5.52.

REPORT OF COMMITTEE ON OBITUARIES

Report as follows: We find that the Lord has called from our midst the following members.

Love Wood Church—Sister Mamie Justice, died July 13, 1936. Sister Susie Johns, died Sept. 18, 1936.

Cypress Creek Church—Bro. Frank Morris, died Jan. 5, 1936. Bro. T. G. Haddock, died March 5, 1936.

Damascus—Sister Susan Lambe, died May 26, 1937.

Gap Pond—Bro. James L. Finch, died April 6, 1936.

The First Free Will Baptist Church of Blountstown—Mrs. Harrison. This beloved sister was a faithful member of the Free Will Baptist for many years. She was survived by three daughters and two sons. Our loss is Heaven's gain.

New Union—Bro. J. F. Baxter, died July 27, 1936.

Salem—Bro. J. G. Brannon, Bro. J. M. Coley, and Bro. Felix Mayo. Dates unknown.

Oak Grove—This church reports two deaths, their names and ages are unknown.

We the committee thank each church for their written obituaries. We recommend that all churches send written obituaries with their associational letters. This will greatly aid the committee.

A. W. COOK, Chm.

REPORT OF COMMITTEE ON FINANCE

Report as Follows—

FOR ASSOCIATIONAL PURPOSES—

Marvin Chapel	\$ 5.00
The First Free Will Baptist Church of Blountstown	5.00
New Union	5.00
Gap Pond	3.00
Love Wood	3.00
Cypress Creek	3.00
Travelers Rest	2.50
Midway	1.00
Salem	4.00
Allen Chapel	2.00
Damascus	4.00
Christian Home	5.00
Oak Grove	5.50
Mount Carmel	

FOR GENERAL CONFERENCE—

Gap Pond	\$1.00
Love Wood	1.00
Midway	1.00
Salem	1.00
Allen Chapel	1.00
Damascus	1.00
Christian Home	1.00

FOR THE F.W.B. ORPHANAGE—

Traveler's Rest	1.00
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FOR THE F.W.B. COLLEGE—

Damascus	1.00
Damascus Sunday School	1.00
Amount in Treasury Oct. 1, 1936	10.03

Total \$68.03

We ask that the clerk be paid \$10.00.

T. E. PARISH, Chm.

TO THE SALEM ASSOCIATION—

We the Ladies Aid of Christian Home Church are sending the following report—

We have on roll 11 members and have had 12 meetings this year.

Our dues -----	\$ 6.75
Other money took in -----	36.98
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Total -----	\$43.83
Money paid out -----	42.10
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Money in Treasury -----	\$ 1.73

We have three quilts to sell, each being worth \$3.00.

ADA HOLLEY, Pres.
NORA STONE BRYANT, Sec.

REPORT OF SABBATH SCHOOL COMMITTEE

Report as follows: We the committee find that all the churches represented in this association have Sabbath Schools but three.

We suggest: that the members of these churches assist the pastors in organizing and pushing a Sabbath School; that the teachers have a monthly business meeting among themselves to remedy defects and add interest; and that each class have for itself a secretary elected each quarter, who reports to the general secretary.

May we realize that the Sabbath School is a stepping stone to higher ideals in Christian life and try to make our Sabbath School report for the next session 100 per cent.

We recommend that the Sabbath Schools use F.W.B. Literature.

CHARLEY BOZEMAN, Chm.

REPORT OF COMMITTEE ON NOMINATIONS

We your committee on Nominations suggest that Christian Home Church have the next session of this body. It is 2 1-2 miles North of Blountstown. Rev. C. E. Morris preach the Introductory

ARTHUR FINCH, Chm.

At this time a collection was taken for the F.W.B. Orphanage and received \$5.00 of which Damascus Church gave \$1.00 and Damascus Sunday School gave \$1.00. We would be very glad if other churches and Sunday Schools would take this interest.

Delegates to Sister Associations as follows—

State Line—P. F. Holley, T. E. Parish, Mrs. L. J. Sexton,

and Mrs. Eva Bryant.

Motion carried to pay clerk \$10.00.

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

Rev. G. L. Shutes resigned as ordaining councilman, and Rev. A. W. Cook was elected in his place as councilman.

Rev. G. L. Shutes resigned as a member of the Executive committee, and C. L. Cook was elected in his place as executive committeeman.

Rev. J. C. Watson resigned as Moderator and minister and ask that his name be dropped from the list of ministers.

Rev. G. L. Shutes resigned as minister and asked for his name to be dropped from the church book.

Rev. A. J. Carr asked for his name to be dropped from the list of ministers.

Adjourned to meet again at Christian Home Church, Friday at 11:00 o'clock before the first Sunday in October, 1937.

REV. J. C. WATSON, Moderator
Marianna, Florida
REV. J. C. ELDRIDGE, Asst. Mod.
Cottondale, Florida
E. S. HADDOCK, Sec. & Treas.

After adjournment J. W. Roberts was ordained as a minister.

LIST OF ORDAINED MINISTERS

Rev. J. C. Eldridge	Cottondale, Fla.
Rev. C. E. Morris	Blountstown, Fla.
Rev. J. S. Wachob	Kynesville, Fla.
Rev. J. A. Skinner	Coda, Fla.
Rev. L. C. Daniels	Sneads, Fla.
Rev. A. W. Cook	Altha, Fla.
Rev. J. A. Brumby	Tallahassee, Fla.
Rev. E. W. Bruce	Mount Pleasant, Fla.
Rev. Daniel Walters	Wausau, Fla.
Rev. Chester Pelt	Cypress, Fla.
Rev. J. W. Griffin	Shady Grove, Fla.
Rev. J. W. Roberts	Cypress, Fla.

LICENTIATES

I. O. Cook, Altha, Fla.; Thomas Cox, James W. Hurrsey, Her-

shel McCall, Harvey Medlocke, Marianna, 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. Acknowledgments.
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. Roll call of ministers.
5. Appointing committees on Divine Services.
6. Call for Petitionary letters.
7. Call for corresponding letters from sister associations.
8. Call for election of new officers.
9. Appointment of committees.
10. Appoint delegates to sister associations.
11. Call for report of committees.
12. Miscellaneous Business.
13. Adjournment.

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—1 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—1 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 state of Glory without the least mixture of misery, from which he voluntarily, by transgression, fell and by that means brough 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, herefore, 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 a capacity as that through the grace of God they may be eternally saved—Act. 17:30; Mark 6; Hebrew 3:10; I John 5-10.

7. We believe the whole scriptures are infalibly 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 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; Pr. 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 lavishness, 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 meant, 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; Acs 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. 31:46.

15. We believe, as touching Gospel ordinances, in believers baptism, laying on 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 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 scripture 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 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 of 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 finance of the church, subject to the churches control.

Ruling Elders—The business of the ruling Elders, after their qualifications, shall be to settle controverted points between the 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 at 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, pro

fesses 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 objections 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 justifiable 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 is 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 farther, 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 one 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, 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 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 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 devotionable 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 his 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 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 churches 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.

GOVERNMENT AND ORDINANCES

1. We believe that a Gospel church, or church of Christ, is a congregation of Christians constituted and governed according to the rules laid down in the New Testament.

2. That these rules require churches to preserve the form of government and the ordinances of the first Christian churches, and to be composed of baptized believers in Christ.

3. That the visible church is the aggregate or whole number of Gospel churches, and that the invisible church is composed of the redeemed now in heaven and of such Christians now on earth as are not attached to the visible according to the Gospel rules.

4. That the establishment of a central or catholic government over the visible church or any part thereof is a device of earthly ambition repugnant to the word of God, subversive to the churches and dangerous to the liberties of men.

5. That the Gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without supervision or interference, being under Christ essentially independent and absolute and that if this right be surrendered to a superintending jurisdiction, by delegation or otherwise, the assembly then ceases to be a Gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up the correspondence, but that the rights and authority of churches being inalienable, are in no wise compromised or hindered by entering into an association, and therefore an association has no authority over churches or individuals, their only powers being to transact business which does not pertain to churches in their ecclesiastical capacity, to promote mutual intercourse and a concentration of voluntary effort, and to give that advice to churches which might with equal authority be given by any individual.

7. That the authority of churches is designed for the perpetuation of the true religion of the Gospel and for the preservation of a pure and orderly body of Christians on earth, that it is fully sufficient for the purposes intended, but that it does not extend to the person's property or consciences of men in any case whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the Gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that to prescribe any other requisite of church membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

9. That the officers of the church are elders and deacons; that elders are also called bishops or pastors; that all elders are equal in rank, though they may perform different functions, since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of a minister of the Gospel extends to teaching, exhortation and rebuke, but no further, that he cannot perform any acts that belong to the authority of the church, such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church he is no more than any other member, and if he is guilty of transgression he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he was a private person; yet we think it prudent to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

11. That Christian baptism is the immersion of a believer in water in the name of the Father and of the Son and of the Holy Ghost.

12. That the Lord's Supper and washing the saints' feet are ordinances to be observed in the church until the Lord comes.

13. The elders and deacons must be set apart to thier office by ordination by the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinances pertaining to their respective office.

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 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 the 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 a vote of four-fifths of the members present of the conference session.

BY-LAWS

Art. 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 committees 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 to 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 subjects 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 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 Question

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

Motions to adjourn, when to adjourn simply 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.

Reconsidering

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.

CHURCHES	PASTORS AND ADDRESSES	CLERKS AND ADDRESSES	Received by Letter	By Baptism	Conf. of Faith	By Restoration	Dismissed by Letter	Expelled	Dead	Male Members	Female Members	Total Membership	Amt. to Association	Amt. Paid Pastor
Traveler's Rest	J. C. Eldridge, Cottondale, Fla.	J. W. Parham, Altha, Fla. R.2B.66	--	--	1	--	--	--	--	16	50	66	\$ 3.50	\$ 25.60
New Union	H. G. Mercer	J. A. Manning, Marianna, Fla. RFD	--	--	--	--	--	--	--	6	9	15	5.00	--
Oak Grove		Mrs. J. M. Hewitt, Bascom, Fla.	1	--	1	--	8	--	2	27	44	71	5.50	58.20
Midway		Dorothy Summors, Cypress, Fla.	2	--	--	--	--	3	--	7	23	30	2.00	21.06
Salem	A. H. Godfrey, Gordon, Ala.	J. R. Barnes, Cottondale, Fla. R.2	2	10	--	--	3	--	3	107	170	277	5.00	--
Allen Chapel	J. W. Roberts, Cypress, Fla.	T. B. Horne, Bascom, Fla.	--	--	--	--	1	--	--	24	22	46	3.00	--
Damascus	H. W. Keel	W. L. Cloud, Marianna, Fla. R.1	2	4	--	--	--	--	1	47	83	130	5.00	33.95
Christian Home	G. W. Nobles, Cottonwood, Ala.	C. A. Bozeman, Bountstown, Fla.	--	1	--	--	2	--	--	27	76	103	6.00	40.00
1st. F.W.B. church of Blountstown	H. W. Keels	Roy Willis, Blountstown, Fla.	2	2	--	--	2	1	1	39	56	95	5.00	109.01
Love Wood	J. C. Eldridge, Cottondale, Fla.	J. R. Hayes, Cottondale, Fla.	1	--	--	--	--	--	2	63	138	201	4.00	--
Gap Pond	Daniel Walters	Arthur Finch, Wausau, Fla.	--	2	--	2	--	1	1	46	72	118	4.00	26.92
Marvin Chapel	Daniel F. Pelt, Cypress, Fla.	R. D. Ingram, Marianna, Fla.	4	12	--	--	--	--	--	28	49	77	5.00	72.00
Cypress Creek	Daniel Walters	F. E. Locke, Cottondale, Fla. R.2	--	--	--	2	1	3	2	12	22	34	3.00	--
St. Carmel	J. W. Griffin, Shady Grove, Fla.	Leonard W. Grubbs, Perry, Fla.	--	--	--	--	--	--	--	--	--	26	--	--
Total—14		Total	14	31	2	4	17	8	12	449	814	1289	\$56.00	\$386.74

