

MINUTES

OF THE

Forty-Fourth Annual Session

OF THE

Salem Free Will Baptist Association

HELD WITH

TRAVELER'S REST CHURCH

September 28 and 29, 1939

OFFICERS

REV. J. C. ELDRIDGE MODERATOR
J. E. NICHOLS SEC. & TREAS.

EXECUTIVE COMMITTEE

E. S. HADDOCK, CHM.; P. F. HOLLEY, W. D. FINCH, J. W.
BARNES, C. L. COOK

The next session will convene with Damascus Church five miles
West of Marianna, Florida, Thursday and Friday before the first Sunday
in October, 1940.

Proceedings

The Forty-Fourth Annual Session of the Salem Free Will Baptist Association of Florida met with the Traveler's Rest Church, Altha, Florida, September 28, 1939.

After song and prayer, Rev. J. C. Watson delivered the Introductory sermon. Text, St. Luke 21-6-20-22-38. Adjourned until 1:30 P. M. for refreshments.

THURSDAY AFTERNOON

The body was called to order by the Moderator. Song by choir. Prayer by J. F. Fillingim. Scripture reading by Moderator, 2 Ephesians. The Association being in order corresponding letters were called for, the same being received and read by Rev. Floyd Cherry and L. J. Sexton. Letters were adopted and delegates seated.

CHURCHES AND DELEGATES

BLOUNTSTOWN—T. E. Parrish, Roy Willis, Robert Parrish, Sister Davis, Mary Cozy, Eva Bryant and Mrs. Roy Willis.

CHRISTIAN HOME—P. F. Holley, H. N. Holley, Dollie Bryant, John Brown, O. F. Bracewell, John Bozeman and C. A. Bozeman.

TRAVELER'S REST—J. W. Parham, J. R. Powell, J. E. Nichols, W. M. Shiver and C. W. Tucker.

GAP POND—Rev. Daniel Walters.

MARVIN CHAPEL—J. G. Lamb, J. E. Pelt, C. E. Day, I. H. Grant and Mrs. I. H. Grant.

CYPRESS CREEK—C. B. Lamb.

SALEM—J. R. Barnes, Wesley Vickery, Bertie Daniels, J. W. Barnes and Clarence Kent.

DAMASCUS—J. R. Porter, L. J. Sexton and Mrs. L. J. Sexton.

LOVE WOOD—J. D. Mears, J. F. Fillingim, J. R. Hayes and W. M. Calloway.

Call for Petitionary Letters—None.

At this time officers were elected: Rev. J. C. Eldridge, moderator; J. E. Nichols, Secretary and Treasurer.

COMMITTEES APPOINTED

On Divine Service—C. L. Cook, H. N. Holley and J. R. Hayes:

Finance—L. J. Sexton, Wesley Barnes and Everitt Hill.

Suggestions—J. F. Fillingim, Chairman; J. R. Powell, H. W. Keels, J. G. Lamb, J. R. Barnes and C. E. Day:

Resolutions—J. C. Watson, P. F. Holley, T. E. Parish and J. E. Pelt.

Sabbath School—Mrs. Henry Grant, Mrs. O. F. Bracewell, Eva Briant, Lillie Mae Yon and Thelma Davis.

Education and Publication—A. W. Cook, J. H. Bozeman, Daniel Barnes, I. O. Cook and J. H. Brown.

Obituaries—Wesley Vickery, J. D. Mears, J. D. Land, Robert Parish and Charlie Land.

Nominations—C. A. Bozeman, J. H. Grant and Roy Willis.

Standing of Churches and Ministers—J. R. Porter, J. W. Parham and W. M. Shiver.

Temperance—C. M. Hall, C. W. Tucker and Rev. Daniel Walters.

League and Ladies Aid—Mrs. O. F. Bracewell, Mrs. C. L. Cook, Mrs. Henry Grant, Eva Briant, Chairman.

Delegates appointed to Sister Associations as follows:

State Line—Rev. J. C. Watson and Rev. J. C. Eldridge.

South Georgia—J. G. Lamb

Song by C. L. Cook. Prayer by Rev. Daniel Walters.

Adjourned until 8:00 Friday A. M.

Message Thursday night by Rev. Floyd Cherry, Acts 1-8.

FRIDAY MORNING

Re-assembled Friday 8:00 A. M.

Song by choir. Devotional—Psalm 1—by moderator. Prayer by Rev. C. E. Morris.

Renewed the call for corresponding letters and received the following:

Allen Chapel—A. S. Hart and J. G. Evans.

Midway—G. D. Williams, Roxie Nichols, Mrs. J.

E. Mearz, Mrs. G. D. Williams and T. B. Horne:

Renewed the call for petitionary letters—None.

Report of Committee on F. W. B. League and Ladies Aid Society:

We, your committee on Ladies Aid, beg to report.

We believe the Holy Spirit is guiding. Let us trust his unerring guidance and rejoice in the privilege of being laborers for God.

We find Marvin Chapel, Love Wood, Traveler's Rest, First F. W. B. Church of Blountstown and Christian Home Churches have aids. Marvin Chapel has a League also. We suggest that all ministers urge churches who do not have aids or leagues to organize one for we believe it's an arm to the church and to advance God's kingdom.

We suggest to those who do not have handbooks of our constitution and by-laws to write the F. W. B. Press, Ayden, N. C. We are glad to report that we have one district convention.

MRS. EVA BRYANT, Chm.

The Stand was ably filled at 11:00 o'clock by Rev. J. C. Eldridge from Daniel 12:3, followed by Rev. J. L. Nichols.

Adjourned until 1:30 for refreshments.

FRIDAY AFTERNOON

Re-assembled at 1:30. Song by choir, prayer by Rev. M. B. Woodlief.

Renewed the call for corresponding letters from Sister Churches. Received the following:

Oak Grove—J. A. Cox, D. L. Bassford and J. S. Conrad.

Rev. M. B. Woodlief was seated as visiting brother from Martin Association of Georgia.

Report of Committee on Standing of Churches and Ministers:

We, your committee, beg to report. We find all churches in good spiritual condition as far as we know. We recommend that if we have idle preachers they get busy and make a report at the next session of this association.

W. M. SHIVER, Chm.

Report of Committee on Resolutions:

Beg to make the following report:

1. Be it resolved that each church shall adhere to the principles of discipline strictly.

2. Be It resolved that this association go on record as favoring local, national, and international peace, and that we favor war only as last resort to protect peace, liberty and happiness of the American people.

J. C. WATSON, Chm.

Report of Committee on Suggestions:

We, your committee, make the following report:

We suggest our people get more mission-minded and send a donation to next association for home and foreign missions. We suggest our minutes be printed at our press at Ayden, N. C.

J. F. FILLINGIM, Chm.

Report of Committee on Temperance:

We, your committee on temperance, suggest that all our members live a strict temperance life in all things shunning the appearance of evil and live Christ-like in the sight of God and the world. Jesus says we are the light of the world and woe unto them that tarry at the wine cup and woe unto the man that puts the bottle to his neighbor's lips for wine is a mocker and deciever. May the Lord help us to live close to Him.

C. M. HALL, Chm.

Report of Committee on Obituaries:

We, your committee, beg to make the following report:

We find that the Lord has called from our midst the following—

Allen Chapel: Sister Van Mitchell and Sister Carrie Brogden. Ages unknown.

First F. W. B. Church of Blountstown: One dead. Name and date unknown.

Damascus: Sister F. M. Sexton. Age 78.

Salem: Sister Rebecca Morris. Born April 24, 1876. Died July 17, 1939. Age 63.

Gap Pond: Sister Ellar Rodgers. Born Dec. 6, 1921. Died Dec. 5, 1938; Ella Wyett. Age unknown. Died Sept. 20, 1939.

Midway: Brother John Dozier. Age 36; Brother

L. C. Daniels. Age 84.

Love Wood: Brother H. W. Justice. Born Aug. 30, 1850. Died Jan. ,2 1939.

Report of Committee on Education and Publication:

We, your committee on education and publication, make the following report:

Seeing the great need of well prepared men to preach the Gospel we recommend that all churches do all they can to raise funds for the Zion Bible School, that young ministers might be able to receive the Bible training so that they might be prepared to defend the doctrine of Christ against Satan and his doctrine, that our young ministers might have a spiritual training to meet the demands of them.

C. W. COOK, Chm.

Report of Committee on Sabbath School:

We, your committee, beg to report:

We find only a few of our churches have Sunday Schools. We insist that each church with its pastor help put forth more effort to have a Sabbath School because we feel that this is the first step toward teaching our young people to become Christians. Prov. 22:6 says to train up a child in the way he should go and when he is old he will not depart from it. May each father and mother train their children in the way that the Lord will be pleased with them.

MRS. O. F. BRACEWELL, Chm.

C. E. Day was appointed trustee from Salem Association to Zion Bible School.

Delegates from Salem Association to meet with Zion Bible School trustees: J. E. Pelt and T. E. Parish.

Motion carried to retain the same executive committee.

Motion carried to pay the clerk \$10.00.

Report of Committee on Nominations:

We, your committee on nominations, respectfully ask that Damascus church have the next session of this association and that Rev. Daniel Walters preach the introductory sermon.

CHARLIE BOZEMAN, Chm.

Report of Finance Committee:

We, your committee on finance, beg to report \$36.10 for association purposes, \$8.50 for general conference, \$2.00 for Zion Bible School. We ask that the clerk be paid \$10.00 for his service.

L. J. SEXTON, Chm.

Report of Treasurer:

Balance in Treasury, Sept. 28, 1939,	9.33
Received from Finance Committee	46.60
Total	55.93

DISBURSEMENTS—

Paid for Minutes	27.00
Paid Clerk	10.00
Postage	1.00
Paid Zion Bible School	2.00
Paid General Conference	8.50
Total	48.50

Balance in Treasury, Oct. 1, 1939,	7.43
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Report to the Ladies Aid Society of Marvin Chapel Church:

Number of members: 10.

Inside Paint	20.00
Amount Paid for Lights	6.00
Paid Pastor	16.00
Paid District Convention	1.00
Total	43.00
Balance in Treasury	6.00

We meet every second and fourth Friday in each month.

MRS. HENRY BOZEMAN, Pres.

MRS. CORY PELT, Sec.

Report of Ladies Aid Society of Traveler's Rest Church:

Send greetings to Salem Association.

We have an aid of fourteen members. Since last association we have paid for the following—

Chairs for Choir	10.00
Song Books	2.89
Paint for Church Inside	2.90
Repair of Lamps	1.75
Missions50
District Convention50
Miscellaneous Items93
Total	19.47
Balance in Treasurer	6.82

We ask that you pray for the church and aid.

MRS. FLORENCE COOK, Pres.

MISS EVELYN POWELL, Sec.

Report of Ladies Aid Society of Christian Home Church:

Members on roll: 25.

Dues Paid	12.90
Money Collected	52.65
Total	65.55
Expenses	43.10
Balance in Treasury	22.45

Visits to sick (39), Trays for sick (3), Bouquets (32), Milk for needy (20) qts.

Meetings held Wednesday night after second Sunday in each month.

MRS. ADA HOLLEY, Chm.

MRS. O. F. BRACEWELL, Sec.

Report of Ladies Aid Society of Blountstown:

Number on roll: 8.

Dues Collected	6.90
Paid for Pastoral Work	2.50
Supplies to Needy	9.00
Paid for Auxiliary Convention50
Mission25
Funds Raised	3.00

Total Paid Out 15.25

We ask the prayers of all Christian people.

MRS. LILLIE MAE YON, Pres.

MRS. THELMA DAVIS, Sec.

Motion carried to tender thanks to Traveler's Rest Church and community for the hospitality shown us while in their midst.

Motion carried to adjourn to meet again with Damascus Church Thursday at 11:00 o'clock before the first Sunday in October 1940.

REV. J. C. ELDRIDGE, Moderator

COTTONDALE, FLORIDA

J. E. NICHOLS, Sec. and Treas.

ALTHA, FLORIDA

LIST OF ORDAINED MINISTERS

Rev. Chester Pelt _____ Greenville, N. C.
 Rev. J. C. Eldridge _____ Cottondale, Fla.
 Rev. C. E. Morris _____ Blountstown, Fla.
 Rev. J. S. Wachob _____ Kynesville, Fla.
 Rev. L. A. Daniels _____ Sneads, Fla.
 Rev. A. W. Cook _____ Altha, Fla.
 Rev. J. A. Brumby _____ Tallahassee, Fla.
 Rev. E. W. Bruce _____ Mount Pleasant, Fla.
 Rev. Daniel Walter _____ Wausau, Fla.
 Rev. J. W. Roberts _____ Cypress, Fla.
 Rev. J. C. Watson _____ Marianna, Fla.
 Rev. A. J. Carr _____ Marianna, Fla.
 Rev. J. L. Nichols _____ Cypress, Fla.
 Rev. J. L. Robinson _____ Cottondale, Fla.
 Rev. H. W. Keels _____ Blountstown, Fla.
 Rev. H. J. Merseur _____

LICENTIATES

I. O. Cook, Altha, Fla.; Thomas Cox; Hershel McCall; J. B. Melton, Blountstown, Fla.; C. M. Hall, 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. 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.

J. C. ELDRIDGE Mod.
 COST HADDOCK Ch.
 M. B. WIEDLIEF act M.

ARTICLES OF FAITH

1. We believe that there is but one living, true and eternal God, the Father of whom 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 herewith 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; Heb. 2:9; St. John 3:16; Rev. 1-7; Acts. 24-15; 1 John 2-2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son unto the world, who quickeneth and draweth sinners home to God—St. John 16:7-8; Acts. 2:4; Eph. 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 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; 1 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 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. 16:30; Mark 6; Hebrew 3:10; 1 John 5-10.

7. We believe the whole scriptures are infallibly true and they are the only rules of faith and practice—1 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 owe 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; Tim. 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; 11 Peter 2-1; 11 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.—1 Cor. 15:22; Matt. 18:2-5; Mark 9:46-37; 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; 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 ever-

lasting 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 13:5-16; 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; 11 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 other's joys and sorrows; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer for ourselves and others; that by divine assistance we will endeavor to bring up those under our care in the nurture and admonition of the Lord; that in all things we will strive to exemplify our profession by a corresponding practice to abstain from all sinful conformity to the world, to be just in our dealings, faithful in our engagements and exemplary in all our deportment; that we will abstain from the sale and use of intoxicating liquors as a beverage; that we will sustain the worship, ordinances, discipline and doctrine of 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.

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 regularly 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 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 objections are 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. Offenses that may require the exercise of discipline are either private or public. Private are such as are from their nature known to very few persons; public offenses include all others. In the case of private individual transgression, the offender is admonished privately by the ruling elders, and if satisfaction is given the case is 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 offense or the character of the general reports; if the parties are found guilty and do not give satisfactory evidence of penitance, 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 they 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.

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

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

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

7. No pastor having the care of any church or churches may withdraw from them, neither the 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 offense 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 man 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 requisite 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.

RULES OF ORDER

MOTIONS

A motion must be made by one member, seconded by another and afterwards sated 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 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.

All members should vote on one side of 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 hereon 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 itmes 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	Con. of Faith	By Restoration	Dismissed by Letter	Expelled	Dead	Male Members	Female Members	Total Membership	Amt. to Association	Amt. Paid Pastor
Love Wood	Rev. T. E. Ross	J. R. Hayes, Cottondale, Fla.	1	3	2				1	50	100	150	3.00	\$ 46.30
Salem	Rev. J. C. Eldridge, Cottondale, Fla.	J. R. Barnes, Cottondale, Fla.		15					1	106	150	256	5.00	
Traveler's Rest	Rev. J. C. Eldridge, Cottondale, Fla.	J. W. Parham, Altha, Fla.		3	6	2				29	70	99	3.25	72.70
Damascus	Rev. J. C. Eldridge, Cottondale, Fla.	W. L. Cloud, Marianna, Fla.	1	10	2		1		1	48	84	132	4.00	29.10
Marvin Chapel	Rev. M. B. Woodlief, Hilton, Ga.	Audrey Day, Marianna, Fla.	1	1			3			36	55	91	2.00	142.65
Gap Pond	Rev. J. W. Roberts, Cypress, Fla.	Arthur Finch, Wausau, Fla.		7		1			2	49	74	123	3.00	51.95
Oak Grove	Rev. J. L. Tetter	T. S. Conrad, Bascom, Fla.	1	4			3			10	30	40	1.50	40.95
Christian Home	Rev. Daniel Pelt, Altha, Fla.	O. F. Bracewell, Blountstown, Fla	3	15			1			38	94	132	5.00	130.00
Cypress Creek	Rev. Daniel Walters, Wausau, Fla.	F. E. Lock, Cottondale, Fla.	5	11	1					19	35	54	3.00	50.00
Midway	Rev. J. C. Watson, Marianna, Fla.	Dorothy Summars, Cypress, Fla.				1		1	2	6	19	25	1.00	18.50
Allen Chapel	Rev. J. C. Watson, Marianna, Fla.	T. B. Horne, Bascom, Fla.							2	24	21	45	2.00	
New Union														
First F. W. B. of Blountstown	Rev. L. W. Nobles, Cottonwood, Ala.	Roy Willis, Blountstown, Fla.		2	1				1	37	58	95	3.00	89.16
TOTAL — 13			12	71	12	4	8	1	10	456	789	1282	35.75	\$554.31

Annual Report of the Ladies Aid
of The First Free Will Baptist Church
at Jacksonville Fla.
Oct. 1st - 1940.

The members of the Ladies aid Society
of Jacksonville Church wish to make
this yearly report as follows.

Members enrolled - 15.

Members in good standing - 11.

Collections - \$26.00.

Expenses - \$21.13.

Bal. in Treas. \$ 4.87

Personal Work.

Hospital Visits - 127.

Sick Visits - 731.

Hours of Service - 939.

Trays Served - 287.

Bouquets & Spray Flowers - 60.

Pieces of Clothing - 695.

Showers given - 12.

Money given - \$72.78.

Groceries given - \$50.72.

Fruit given - \$1.35.

Extra Funds.

Penny fund - \$2.71.

Building fund - \$1.15.