

Bill Ayers

MINUTES
Of The
Fifty-sixth Annual Session
Of The
Tennessee River Association Of
Free Will Baptists
Convened With
Mt. Olivet Church

LAUDERDALE COUNTY, ALABAMA
ON FRIDAY, BEFORE THE THIRD SUNDAY
IN SEPTEMBER, 1934.

OFFICERS:

B. A. HALE MODERATOR
W. C. JONES CLERK

Waterloo, Alabama, R. 3.

The next Association convenes with Harmony Church,
Colbert County, Alabama, on Friday before
the third Sunday in September, 1935.

PROCEEDINGS

The fifty-sixth annual session of the Tennessee River Association of Free Will Baptists convened with Mt. Olivet Church in Lauderdale County, Alabama, on Friday, before the third Sunday in September, 1934.

The introductory sermon was delivered by Elder B. A. Hale. Text: Thessalonians, 5-21.

Adjourned to meet at 2:00 P. M.

FRIDAY AFTERNOON SESSION

Met according to adjournment with singing and reading 14th chapter of St. John by Elder R. A. Johnson and prayer by Elder L. B. Royal.

Moved and carried to perpetuate the union found good. Called for letters from various churches.

MT. OLIVET—By letter and delegates, G. C. Jones, C. A. Retherford and J. T. Jones.

BUMPAS CREEK—By letter and delegates, A. T. Austin, Sisters Ethel Faulkner and Della Bailes.

PINEY GROVE—By letter and delegates, Mrs. T. B. Horton, Sister N. L. Gillis and Bro. R. M. Banks.

MIDWAY CHAPEL—By letter and delegates, Sisters Janie Waldrup, Lutie Kidd.

HARMONY CHURCH—By letter and delegates, Bros. Oscar Posey, Lonie Grissom and Bill McCarmack.

ABBY CHURCH—By letter.

SCOTT'S CHAPEL—By letter and delegates, Bros. Lige Dickey, J. B. Harper and Roy Dickey.

MT. ZION CHURCH—By letter and delegates, Sisters Lossie Jeffers, J. B. Bevis and Maud Bevis.

SECOND CREEK—By letter and delegates, Bro. Virgel Geans, Sisters Lizzie Benson and Mable Geans.

POPLAR SPRINGS—By letter and delegates, Bro. Allen House and Bro. J. E. Phillips.

NEW CHAPEL CHURCH—By letter.

SOLITUDE CHURCH—By letter and delegates, Bros. J. E. Martin and Duey Eaves.

BEACH GROVE CHURCH—By letter and delegates, Mrs. Eliza and Miss Edna Boleyn, J. R. Flatt and Elder Tillman.

OWEN'S CHAPEL—By letter and delegate, Elder R. P. Owens.

Called For Petitionary Letters

Received two, Friendship Church and Community Church. Moved and seconded that we receive them and seat delegates.

Committees Appointed

Various committees appointed were as follows:

DEVOTIONAL COMMITTEE—Bros. Birt Webb, W. L. Mansell and E. D. Parnell.

FINANCE COMMITTEE—Bros. Gillis and W. L. Mansell.

COMMITTEE ON GENERAL BUSINESS—Elders L. B. Royal, L. T. Tillman, R. P. Owens, R. A. Johnson, J. W. Phillips and B. A. Hale.

COMMITTEE ON SABBATH SCHOOLS—Sisters L. T. Lowery, Lutie Kidd, Emma Grissom and Lizzie Benson.

COMMITTEE ON EDUCATION—Bros. L. T. Harper, George Geans and Allen House.

COMMITTEE ON TEMPERANCE—Bros. J. B. Harper, J. E. Martin and J. C. McClanahan.

COMMITTEE ON OBITUARY—Bros. J. E. Phillips, W. T. Banks and Lige Dickey.

COMMITTEE ON RESOLUTION OF THANKS—Bros. A. T. Austin and Earl Grissom.

Moved and seconded to adjourn until 8 o'clock Saturday morning.

The stand was filled Friday night by Elder R. P. Owens and Elder L. T. Tillman. Text: Psalms, 1st chapter.

SATURDAY MORNING SESSION

Met according to adjournment by singing and reading the 1st chapter of Titus and prayer by Elder J. W. Phillips.

REPORT OF VARIOUS COMMITTEES

General Business

We, your committee on General Business, report as follows: Seeing the gross neglect of our people of the duties of finance we recommend that our pastors of each church pursue a course of teaching and exhortation pursuant to this of the church. Furthermore, we recommend that all our pastors urge the churches to adopt some system of finance, preferably the budget system, as a basis on which to work. We recommend that this Association elect an Evangelist to work within the bounds of our Association in the interest of Sunday School and the weak and fallen churches with such other evangelistic efforts as may be required. We recommend that each church include in their budget for evangelistic work the sum of \$5.00. On motion report adopted.

R. A. JOHNSON, Chm'n.

Committee On Sabbath School

We, your Committee, beg to report we find only 10 Sabbath Schools in our churches. We urge pastors and deacons of each church to organize Sunday schools and insist that each member attend and take part in the up-building of our country and the betterment of our young people and we recommend Free Will Baptist literature. On motion report adopted.

MRS. L. T. KIDD, Chm'n.

Temperance Committee

We, the committee, beg leave to submit the following: We recommend that all of our members abstain from all strong drinks and bring up our children in the way they should go, that our ministers preach against this great evil that is confronting us and that our members do all they can against the demon that invades our homes and our legislature and sometimes our pulpit. We recommend our strongest members to encourage our new converts along this line. We recommend that all our members be temperate in their homes and abroad, that we be kind to all, both saint and sinner, that we secure good religious literature for our children to read, that we abstain from all appearance of evil, and help to build the Master's Kingdom on earth. On motion report adopted.

J. C. McCLANAHAN, Chm'n.

Education Committee

We beg to recommend that our ministers and entire membership read the Bible and other good literature. That they obtain as thorough education as possible. We recommend that our members read at least one chapter a day in the Bible thoughtfully and carefully and prayerfully. We beg that our young converts study

the 18th and 19th verses of Revelations, chapter 22. On motion report adopted.

ALLEN HOUSE, Chm'n.

Obituary Committee

We beg leave to report that the death angel has visited our body and taken seven of our beloved members for which we mourn their loss, but we feel that our loss is heaven's gain, for precious in the sight of the Lord is the death of his saints. On motion report adopted.

LIGE DICKEY, Chm'n.

Committee On Finance

Beg leave to report we find for Minute Funds \$32.00. We recommend that the clerk have 250 minutes printed. On motion report adopted.

W. L. MANSELL, Chm'n

Resolution Of Thanks

We beg leave to report that we return out heart-felt thanks to the people of Mt. Olivet Church and surrounding community for their hospitality and kindness shown us during this association. We believe the people ought to be more thankful. May God's richest blessings rest and abide with these people 'till we meet in heaven. On motion report received.

A. T. AUSTIN, Chm'n.

Motioned and seconded to adjourn for preaching service. The stand was filled Saturday at 11 o'clock by Elder J. A. Moyers, and Elder L. B. Royal. Text: Matthew 28:19-20.

SATURDAY EVENING SESSION

Met according to adjournment by singing and prayer by Elder R. A. Johnson.

Proceeded to business:

To elect Evangelist: Ncminated Elders R. A. Johnson, L. B. Royal, J. W. Phillips. After a ballot on them resulted in favor of Elder L. B. Rcyal.

Moved and seconded to retain our committee, Bro. W. H. Scott, Bro. W. L. Mansell and A. T. Austin. Called for minister's report as follows:

Bro. J. A. Moyers—sermons, 91; married couples, 3; public prayers, 125; visited sick room, 16; miles traveled, 300; baptized, 19; burial services, 4; paid out \$22.30; money received, \$32.85; received in church, 10.

H. M. Richardson—Sermons, 12; public prayers, 68; burial services, 2; received in church, 5; baptized, 4; married couples, 5; received cash, \$4.00; miles traveled, 97; visited the sick, 18; paid out, \$4.15.

R. P. Owens—Local sermons, 8; burial services, 1; public prayers, 40; addressed Sunday School class, 8.

L. B. Royal—Sermons, 88; received in church, 36; visited sick, 12; organized 2 churches; married couples, 1; baptized, 10; burial services, 2; money received, \$38.55.

Sister L. T. Lowery—Sermons, 55; public prayers, 130; visited sick, 37; given to orphans, \$125.00; other charity, \$95.00; miles traveled, 500; paid out for expenses, \$87; received for personal work, \$90.00.

W. C. Jones—Sermons, 60; public prayers, 81; exhortations, 10; received in church, 3; baptized, 2; visited sick, 20; burial services, 3; miles traveled, 350; received for services, \$24.20; paid out \$2.68.

PRESBYTERY SESSION

Organized for its session of business by Moderator, Elder B. A. Hale and W. C. Jones, clerk. Election of ordaining counsel. Motioned and seconded to retain Elder B. A. Hale, Elder R. A. Johnson, Elder J. W. Phillips and add Elder W. C. Jones and Elder L. B. Royal. Called for new business. Bro. Royal's case, motioned and seconded to grant him new ordaining papers and take up his Methodist ordaining papers, also, ordain Bro. J. C. McClanahan for Deacon.

Cards granted to all ministers in good standing. Motioned and seconded to vote as to where the next association will convene in 1935. Various churches were voted on until Harmony church received a majority vote.

Motion to adjourn to meet with Harmony church, Colbert County, Ala., on Friday before the third Sunday in September, 1935.

The stand was filled Saturday night by Elder J. W. Phillips and Sister L. T. Lowery. Text: Galatians 6:7.

The stand was filled Sunday at 11 o'clock by Elder B. A. Hale. Text: Luke 21:28.

CHURCH CLERKS AND THEIR ADDRESSES

POPLAR SPRINGS—J. A. Honeycutt, Iuka, Miss., Route 6.
 ABBY CHURCH—Mrs. Cross White, Town Creek, Ala.
 HARMONY—Mrs. C. G. Keenum, Leighton, Ala.
 BUMPUS CREEK—W. H. Scott, Waterloo, Ala., R. 1.
 SCOTT'S CHAPEL—Madgie Pigg, Cypress Inn, Tenn.
 SECOND CREEK—Mrs. Dora Henton, Waterloo, Ala., R. 1.
 MT. ZION—R. E. Parvin, Town Creek, Ala.
 PINEY GROVE—W. T. Banks, Lutts, Tenn., R. 2.
 MT. OLIVET—W. C. Jones, Waterloo, Ala., R. 3.
 MIDWAY CHAPEL—Mrs. L. T. Kidd, Leighton, Ala., R. 2.
 FRIENDSHIP—Essel Bailey, Iron City, Tenn., R. 3.
 SOLITUDE—Maud Mills.
 OWENS CHAPEL—R. P. Owens, Henderson, Tenn., R. 4.
 COMMUNITY CHURCH—M. C. Ervin, Florence, Ala.
 BEACH GROVE—Edna Boleyn.
 NEW CHAPEL—T. F. Fields, Counce, Tenn., R. 1.

CHURCHES AND THEIR PASTOR'S ADDRESS

SECOND CREEK—W. C. Jones, Waterloo, Ala., R. 3.
 BUMPUS CREEK—B. A. Hale, Leighton, Ala.
 NEW CHAPEL—J. W. Phillips, Iuka, Miss., R. 6.
 PINEY GROVE—W. A. Commins, Haleyville, Ala.
 POPLAR SPRINGS—H. L. Smith, Iuka, Miss., R. 6.
 MT. OLIVET—W. C. Jones, Waterloo, Ala., R. 3.
 MIDWAY CHAPEL—J. A. Moyers, Town Creek, R. 4.
 SCOTT'S CHAPEL—George Kelly, Iron City, Tenn.
 MT. ZION—B. A. Hale, Leighton, Ala.
 HARMONY—B. A. Hale, Leighton, Ala.
 ABBY—B. A. Hale, Leighton, Ala.
 SOLITUDE.
 OWEN'S CHAPEL—R. P. Owens, Henderson, Tenn., R. 4.
 BEACH GROVE—L. T. Tillman.
 FRIENDSHIP—L. B. Royal, Florence, Ala., R. 3.
 COMMUNITY CHURCH—L. B. Royal, Florence, Ala., R. 3.

MINISTERS AND THEIR POSTOFFICE ADDRESS

W. C. JONES—Waterloo, Ala., R. 3.
 B. A. HALE—Leighton, Ala.
 C. L. MONTGOMERY—Wheeler, Ala.
 M. A. SMITH—Waterloo, Ala.
 T. L. LOWERY—Leighton, Ala.
 H. L. SMITH—Iuka, Miss., R. 6.
 J. W. PHILLIPS—Iuka, Miss., R. 6.
 L. M. MANSELL, Waterloo, Ala., R. 3.
 R. A. JOHNSON, Iuka, Miss., R. 6.
 H. M. RICHARDSON—Cloverdale, Ala., R. 2.
 L. L. ROGERS—Waterloo, Ala.
 J. A. MOYERS—Town Creek, Ala., R. 4.
 R. P. OWENS—Henderson, Tenn., R. 4.
 L. T. TILLMAN.
 L. B. ROYAL—Florence, Ala., R. 3.

FORM OF CHURCH CONFERENCES

1. Call church to order.
2. Call for the peace of the church.
3. Invite visiting brethren and sisters to seats with us.
4. An opportunity for reception of members.
5. Reading the minutes of previous meeting.
6. Call for new business.

FORM OF CHURCH LETTER OF DISMISSION

We, the Free Will Baptist Church of Christ at.....
 do hereby certify that Brother or Sister.....
 is a member in good standing with us to-date.
 Moderator..... Church Clerk.....

FORM OF CHURCH LETTER

We, the Free Will Baptist Church of Christ at.....
 send greetings to the Ministers and Messengers composing the
 Tennessee River Association of the Free Will Baptists, when con-
 vened with..... church. We send our beloved, to-wit:
 to sit with you in your deliberations and help to trans-
 act any legal business that may come before your Honorable Body.
 The statistics of our Church are as follows:

Received by experience.....; by letter.....; by con-
 fession.....; by restoration.....; dismissed by letter
; expelled.....; dead.....; total member-
 ship.....; contributions \$.....; No. of students in Sab-
 bath Schools.....; No. of classes in Sabbath schools.....

We have elected Elder..... to the pastoral care
 of our church for the ensuing year; No. of Deacons.....; No.
 of Ordained Ministers.....; No. of Licentitates.....; Church
 property \$.....; Amount given pastor \$.....; Amount giv-
 en Evangelist \$.....; Amount given Home Missions \$.....
 meeting days.....; Pastor.....; Clerk.....

Minutes of the
CHURCH COVENANT

Having given ourselves to God, by faith in Christ, and adopted the word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant. We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world; from all sanction of use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligations in reference to the study of the Scriptures, secret prayer, family devotions and social worship; and by self-denial, faith and good works endeavor to "grow in grace and the knowledge of our Lord and Savior Jesus Christ." We will not forget the assembling of ourselves together for church conference, public worship and the observance of the ordinances of the gospel, nor fail to pay according to our ability for the support of the church, of its poor, and its benevolent work. We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the spirit" in the bond of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able promote the success of the church and of the Gospel. We will everywhere hold Christian principles sacred, and Christian obligations and enterprises supreme, counting it our chief business in life to extend the influence of Christ in society; constantly praying and toiling that the Kingdom of God may come and His will be done on earth as it is in Heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, support of missions, the success of Sabbath Schools and Evangelistic efforts for the salvation of souls and the conversion of the world. And may the God of Peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

RULES OF ORDER

1st. The Association when met, shall be opened and closed with singing and prayer.

2nd. Only one person shall speak at a time, and he shall arise from his seat and address the Moderator.

3rd. A person shall not be interrupted by any one, except the Moderator, unless he is through speaking, nor shall the Moderator unless he break order.

4th. The person speaking shall adhere to the subject in question and shall not cast any personal reflections on him who may have spoken before.

5th. No person shall speak more than three times on any subject without leave of the Association.

6th. No member shall laugh or whisper in the time of public speech.

7th. All members shall address each other by the appellation of brother or brothers.

8th. No member shall absent himself from the Association without leave.

9th. The names of the members of the Association shall be

enrolled and called over as often as the Association may think necessary.

10th. No person shall speak more than fifteen minutes at any one time without leave of the Association.

11th. Any person who shall knowingly break any of these rules shall be reprov'd by the Moderator according to the direction of the Association.

12th. The Association shall vote by ballot where the next Association shall be held until one church gets a majority of the votes cast.

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.

CONSTITUTION

Be it known that we, the Free Will Baptist Church of Christ, being in the States of Tennessee, Alabama, and Mississippi, do believe in the doctrine of general atonement; we have been baptized on a profession in Christ, and we are desirous of bringing about a reciprocal union; we propose to maintain the Order and Rules of our Association according to the following plan:

Article 1. We believe the churches of Christ are mutually independent of each other; that a congregational form of church government should be invariably preserved; yet we being convinced of the utility of friendly intercourse and pious counsel on principles of union advantage and Christian love hold it a duty of the church to pay respect to principles with regard to the duty of the Association.

Article 2. The Association shall be composed of members chosen by the different churches in our Union, who producing letters from respective churches certify their appointment, shall be entitled to seats.

Article 3. The letters so produced shall express the condition of these churches respectively—that is the number of members in fellowship, the number received, excluded and died since last Association.

Article 4. This body shall have no conceived power to lord it over God's heritage or infringe on any of the internal privileges or rights of the churches in our Union; but shall only be considered an advisory council in all things pertaining to the internal concerns of the churches.

Article 5. The Association is to give the best advice it can in all matters of difficulty. If the Union be broken between any of

the churches said Association shall inquire into the cause of the breach and use its best endeavor to remove the difficulty, but if the breach can not be removed, to withdraw from the churches which they look upon as unsound in principle or disorderly in conduct or practice until they be reclaimed.

Article 6. To take up no case of any kind in the Union without the consent of a majority of the churches and then only to give advice.

Article 7. Any church may be admitted into the Association by letter and delegate, and if upon examination, it is found orthodox and orderly, such admission shall be manifested by the Moderator giving the right hand of fellowship to the delegates thereof.

Article 8. The Association, when properly organized for business shall consist of Moderator and Clerk, who shall be chosen by the suffrage of the members present. And the duty of the Moderator shall be to keep the Association in order, to state questions fairly and take the minds thereon, to have no vote unless the Association be equally divided, in which he shall have the deciding vote. And the duty of the Clerk shall be to keep a fair record of the proceedings of the Association.

Article 9. No query shall be received by the Association from any church unless it shall have been acted upon in said church, and cannot be settled, in which case the Association shall take up the same and act upon it.

Article 10. Every church in the Association shall be entitled to representation in this body of any number not exceeding three.

Article 11. Every motion and second shall be attended to unless withdrawn by the mover.

Article 12. We agree to settle our business by a majority of the members present.

Article 13. The Association shall have the power to sit as an advisory council, give the churches all necessary advice in matters of difficulty, to inquire into the cause of churches neglecting to represent themselves in this Association, to appoint any member or members with their consent to transact any business they may deem necessary, to invite any visiting brethren in the ministry to a seat with the Association, to adjourn the Association at any place that may be deemed necessary, to exclude from his or her seat any member who will not conform to the rules of the decorum, and shall report his or her conduct to the church for which he or she is a delegate.

Article 14. This constitution may be altered or amended by a majority vote of any regular meeting if the proposed amendments shall have been presented at the last preceeding regular meeting and approved by that body and published in the minutes with notice that it will be acted upon at the next regular meeting.

ARTICLES OF FAITH

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

2. We believe that there is but 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 as 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 quick and dead.—I Tim. 2:5, 6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; I John 2:2.

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

4. We believe in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily by transgression, fell and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish, but that all should come to repentance and the knowledge of 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 24:27; John 3:15-17; 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 believed not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of heaven will condemn the children of men; it follows against all argument that all men at one time or other, are found in such capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6-6; Heb. 3:10; I. John 5:1, 10.

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

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who represent and believe the Gospel.—Luke 14:16-20; Matt. 28-19; Luke 13:3-5; Acts 3:19; Mark 1:15.

9. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who represent and believe the Gospel.—Luke 14:16-20; Matt. 28-19; Luke 13:3-5; Acts 3:19; Mark 1:15.

10. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers His divine aid to all the human family; so as they all might be happy, would they give place to His divine teachings; 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 6:45, 65; Ps. 1:1; Tit. 2:11, 12; Jer. 22-29.

11. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation, considered such who turn the graces of God into lasciviousness, denying the only Lord God and our Lord Jesus Christ who bought them, and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—Jude 1:4; II Peter 2:1; II Thes. 2:11; Rom. 2:9-11.

12. 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 any of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for "of such is the kingdom of God."—I Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19-14.

13. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8; Jer. 6:16; Luke 13:24, 35.

14. 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.

15. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass to everlasting life, out of respect or mere choice farther than He hath appointed the godly unto life, and the ungodly, who died in sin, unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

16. We believe, as touching Gospel ordinances, in believers' baptism, laying on 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.

17. We believe the Gospel mode of baptism is by immersion, and that believers are the only subjects of baptism.—Matt. 3:16; Mark 1:9-10; Acts 2-38-39; Rom. 6:4; Col. 2:12.

18. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28-29; II Cor. 5-10.

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

THE MINISTRY

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

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

3. It shall be the duty of said council to examine such applicants as may come before them for ordination on the principles and doctrines of the Bible and practices of the original Free Will Baptist church, as set forth in this discipline, and his ability. If he is found worthy, said council shall furnish him with a certifi-

cate of ordination after they have ordained him by fasting, laying on of hands, prayer, a charge, the hand of fellowship and a sermon. Among his brethren he bears the title of elder.

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

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

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

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

8. The pastor shall have liberty to 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 nature of the case shall require it, and they shall proceed as in all other cases and conferences.

10. Any regularly ordained minister of the original Free Will Baptist shall serve 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.

Meeting Days	Church Value	Amount Paid Pastor	Total Membership	Deaths	Dismissed by Letter	Received by Confession	Received by Letter	Minute Funds	Ordained Ministers	Deacons	Reclaimed	Expelled	By Experience	Restoration	For Evangelist Service
Mt. Olivet	3 \$ 500.00	\$ 7.50	87	3		1		\$2.10	2	4	2	5			\$ 7.50
Bumpus Creek	1 500.00	5.05	35			1		1.25		3					
Second Creek	4 500.00	5.00	20					1.50	2	1					5.50
Poplar Spring	1		127					1.00				20			
New Chapel	3 250.00		63					1.47	1	2					
Piney Grove	3 300.00	33.29	75	0	0	7	0	2.70		3	0	0	0	1	3.60
Scott's Chapel	1 - 750.00	56.20	144	0	9	13	0	2.75	0	3	0	0			
Midway Chapel	4 500.00	6.00	41		1			2.50		3					
Mt. Zion	2 500.00		98	3		3		5.50	1	3	3	3	1		9.00
Harmony	1,000.00		200			12	1	5.70	3	5					
Abby	2 500.00	5.67	104	2	2			2.25		3					
Solitude								.25							
Beach Grove															
Owen's Chapel	2		55	1				.25				2			
Friendship		12.55	18			7	7	1.25					4		
Community		25.00	19					1.53	1	1			9		

WILLIAM JAYERS

 The Herald