

MINUTES
OF THE
Forty-Seventh Annual Session
OF THE
Salem Free Will Baptist
Association

HELD WITH
HOLLY GROVE CHURCH
October 1, 2, 1942

OFFICERS

REV. J. C. WATSON _____ Moderator
C. L. COOK _____ Sec. & Treas.

EXECUTIVE COMMITTEE

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

MISSION BOARD

J. F. Fillingin, C. E. Day and H. N. Holley

The next session will convene with Love Wood Church,
Thursday and Friday before the First Sunday in October, 1943.

PROCEEDINGS

Thursday, October 1st, 1942, the Salem Association met with Holley Grove Church, and at 11 o'clock the body was called to order. Song by the Choir and prayer by Rev. J. C. Eldridge. Introductory sermon by Rev. H. W. Keels, from Second Chapter of Second Peter. Adjourned until 1:30 for refreshments.

THURSDAY AFTERNOON

At 1:30 o'clock the body was called to order by the Moderator, Pro. Rev. A. W. Cook. Song by Choir. Scripture reading, 17th Chapter of St. John. Prayer by Rev. J. C. Watson.

The body being in order, a call was made for Corresponding Letters. A motion was carried to have the letters read. Bro. John M. Rich and Mrs. Cecil Medlock, was appointed to read the letters.

CHURCHES AND DELEGATES

Holley Grove Church—M. R. Jones, W. M. Ross, W. F. Chafin, J. E. Hewett, Daisy Williams, and Estelle Padgett.

Cypress Pond—Ivey Wright, F. E. Locke, and Willis Locke.

Marvin Chapel Church—C. E. Day, Mrs. Cecil Medlock, and Carl Walden.

Gap Pond Church—W. D. Finch, W. M. Walters, and Arthur Finch.

Traveler's Rest Church—Mr. and Mrs. J. D. Smith, Lela Smith J. E. Nichols, and C. L. Cook.

Lovewood Church—J. F. Fillingin, W. M. Broom.

Salem Church—J. R. Barnes, Jim Barnes and Jewel Kint.

Midway Church—Jack Agers, W. C. Petis.

Damascus Church—A. R. Padgett, W. L. Cloud and B. T. Chatwood.

Christian Home Church—H. N. Holley, and Sister P. F. Holley.

Oak Grove Church—J. S. Conrad, Clyde Owens, Emily Conrad, J. B. Scott, Sis. Maggie Scoot, and Sis. Willowdean Owens.

Roll called of Minister.

Called for Petitionary Letters received none.

A motion was carried to adopt all letters and seat the delegates

At this time officers were elected: Rev. J. C. Watson, Moderator; and C. L. Cook, Secretary and Treasurer.

Called for petitionary letters, received none.

Called for Correspondence from Sister Associations—

Midway Association of Georgia—Rev. J. L. Tedder, and J. B. Lovering.

Liberty Association—Rev. John M. Rich and Earnest Owen.

Southeastern Association—Rev. D. F. Pelt.

COMMITTEES APPOINTED

Committee on Divine Service—W. L. Cloud and W. M. Ross.

Education and Publication—Rev. J. L. Tedder, W. M. Walters, W. D. Finch and H. N. Holly.

Committee on Nomination—Franklin Chafin, J. D. Smith, B. T. Chatwood, A. J. Carr, and J. N. Barnes.

Committee on Suggestions and Resolutions— Arthur Finch, Jack Conrad, C. E. Day, and F. C. Locke.

Committee on Sabbath School—W. M. Ross, Lela Smith, Estelle Padgett, and Mrs. C. E. Day.

Committee on Temperance—W. H. Keels, J. E. Hewett, J. R. Barnes, Jack Ayers, and I. O. Cook.

Committee on Churches and Ministers—W. C. Pettice, W. M. Ross, J. E. Nichols, Arthur Padgett, and Ivey Wright.

Committee on Ladies Aid and F.W.B. League—Lee Attaway, Hettie Smith, Marie Wright, and Florence Cook.

Committee on Obituary—A. W. Cook, Carl C. Waldon, Jewel Kent, and N. R. Jones.

Finance Committee—W. M. Ross, Neta Walden, and J. D. Smith

Miss Committee—C. E. Day, W. L. Cloud, J. W. Roberts, J. C. Eldridge, and W. T. Justice.

REPORT ON DIVINE SERVICE

Report that Bro. J. B. Lovering preach Thursday night.

W. L. CLOUD, Chairman

Thursday night the stand was ably filled by J. B. Lovering. Scripture reading, First eight verses of the First Chapter of Act.

FRIDAY MORNING

At Ten o'clock the body was called to order by Moderator, reading (5) fifth Chapter of St. Matthews. Choir singing Amazing Grace. Prayer by Rev. J. W. Roberts.

Renewed the call for Corresponding letters from Sister Churches—Received none.

Renewed the call for Petitionary letters—Received None.

Delegates were appointed to Sister Associations—

Liberty Association—Bro. Joe Shivers, Bro. and Sis. W. C. Ross, and Carl Walden.

State Line Association—Bro. J. D. Smith, Rev. A. G. Carr, Rev. J. C. Watson, Bro. W. M. Ross, and W. C. Pettice.

Midway Association—W. L. Cloud and C. E. Day.

REPORT ON DIVINE SERVICE

Report that Bro. A. J. Carr preach Friday at 11:00 o'clock.

W. M. CLOUD, Chm.

The stand was ably filled at 11:00 o'clock by Rev. A. J. Carr using the 16th Chapter of Mark.

Motion to adjourn until 2:00 o'clock for refreshments.

At 2:00 o'clock the body was called to order by the Moderator reading 15th chapter Psalms. Prayer by Rev. J. L. Tedder.

Renewed the call for Corresponding letter—Received Allen Chapel delegates. Bro. and Sister H. A. Allen, Bro. and Sister A. D. Hart.

Moved and carried that the Association renew Rev. J. C. Eldridge's credentials. Also give him authority to carry on Evangelistic work anywhere he may so desire.

REPORT OF COMMITTEES

COMMITTEE ON OBITUARIES

We your committee on Obituaries make the following report:

We find that the Lord has visited Cypress Creek Church, and called from us Sister Mazuria Griffin, Died March 9th, 1942.

Salem Church has lost Sister Levada Land, Born October 11, 1914, Died August 30, 1941. Also our beloved Sister Jennie Seay, died December 8, 1942. Age unknown.

Damascus Church, Bro. Tom Boone. Died November 17, 1941. age 65. Date of birth unknown.

Lovewood Church, Rev. J. L. Roberson, age 68. Date of death unknown.

Gap Pond Church has lost Bro. John B. Griffin, age 42. Date of death unknown. Also Bro. Joe Williams, age 32. Date of death unknown; and Sister Veavine Tharp, age 32. Death unknown.

OBITUARY FROM MIDWAY CHURCH

For our beloved Bro. J. L. Nichols, whereas it has pleased our Heavenly Father to call from our midst our beloved brother and minister was called from our midst on May 26, 1942.

He was ordained to the ministry in June 1888 making his ministry 24 years.

He was born in the year of our Lord 1865 and was called from our midst May 26, 1942 making his stay on earth 76 years and 10 months. In the passing of Bro. Nichols his loved ones and friends have lost a loving and consecrated Christian worker. He was a loyal citizen and spiritual leader. His life will ever be a guiding light to his friends and loved ones. His passing leaves a vacancy in our hearts and home. Our churches will miss him very much. We feel that our loss is Heaven's gain.

A happy home was once enjoyed. How sweet that memory still. But death has left a vacant chair that no one else can fill. Remember friends as you pass by. As you are now. Once was I. As I am now you soon shall be. Prepare for death and follow me.

Respectfully submitted by,

REV. J. W. ROBERTS

We the members of Holley Grove Church and Sunday School, wish to express our heartfelt sympathy in the death of of our loved one, Sister and friend, Mrs. C. B. Davis, who the Lord in all His wisdom saw fit to call from our midst, June 15, 1942, to come up higher and dwell eternally in His presence. all things well, and express to the family our heartfelt sympathy in this their great sorrow.

"To know her was to love her". These words express our exact feeling toward this faithful Disciple of Christ.

Sister Davis was a charter member of Holley Grove Church, which was organized August 28, 1940 by Rev. M. B. Woodlief. Also was a member of New Union Free Will Baptist Church, before she joined at Holley Grove Church.

Her life will ever be a guiding light to her loved ones and friends. Her passing leaves a vacancy in our hearts, Church and Sunday School, and we shall greatly miss her fine spirit and smiling face.

But while we miss her gentle presence, the ever ready helpfulness of this dear friend whom we have and lost for awhile, we know that in our loss Heaven has gained another spirit of Love and light and is richer because of its presence.

We humbly bow in humble submission to His will, who doeth

By the Committee,

MRS. J. B. JUSTICE
LOUISE LINTON
ESTELLE PADGETT

GREETINGS FROM DAMASCUS SUNDAY SCHOOL TO THE SALEM FREE WILL BAPTIST ASSOCIATION

We beg to report from Damascus Free Will Baptist Sunday School, we have had this year as our officers.

Brother L. L. Hill, Superintendent; Brother L. J. Sexton, Asst. Superintendent; Sister Minnie Lee Sexton, Bible Teacher; Sister Annie Padgett, Asst. Bible Teacher; Sister Edna Mae Cloud, Secretary and Treasurer.

Class No. I—Brother W. L. Cloud, teacher; Class No. II, Sister Minnie Lee Sexton, teacher; Class No. III, Sister Ella West, teacher; Class No. IV, Sister Annie Mae Cloud, teacher.

We have on roll 36 members, with average attendance of 25. We have taken collection for Sunday School \$31.37. Paid out of Treasury \$26.06. Our Sunday School has been running without a vacation for about 21 years. We have read through the New and Old Testament several times. We meet every Sunday morning at 10:00 o'clock. We pray and ask the Association at large to pray for us that much and lasting good may be accomplished through our Sunday School for we feel and realize that the fields are white and the labors are few. We have prayer meeting every Thursday night at 8:30 o'clock; everyone is especially invited to be with us at any and all times possible.

EDNA MAE CLOUD,
Secretary and Treasurer

GREETINGS FROM DAMASCUS COMMUNITY ASSOCIATED SINGING CLUB

We beg to report from our Community Associated Singing Club of Damascus Free Will Baptist Church. Officers are as follows:

Brother Floyd Padgett, President; Hays Lipford, Vice President; Nettie Lee Padgett, Committee Chairman; Willis Lipford, Treasurer; Edna Mae Cloud, Secretary; Monette Lipford, pianist.

We have on roll 48 members. We meet every Sunday night at 7:00 o'clock for Song Services. We invite you all at any time and ask that you pray for us that much good may be done by meeting and singing Gospel Songs.

EDNA MAE CLOUD, Secretary

COMMITTEE ON EDUCATION AND PUBLICATION

Committee of Education and Publication make the following report—An educated people is a free people. Our people to be free from entanglement, they should be educated. It is important that

our people take advantage of every opportunity for their enlightenment. Also let us use our influence to make the world Christians. May we work diligently to try to get some Christian paper in every home.

J. L. TEDDER, Chm.

REPORT ON TEMPERANCE

We your committee on Temperance make the following report: We believe that all Christians should live a temperate life, we believe that all Christians should absent themselves from any place where intoxicating liquor is sold. We also believe that a true Christian will live a sober life before his children and the world at large. We think that a man should use every effort he can to stamp out all intoxicating drinks. We also believe that a man should live a strict and honorable life in the sight of God. Woe unto them that go to places where God is not known, and to them that indulge in strong drink. Let us keep ourselves unspotted from the world. Read 2nd Timothy 2:15-16; and James 1:26-27.

I. O. COOK, Chm.

Motion carried to give Bro. E. S. Haddock's \$10.00 of amount in Treasury October 1st, 1942.

REPORT ON RESOLUTIONS

We your committee on Resolution and Suggestions, beg to submit the following report. We recommend that the 1st, second and sixth paragraph be adopted and carried out.

1st paragraph, That the Association and various churches give more support to all of the Auxiliary work.

Second paragraph: That the Association be more diligent in the Ordinance of Communion and foot washing; observing at least twice each year.

Sixth paragraph. Realizing the fact that so many of our members have moved to cities and towns where we have no churches, and joining other denominations, we suggest that the Association begin to organize more Churches in towns and cities. We also ask that the Clerk send the Mission Money to the National Mission board, and that each Church set up a budget plan for mission and financing the churches.

ARTHUR FINCH, Chm.

REPORT ON LADIES AID AND FREE WILL BAPTIST LEAGUE

We your committee on Aid and League work ask that each local aid President urge that a move be made to secure a year

book for each member. Second, we insist that each pastor, that is serving churches, which don't already have an Aid and League, see that the church organize one.

Third, we beg that each Aid member read and study the minutes carefully in order to know when and where the Ladies Auxiliarry convention meets and that each local Aid be represented at the Convention which meets Saturday before the fourth Sunday in September, 1943 at Christian Home Church.

MRS. HETTIE SMITH, Chm.

REPORT ON MISSION

Committee on Mission—Make the following reports: That our ministers endeavor to get the people to see the need of mission, and be more liberal in helping some by financing the cause of Christ. Also the funds be sent to the mission board for disbursement as needed.

W. L. CLOUD, Chm.

REPORT ON STANDING OF CHURCHES AND MINISTERS

We your Committee on Standing of Churches and Ministers make this report: We find all churches and ministers in good standing as far as we can ascertain.

Cheerfully submitted,

W. C. Pettis, Chm.

REPORT ON SABBATH SCHOOLS

We the committee on Sabbath Schools make the following report. That each church do their best to organize a Sabbath School and select Christian leaders and teachers for our young people.

MRS. C. E. DAY, Chm.

REPORT ON NOMINATIONS

We your committee on Nominations ask that the next session of this Association convene with Lovewood Church, and that Rev. J. W. Roberts preach the Introductory Sermon.

W. F. CHAFIN, Chm.

REPORT OF COMMITTEE ON FINANCE

We your Committee on Finance report as follows:

Amount in Treasury ----- \$19.44

SALEM FREE WILL BAPTIST ASSOCIATION

Associational Purposes	45.13
Missions	9.94
Educations	6.92
Orphans Home	3.00
General Conference	8.50
Total	\$92.33

J. D. SMITH, Chm.

REPORT OF TREASURER

Amount in Treasury October 1st, 1941	\$16.22
Received from Finance Committee	46.75
Total	\$62.97

DISBUSEMENTS—

Paid Out for Minutes	\$27.00
Paid Clerk	10.00
Paid National Association	5.00
Postage	1.53
Total	\$43.53

Balance in Treasury Oct. 1, 1942	\$19.44
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Motion carried to correspond with National Association by letter and send (five) \$5.00.

Motion and carried for the Clerk to turn over all Mission money to the Mission Board.

Motion carried to pay the clerk \$10.00.

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

Motion carried to adjourn to meet again with Lovewood Church Thursday at 11:00 o'clock before the First Sunday in October, 1943.

REV. J. C. WATSON, Moderator
Marianna, Florida
C. L. COOK, Sec. and Treas.
Altha, Florida, R.F.D. 2

LIST OF ORDAINED MINISTERS

Rev. J. C. Eldridge	Cottondale, Fla.
Rev. C. E. Morris	Blountstown, Fla.
Rev. A. W. Cook	Altha, Fla., Rt. 2
Rev. Daniel Walter	Wausau, Fla.

Rev. J. W. Roberts Cypress, Fla.
Rev. J. C. Watson Marianna, Fla.
Rev. A. J. Carr Marianna, Fla.
Rev. W. H. Keels Blountstown, Fla.

LICENTIATES

I. O. Cook, Altha, Florida.

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

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,

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 indigna-

tion 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 exami-

nation 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 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 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 to 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 calcu-

lated 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
Love Wood	Rev. Archa Johnson, Chipley, Fla.	W. J. Justice, Cottdondale, Fla., Rt. 1	1						1	53	101	154	\$ 3.78	\$ 33.48
Gap Pond	Rev. Daniel Walters, Wausau, Fla.	Brown Finch, Wausau, Fla., Rt. 1 B-18	1		1			1	3	48	76	124	3.00	34.72
Christian Home	Rev. G. W. Nobles, Cottonwood, Ala.	Annie Belle Taylor, Blountstown, Fla.								36	84	120	5.00	175.50
Cypress Creek	Rev. G. W. Nobles, Cottonwood, Ala.	F. E. Locke, Marianna, Fla. Rt. 4			1		1		1	24	36	60	5.00	40.00
Allen Chapel	Rev. J. L. Tedder, Bainbridge, Ga.	T. B. Horne, Bascom, Fla.					2			25	23	48	2.00	
Marvin Chapel	Rev. Floyd Cherry, Panama City, Fla.	Audrey Day Eiland, Marianna, Fla., B 169			3		2			39	54	93	5.00	147.50
Midway	Rev. C. E. Morris, Blountstown, Fla.	W. C. Pettis, Altha, Fla., Rt. 1 B-70			2				1	11	23	34	3.00	20.00
Damascus	Rev. John M. Ritch, Chipley, Fla.	A. R. Padgett, Marianna, Fla. Rt.	3	14	2				2	51	101	152	4.50	127.85
Holley Grove	Rev. J. C. Watson, Marianna, Fla.	W. F. Chafin, Marianna, Fla., Rt. 4, Bx. 36	6	11	2				1	19	25	44	4.00	20.20
Salem	Rev. Floyd Cherry, Panama City, Fla.	J. R. Barnes, Cottdondale, Fla.					1		2	100	151	251	4.00	58.00
Oak Grove	Rev. H. W. Keels, Blountstown, Fla.	J. R. Barnes, Cottdondale, Fla.								8	30	38	2.50	50.00
Travelers Rest	Rev. J. W. Roberts, Cypress, Fla.	J. W. Parham, Altha, Fla., Rt. 2		3						33	83	116	3.35	64.42
TOTAL—12			9	30	10	1	6	1	11	447	787	1234	\$45.13	\$671.67