THE STATE OF SOUTH CAROLINA
In the Supreme Court

APPEAL FROM FLORENCE COUNTY
Court of Common Pleas

Thomas A. Russo, Circuit Judge

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S.C. Supreme Court

Case No. 2010-CP-21-2932

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, ... Petitioners

Vs.

New Hope Church, Randy Sharpe, Johnny Powell, Winston Haselden and Donnis McDonald ..... Respondents

APPENDIX

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THIS OPINION HAS NO PRECEDENTIAL VALUE. IT SHOULD NOT BE CITED OR RELIED ON AS PRECEDENT IN ANY PROCEEDING EXCEPT AS PROVIDED BY RULE 268(d)(2), SCACR.

THE STATE OF SOUTH CAROLINA
In The Court of Appeals

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, Appellants,

v.

New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald, Respondents.

Appellate Case No. 2012-213355

Appeal From Florence County
Thomas A. Russo, Circuit Court Judge

Unpublished Opinion No. 2014-UP-121
Heard March 6, 2014 – Filed March 19, 2014

AFFIRMED

Louis David Nettles, of Folkens Law Firm, P.A., of Florence, for Appellants.

Walker H. Willcox, of Willcox, Buyck, & Williams, P.A., of Florence, for Respondents.

PER CURIAM: The General Conference of the Free Will Baptist Church of the Pentecostal Faith ("the Conference") appeals the circuit court's order granting summary judgment in favor of New Hope Church ("New Hope") on the grounds that New Hope owned the property on which it was situated free and clear of any legal interest claimed by the Conference. We affirm pursuant to Rule 220(b), SCACR, and the following authorities: Rule 56(c), SCRCP (stating that summary judgment is proper when no genuine issue exists as to any material fact and the moving party is entitled to judgment as a matter of law); *Jones v. Wolf*, 443 U.S. 595, 603 (1979) (stating that when resolving disputes over the ownership of church property, courts must rely "exclusively on objective, well-established concepts of trust and property law familiar to lawyers and judges."); S.C. Code Ann. § 62-7-401(a)(2) (Supp. 2013) ("To be valid, a trust of real property, created by transfer in trust or by declaration of trust, must be proved by some writing signed by the party creating the trust."); *All Saints Parish Waccamaw v. Protestant Episcopal Church in the Diocese of S.C.*, 385 S.C. 428, 449, 685 S.E.2d 163, 174 (2009) ("It is an axiomatic principle of law that a person or entity must hold title to property in order to declare that it is held in trust for the benefit of another or transfer legal title to one person for the benefit of another.").

AFFIRMED.

WILLIAMS, KONDUROS, and LOCKEMY, JJ., concur.

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM FLORENCE COUNTY
Court of Common Pleas

Thomas A. Russo, Circuit Judge

Case No. 2010-CP-21-2932
Appellate Case No. 2012-213355

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, ... Appellants

Vs.

New Hope Church, Randy Sharpe, Johnny Powell, Winston Haselden and Donnis McDonald ..... Respondents

---

PETITION FOR REHEARING

Appellants petition the Court for a rehearing on the following grounds:

I. That the Court has erroneously construed *All Saints Parish Waccamaw v. Protestant Episcopal Church in the Diocese of South Carolina*, 385 S.C. 428, 685 S.E.2d 163 (2009) as deciding that the only way for a congregation to bind itself to

the Discipline of a Denomination to which it and its members belong is the execution of a written trust agreement.

II. That the Court has failed to consider that a Congregation may be bound by the constitution of the general church when the Discipline of the Denomination creates an express trust in favor of the denominational church. *Jones v Wolf,* 443 U.S. at 602, 99 S.Ct. at 3025, 61 L.Ed.2d 775. *Presbytery of Greater Atlanta, Inc. v. Timberridge Presbyterian Church, Inc.*, 290 Ga. 272, 11, 719 S.E.2d 446 (Ga., 2011)

MEMORANDUM

In is opinion the court has quoted *Jones v Wolf,* 443 U.S. at 602, 99 S.Ct. at 3025, 61 L.Ed.2d 775. stating that when resolving disputes over the ownership of church property, courts must rely "exclusively on objective, well-established concepts of trust and property law familiar to lawyers and judges." However that quote is just a portion of a much larger discussion of neutral principles that recognizes the importance of Church Discipline.

> The neutral-principles method, at least as it has evolved in Georgia, requires a civil court to examine certain religious documents, such as a church constitution, for language of trust in favor of the general church. In undertaking such an examination, a civil court must take special care to scrutinize the document in purely secular terms, and not to rely on religious precepts in determining whether the document indicates that the parties have intended to create a trust. In addition, there may be cases where the deed, the corporate charter, or the constitution of the general church incorporates religious concepts in the provisions relating to the ownership of property. If in such a case the interpretation of the instruments of ownership would require the civil

> court to resolve a religious controversy, then the court must defer to the resolution of the doctrinal issue by the authoritative ecclesiastical body. *Serbian Orthodox Diocese,* 426 U.S., at 709, 96 S.Ct., at 2380.

Jones v. Wolf 443 U.S. at 603

Here the Discipline of the Denomination creates in secular terms a restriction on diverting church property from the Denomination. This is unlike the facts in *All Saints*[1] or *Jones v. Wolf*[2]. The facts here are that Denomination in a procedure in which each congregation participated adopted a specific restriction on alienation of collectively owned property. RoA p. 356 and RoA p. 228. In *Carnes,* the Georgia Courts awarded control of the local church property to the loyalist members of the local church because the constitution of The United Methodist Church, its Book of Discipline, contained an express trust provision in favor of the general church. *Carnes v. Smith,* 236 Ga. 30, 222 S.E.2d 322, cert. denied, 429 U.S. 868, 97 S.Ct. 180, 50 L.Ed.2d 148 (1976) See also *Presbytery of Greater Atlanta, Inc. v. Timberridge Presbyterian Church, Inc.*, 290 Ga. 272, 11, 719 S.E.2d 446 (Ga., 2011).

The facts before this court distinguish this case from both All Saints and Jones

---

[1]Shortly thereafter, in 1903, the Trustees of the Diocese signed a quit-claim deed (hereinafter the "1903 Quit-Claim Deed") transferring any interest the Diocese may have had in the congregation's property to All Saints Parish, Waccamaw, Inc. The Diocese did not retain any interest in the property, reversionary or otherwise. The 1903 Quit-Claim Deed was recorded in the Georgetown County public records on May 30, 1903. All Saints 385 S.C. at 437

[2]And here, as in *Presbyterian Church II,* but in contrast to *Carnes,* the provisions of the constitution of the general church, the Book of Church Order, concerning the ownership and control of property failed to reveal any language of trust in favor of the general church. The courts accordingly held that legal title to the property of the Vineville church was vested in the local congregation *Jones v. Wolf* 443 U.S. at 601

and create at least a genuine issue as to control of church property.

Respectfully submitted,

LOUIS D. NETTLES
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Attorney for Appellants
843-665-0100

April 3, 2014

The South Carolina Court of Appeals

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, Appellants,

v.

New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald, Respondents.

Appellate Case No. 2012-213355

ORDER

After careful consideration of the petition for rehearing, the Court is unable to discover that any material fact or principle of law has been either overlooked or disregarded, and hence, there is no basis for granting a rehearing. Accordingly, the petition for rehearing is denied.

J. Williams

J. Konduros

J. Lockemy

Columbia, South Carolina

cc:

FILED
June 19, 2014

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM FLORENCE COUNTY
Court of Common Pleas

Thomas A. Russo, Circuit Judge

Case No. 2010-CP-21-2932

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, ... Appellants

Vs.

New Hope Church, Randy Sharpe, Johnny Powell, Winston Haselden and Donnis McDonald . . . . . Respondents

---

TRANSCRIPT OF RECORD

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FORM 4

STATE OF SOUTH CAROLINA
COUNTY OF Florence
IN THE COURT OF COMMON PLEAS

JUDGMENT IN A CIVIL CASE

CASE NO 2012CP-21-2932

Raymond Hasselden et al
PLAINTIFF(S)

New Hope Church et al.
DEFENDANT(S)

Submitted by:	Attorney for: ☐ Plaintiff ☐ Defendant or ☐ Self-Represented Litigant

FILED
2012 MAR 27 PM 2:19
CONNIE REED-SHEARIN
CCP&GS
FLORENCE COUNTY, SC

DISPOSITION TYPE (CHECK ONE)

☐ **JURY VERDICT.** This action came before the court for a trial by jury. The issues have been tried and a verdict rendered.

☐ **DECISION BY THE COURT.** This action came to trial or hearing before the court. The issues have been tried or heard and a decision rendered.

☐ **ACTION DISMISSED** (*CHECK REASON*): ☐ Rule 12(b), SCRCP; ☐ Rule 41(a), SCRCP (Vol. Nonsuit); ☐ Rule 43(k), SCRCP (Settled); ☐ Other

☐ **ACTION STRICKEN** (*CHECK REASON*): ☐ Rule 40(j), SCRCP; ☐ Bankruptcy; ☐ Binding arbitration, subject to right to restore to confirm, vacate or modify arbitration award; ☐ Other

☐ **DISPOSITION OF APPEAL TO THE CIRCUIT COURT** (*CHECK APPLICABLE BOX*): ☐ Affirmed; ☐ Reversed; ☐ Remanded; ☐ Other

NOTE: ATTORNEYS ARE RESPONSIBLE FOR NOTIFYING LOWER COURT, TRIBUNAL OR ADMINISTRATIVE AGENCY OF THE CIRCUIT COURT RULING IN THIS APPEAL.

IT IS ORDERED AND ADJUDGED: ☐ See attached order (formal order to follow) ☐ Statement of Judgment by the Court:

CERTIFIED: A TRUE COPY
Connie Reed Shearin
CLERK OF COURT C.P. & G.S.
FLORENCE COUNTY, S.C.

ORDER INFORMATION

This order ☐ ends ☐ does not end the case.
Additional Information for the Clerk :

INFORMATION FOR THE JUDGMENT INDEX

Complete this section below when the judgment affects title to real or personal property or if any amount should be enrolled. If there is no judgment information, indicate "N/A" in one of the boxes below.

Judgment in Favor of (List name(s) below)	Judgment Against (List name(s) below)	Judgment Amount To be Enrolled (List amount(s) below)
		$
		$
		$

If applicable, describe the property, including tax map information and address, referenced in the order:

The judgment information above has been provided by the submitting party. Disputes concerning the amounts contained in this form may be addressed by way of motion pursuant to the SC Rules of Civil Procedure. Amounts to be computed such as interest or additional taxable costs not available at the time the form and final order are submitted to the judge may be provided to the clerk. **Note: Title abstractors and researchers should refer to the official court order for judgment details.**

Circuit Court Judge | Judge Code | Date

STATE OF SOUTH CAROLINA)	IN THE COURT OF COMMON PLEAS
)	TWELFTH JUDICIAL CIRCUIT
COUNTY OF FLORENCE)	C/A NO. 2010-CP-21-2932
Raymond Haselden, Sharon Haselden,)	
Annie Raye Haselden, Faye Haselden, and)	
The General Conference of the Free Will)	
Baptist Church of the Pentecostal Faith)	
Plaintiffs,)	**ORDER GRANTING SUMMARY JUDGMENT**
vs.)	
New Hope Church, Randy Sharp,)	
Johnnie Powell, Winston Haselden, and)	
Donnis McDonald)	
Defendants.)	

FILED
2012 MAR 27 PM 1:52
CONNIE KELLEY
CCCP & GS
FLORENCE COUNTY, SC

FACTS AND PROCEDURAL HISTORY

The Plaintiffs commenced this action claiming that Defendants disassociated from the General Conference of the Free Will Baptist Church of the Pentecostal Faith (hereinafter referred to as the "Conference") and that the Plaintiffs are the true owners of New Hope's property. The Defendants answered the complaint, and they filed a counter-claim requesting a declaratory judgment that New Hope Church[1] owns its property free and clear of any interest claimed by the Plaintiffs. On February 8, 2012, the Defendants moved, pursuant to Rule 56, SCRCP, for Summary Judgment dismissing this action and granting the relief pled in their counter-claim. The Court heard the motion on March 8, 2012. For the reasons provided below, the Court hereby grants the Defendants' motion.

STANDARD

Summary judgment is appropriate when "the pleadings, depositions, answers to

[1] New Hope Church is a non-profit corporation.

CERTIFIED: A TRUE COPY
Connie Kelley
CLERK OF COURT C.P & G.S
FLORENCE COUNTY, S.C.

interrogatories, and admissions on file, together with the affidavits, if any, show that there is no genuine issue as to any material fact and that the moving party is entitled to a judgment as a matter of law. Rule " Rule 56(c), SCRCP. "The purpose of summary judgment is to expedite disposition of cases which do not require the services of a fact finder." George v. Fabri, 345 S.C. 440, 452, 548 S.E.2d 868, 874 (2001). "A court considering summary judgment neither makes factual determinations nor considers the merits of competing testimony; however, summary judgment is completely appropriate when a properly supported motion sets forth facts that remain undisputed or are contested in a deficient manner." David v. McLeod Reg'l Med. Ctr., 367 S.C. 242, 250, 626 S.E.2d 1, 5 (2006).

ANALYSIS

South Carolina law requires a writing to prove a trust in land. Beckham v. Short, 298 S.C. 348, 350, 380 S.E.2d 826, 827 (1989).[2] If the settlor is the trustee, some written declaration signed by the settlor is required to create a trust. S.C. Code § 62-7-401(a)(2) and South Carolina Comments, ¶ 2. The Plaintiffs claim that the Defendants took possession of and diverted property held in trust for them. However, the Plaintiffs do not offer any evidence of a written instrument signed by New Hope Church that creates such a trust interest.[3] Therefore, the

[2] The Supreme Court for South Carolina recently issued a decision clarifying that the courts must apply neutral law trust principles to decide claims that a church holds property in trust for a denomination. All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, 385 S.C. 428, 449, 685 S.E.2d 163, 174 (2009).

[3] The Plaintiff argued at the hearing that 2007 Conference bylaws imposed a trust on New Hope's property. However, the Plaintiff presented no evidence identifying when or under what circumstances the alleged trust was created. Moreover, the Court notes that the bylaws do not expressly provide for a trust that benefits the Conference and that New Hope has conveyed property in the past to third parties with no obligation to obtain the consent of the Conference. Defendants' Exhibit B, p. 55, l. 18-p. 57, l. 16, Defendants' Exhibit D, Deed signed by Raymond

Plaintiffs' claims must fail.

Moreover, "[i]t is an axiomatic principle of law that a person or entity must hold title to property in order to declare that it is held in trust for the benefit of another or transfer legal title to one person for the benefit of another." All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, 385 S.C. 428, 449, 685 S.E.2d 163, 174 (2009). The Supreme Court in All Saints Parish rejected the claim that the Episcopal Church could unilaterally impose a trust on its member local church's property through a provision in its Cannons. Id. Similarly, in this case, the Conference is unable to unilaterally impose through its bylaws a trust over property it never owned.

New Hope Church was permitted to withdraw from the Conference and retain its property free and clear of any interest claimed by the Plaintiffs. Consequently, the Defendants did not improperly usurp control over church property by withdrawing from the Conference. The Court hereby grants summary judgment, which dismisses the Complaint and grants the Defendants' counter-claim.

AND IT IS SO ORDERED.

Honorable Thomas Anthony Russo
Circuit Court Judge for the Twelfth Judicial
Circuit Court of Common Pleas

Florence, South Carolina

Date: March 27, 2012

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Connie Reel-Shearin
CLERK OF COURT C.P & G.S
FLORENCE COUNTY, S.C.

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2012 MAR 27 PM 1:53
CONNIE REEL-SHEARIN
CCCP & GS
FLORENCE COUNTY, SC

Haseldon, and Defendants' Exhibit E, Deposition of Raymond Haseldon, p. 13, l. 25, l. 4.

STATE OF SOUTH CAROLINA COUNTY OF FLORENCE	IN THE COURT OF COMMON PLEAS TWELFTH JUDICIAL CIRCUIT C/A NO. 2010-CP-21-2932
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith Plaintiffs, vs. New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald Defendants.	**ORDER DENYING MOTION TO RECONSIDER**

2012 SEP 28 AM 11:52
CONNIE REEL-SHEARIN
CCP & GS
FLORENCE COUNTY, SC
FILED

On March 27, 2012, the Court entered summary judgment in favor of the Defendants. On April 6, 2012, the Plaintiff filed a motion, pursuant to Rule 59(e), SCRCP, requesting the Court to reconsider and amend its order. The Court heard the motion on August 13, 2012.

"[R]econsideration of a judgment after its entry is an extraordinary remedy which should be used sparingly." Wright, et al, Federal Practice and Procedure § 2810.1, 124 (2d ed. 1995). "A party cannot use Rule 59(e) to present to the court an issue the party could have raised prior to judgment but did not." Hickman v. Hickman, 301 S.C. 455, 456, 392 S.E.2d 481, 482 (Ct. App. 1990). Moreover, a Rule 59(e) motion may not be used to relitigate old matters. Pac. Ins. Co. v. Am. Nat. Fire Ins. Co., 148 F.3d 396, 403 (4th Cir. 1998).[1] Mere disagreement does not support a Rule 59(e) motion. Hutchinson v. Staton, 994 F.2d 1076, 1082 (4th Cir. 1993).

The Plaintiffs submit the same arguments presented to the Court during the summary

[1] South Carolina courts look to federal law to interpret state rules of civil procedure that track the language of a corresponding federal rule. Gardner v. Newsome Chevrolet-Buick, 304 S.C. 328, 330, 404 S.E.2d 200, 201 (1991) and The Beach Company v. Twillman, Ltd., 351 S.C. 56, 62, 566 S.E.2d 863, 865-866 (Ct. App. 2002).

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CLERK OF COURT C.P & G.S
FLORENCE COUNTY, S.C.

judgment hearing.[2] These submissions do not provide sufficient grounds to amend this Court's prior Order granting summary judgment to the Defendants. Accordingly, the Plaintiffs' motion is DENIED.

Honorable Thomas Anthony Russo
Circuit Court Judge for the Twelfth Judicial
Circuit Court of Common Pleas

Florence, South Carolina

Date: 9/27/2012

[2] The Plaintiffs present an opinion rendered by the Supreme Court for Georgia, Presbytery of Greater Atlanta, Inc. v. Timberridge Presbyterian Church, Inc., 719 S.E.2d 446 (2011). The facts in this case are distinguishable from the facts in Presbytery of Greater Atlanta, Inc. The constitution for the national church in Presbytery contained clear trust provisions when the local church joined and the Supreme Court did not decide the "difficult question" as to whether a national church may amend its constitution to add a trust provision. Id. at 455. The Plaintiff Conference in this case relies on unclear trust provisions that were enacted after the Defendant New Hope Church joined the Conference. The Supreme Court for South Carolina has addressed the amendment question, and it held that a parent church, even in a hierarchal church, could not amend its cannons to unilaterally impose a trust on a local church's property. All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, 385 S.C. 428, 437, 685 S.E.2d 163, 168 (2009).

STATE OF SOUTH CAROLINA)
)
COUNTY OF FLORENCE)

IN THE COURT OF COMMON PLEAS

Raymond Haselden et al.
Plaintiff(s),)

CIVIL ACTION COVERSHEET

2010 -CP- 21 - 2932

vs.

New Hope Church et al.
Defendant(s))

(Please Print)
Submitted By: Louis D Nettles
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Florence SC 29502

SC Bar #: 04216
Telephone #: 843 665-0100
Fax #: 843-665-0500
Other:
E-mail: louis@folkenslaw.com

NOTE: The cover sheet and information contained herein neither replaces nor supplements the filing and service of pleadings or other papers as required by law. This form is required for the use of the Clerk of Court for the purpose of docketing. It must be filled out completely, signed, and dated. A copy of this cover sheet must be served on the defendant(s) along with the Summons and Complaint.

DOCKETING INFORMATION (*Check all that apply*)

***If Action is Judgment/Settlement do not complete**

☐ **JURY TRIAL** demanded in complaint. ☒ **NON-JURY TRIAL** demanded in complaint.
☐ This case is subject to **ARBITRATION** pursuant to the Court Annexed Alternative Dispute Resolution Rules.
☒ This case is subject to **MEDIATION** pursuant to the Court Annexed Alternative Dispute Resolution Rules.
☐ This case is exempt from ADR. (Proof of ADR/Exemption Attached)

NATURE OF ACTION (*Check One Box Below*)

Contracts
- ☐ Constructions (100)
- ☐ Debt Collection (110)
- ☐ Employment (120)
- ☐ General (130)
- ☐ Breach of Contract (140)
- ☐ Other (199)

Torts - Professional Malpractice
- ☐ Dental Malpractice (200)
- ☐ Legal Malpractice (210)
- ☐ Medical Malpractice (220)

Previous Notice of Intent Case # 20____-CP-_____-_____

- ☐ Notice/ File Med Mal (230)
- ☐ Other (299)

Torts – Personal Injury
- ☐ Assault/Slander/Libel (300)
- ☐ Conversion (310)
- ☐ Motor Vehicle Accident (320)
- ☐ Premises Liability (330)
- ☐ Products Liability (340)
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- ☐ Wrongful Death (360)
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- ☐ Mechanic's Lien (430)
- ☐ Partition (440)
- ☐ Possession (450)
- ☐ Building Code Violation (460)
- ☒ Other (499) declaratory Judgmei

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- ☐ Habeas Corpus (530)
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- ☐ SCDOT (950)
- ☐ Worker's Comp (960)
- ☐ Administrative Law Judge (980)
- ☐ Public Service Commission (990)
- ☐ Employment Security Comm (991)
- ☐ Other

Special/Complex /Other
- ☐ Environmental (600)
- ☐ Automobile Arb. (610)
- ☐ Medical (620)
- ☐ Other (699)
- ☐ Pharmaceuticals (630)
- ☐ Unfair Trade Practices (640)
- ☐ Out-of State Depositions (650)
- ☐ Sexual Predator (510)

CERTIFIED A TRUE COPY
CLERK OF COURT C.P & G.S.
FLORENCE COUNTY, S.C.

Submitting Party Signature: _____ Date: 10/7/10

Note: Frivolous civil proceedings may be subject to sanctions pursuant to SCRCP. Rule 11, and the South Carolina Frivolous Civil Proceedings Sanctions Act, S.C. Code Ann. §15-36-10 et. seq.

FOR MANDATED ADR COUNTIES ONLY

Allendale, Anderson, Beaufort, Colleton, Florence, Greenville,
Hampton, Horry, Jasper, Lexington, Pickens (Family Court Only), and Richland

SUPREME COURT RULES REQUIRE THE SUBMISSION OF ALL CIVIL CASES TO AN ALTERNATIVE DISPUTE RESOLUTION PROCESS, UNLESS OTHERWISE EXEMPT.

You are required to take the following action(s):

1. The parties shall select a neutral and file a "Proof of ADR" form on or by the 210th day of the filing of this action. If the parties have not selected a neutral within 210 days, the Clerk of Court shall then appoint a primary and secondary mediator from the current roster on a rotating basis from among those mediators agreeing to accept cases in the county in which the action has been filed.

2. The initial ADR conference must be held within 300 days after the filing of the action.

3. Pre-suit medical malpractice mediations required by S.C. Code §15-79-125 shall be held not later than 120 days after all defendants are served with the "Notice of Intent to File Suit" or as the court directs. (Medical malpractice mediation is mandatory statewide.)

4. Cases are exempt from ADR only upon the following grounds:

    a. Special proceeding, or actions seeking extraordinary relief such as mandamus, habeas corpus, or prohibition;

    b. Requests for temporary relief;

    c. Appeals

    d. Post Conviction relief matters;

    e. Contempt of Court proceedings;

    f. Forfeiture proceedings brought by governmental entities;

    g. Mortgage foreclosures; and

    h. Cases that have been previously subjected to an ADR conference, unless otherwise required by Rule 3 or by statute.

5. In cases not subject to ADR, the Chief Judge for Administrative Purposes, upon the motion of the court or of any party, may order a case to mediation.

6. Motion of a party to be exempt from payment of neutral fees due to indigency should be filed with the Court within ten (10) days after the ADR conference has been concluded.

Please Note: **You must comply with the Supreme Court Rules regarding ADR. Failure to do so may affect your case or may result in sanctions.**

STATE OF SOUTH CAROLINA	)	IN THE COURT OF COMMON PLEAS
	)	CASE NO.: 2010-CP-21-2932
COUNTY OF FLORENCE	)	
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith	)	
Plaintiffs,	)	
vs.	)	SUMMONS (Non-Jury)
New Hope Church, Randy Sharpe Johnny Powell, Winston Haselden and Donnis McDonald,	)	
Defendants.	)	

TO THE DEFENDANTS ABOVE NAMED:

YOU ARE HEREBY SUMMONED and required to answer the Complaint in this action, of which a copy is herewith served upon you, and to serve a copy of your Answer to the said complaint on the subscribers at their offices at 601 W. Evans St., Post Office Box 6139, Florence, South Carolina 29502-6139, within thirty (30) days after the service hereof, exclusive of the days of such service; and if you fail to answer the Complaint within the time aforesaid, Judgment by default will be rendered against you for the relief demanded in the Complaint.

LOUIS D. NETTLES
Attorney for Plaintiffs
Post Office Box 6139
Florence, South Carolina 29502
Phone: 665-0100

Florence, South Carolina

October 7, 2010

FILED: A TRUE COPY
CLERK OF COURT C.P & G.S
FLORENCE COUNTY, S.C.

STATE OF SOUTH CAROLINA	)	IN THE COURT OF COMMON PLEAS
	)	CASE NO.: 2010-CP-21-2932
COUNTY OF FLORENCE	)	
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith	)	
Plaintiffs,	)	
vs.	)	COMPLAINT (Non-Jury)
New Hope Church, Randy Sharpe Johnny Powell, Winston Haselden and Donnis McDonald,	)	
Defendants.	)	

The Plaintiffs complaining of the Defendant herein would allege as follows:

1. That the Plaintiffs Raymond Haselden, Sharon Haselden, Annie Raye Haselden and Faye Haselden are members of New Hope Free Will Baptist Church of the Pentecostal Faith and Plaintiff The General Conference of the Free Will Baptist Church of the Pentecostal Faith is a church Corporation of members and churches organized together and subject to the Discipline, Constitution and By-Laws adopted by them.

2. That New Hope Free Will Baptist Church of the Pentecostal Faith is a church congregation first existing as unincorporated church and incorporated in 2003 and is a member of The General Conferance of the Free Will Baptist Church of the Pentecostal Faith.

3. The New Hope Free Will Baptist Church of the Pentecostal Faith owns property in Florence County subject to a trust in favor of The General Conference of the Free Will Baptist

Church of the Pentecostal Faith

4. That this is a suit for Declaratory Judgment under the South Carolina Uniform Declaratory Judgements Act and there is an actual controversy between the Plaintiffs and Defendants as to the ownership and control of the property of New Hope Free Will Baptist Church of the Pentecostal Faith.

5. That New Hope Church is the name under which an association of persons currently occupying lands and property belonging the New Hope Free Will Baptist Church of the Pentecostal Faith located in Florence County South Carolina.

6. That the Individual Defendants are residents of South Carolina and claim to be successors in interest to New Hope Free Will Baptist Church of the Pentecostal Faith .

7. That the Defendants through irregular and improper means have usurped control of the property of New Hope Free Will Baptist Church of the Pentecostal Faith and have diverted such property from the trust imposed on said property and have refused to submit to or acknowledge the rights of New Hope Free Will Baptist Church of the Pentecostal Faith and the authority of The General Conference of the Free Baptist Church of the Pentecostal Faith.

8. That the Defendants through their actions have disassociated themselves from New Hope Free Will Baptist Church of the Pentecostal Faith and The General Conference of the Free Baptist Church of the Pentecostal Faith and have purported to change the name of New Hope Free Will Baptist Church of the Pentecostal Faith to New Hope Church.

9. That the individual Plaintiffs as members of Free Will Baptist Church of the Pentecostal Faith and The General Conference of the Free Baptist Church of the Pentecostal Faith

are the true owners of the property of New Hope Baptist Church of the Pentecostal Faith and are entitled to a judgment declaring the Defendants and New Hope Church have no interest in the property of New Hope Free Will Baptist Church of the Pentecostal Faith.

FOR A SECOND CAUSE OF ACTION

10. The allegations of Paragraphs 1 thought 8 above are realledged and incorporated herein as if set forth word for word

11. That the Defendants have taken possession of lands and property of New Hope Free Will Baptist Church of the Pentecostal Faith and diverted the property to their own purposes and the Plaintiffs are entitled to a accounting of the funds and property of New Hope Free Will Baptist Church of the Pentecostal Faith from the Defendants

WHEREFORE, the Plaintiff complaining of the Defendant herein, prays that this Court issue its order declaring Plaintiffs to be the owners of the property of New Hope Free Will Baptist Church of the Pentecostal Faith and ordering an accounting from the property of New Hope Free Will Baptist Church of the Pentecostal Faith that has come into their hands.

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(843) 665-0100
Attorney for Plaintiffs

Florence, South Carolina
October __, 2010

STATE OF SOUTH CAROLINA	)	IN THE COURT OF COMMON PLEAS
	)	TWELFTH JUDICIAL CIRCUIT
COUNTY OF FLORENCE 2011 MAY 18 PM 3:49	)	C/A NO. 2010-CP-21-2932
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith	)	
Plaintiffs,	)	ANSWER AND COUNTER-CLAIM
vs.	)	JURY TRIAL DEMANDED
New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald	)	
Defendants.	)	

The Defendants answer the complaint as follows:

1. Deny that Raymond Haseldon and Sharon Haseldon are members in good standing of New Hope Church ("New Hope"). Deny the remaining allegations for the lack of information.

2. Deny that New Hope is a member of the General Conference of the Free Will Baptist Church of the Pentecostal Faith (hereinafter referred to as the "Conference") and admits that New Hope initially existed as an unincorporated church and subsequently incorporated in 2003.

3. Admit that New Hope owns real property in Florence County and denies the remaining allegations.

4. The allegations set forth in paragraph 4 allege legal conclusions to which no response is necessary. To the extent a response is deemed necessary, the allegations are denied.

5. Deny.

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FLORENCE COUNTY, S.C.

6. Deny that the individual Defendants claim to be successors in interest and admit that New Hope is the successor in interest to New Hope Free Will Baptist Church of the Pentecostal Faith (hereinafter referred to as "New Hope Church").

7. Deny.

8. Deny that the Defendants disassociated from New Hope Church and deny that the Defendants disassociated from the Conference; rather, in 2003, New Hope Church incorporated, adopted its own bylaws and constitution, and separated from the Conference. Admit that New Hope Church subsequently changed its name.

9. Deny.

10. Deny unless specifically admitted herein.

11. Deny.

12. The Defendants deny every allegation that is not admitted, qualified, or explained.

FOR A FIRST DEFENSE

STATUTE OF LIMITATIONS/LACHES

13. New Hope Church voted to incorporate in 2003.

14. Also in 2003, New Hope adopted its own bylaws and constitution and effectively separated from the Conference.

14. The Plaintiffs were on notice of this action in 2003 and approved it.

15. The Plaintiffs failed to timely and properly serve the Defendants and the tolling provision set forth in the South Carolina Rules of Civil Procedure are inapplicable.

16. This action is barred by the statute of limitations and the equitable doctrine of laches.

FOR A SECOND DEFENSE

STATUTE OF FRAUDS

17. Any purported document conveying the subject real property must be in writing and signed by the proper parties.

18. No such document exists.

19. The Statute of Frauds precludes the Plaintiffs' claim of trust over the real property owned by New Hope.

FOR A THIRD DEFENSE

FAILURE TO STATE A CLAIM

20. The individual Defendants do not own the subject real property and do not owe the Plaintiffs a duty of disclosure.

21. The individual Defendants must be dismissed for the failure to state a claim against them.

FOR A FOURTH DEFENSE

FAILURE TO SERVE AND LACK OF PERSONAL JURISDICTION

22. The Plaintiffs failed to properly serve the Defendants.

23. The failure to properly serve deprives the Court of personal jurisdiction over the Defendants.

24. The Defendants, pursuant to Rule 12, SCRCP, must be dismissed for the failure to serve and lack of personal jurisdiction.

FOR A FIRST COUNTER-CLAIM

DECLARATORY JUDGMENT

25. The subject real property is held in the name of New Hope.

26. No trust in favor of the Conference has ever been created.

27. In 2003, New Hope Church voted to incorporate, adopt its own bylaws and constitution, and become an independent church that is not governed by the Conference's bylaws and constitution.

28. New Hope is the successor in interest to New Hope Church and the owner in fee simple of all subject real property.

29. The Defendants request that the Court issue a Declaratory Judgment that New Hope owns the subject real property with no rights or interests to the Plaintiffs.

WHEREFORE, the Defendants request that the Court deny the relief pled in the Complaint, award the relief requested in the Counter-Claim, and award them reasonable attorneys' fees, costs, and other relief the Court deems just and equitable.

WILLCOX, BUYCK, & WILLIAMS, P.A.

By: 

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Attorney for Defendants

May 18, 2011

STATE OF SOUTH CAROLINA COUNTY OF FLORENCE	)	IN THE COURT OF COMMON PLEAS CASE NO.: 2010-CP-21-2932
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith Plaintiffs, vs. New Hope Church, Randy Sharpe Johnny Powell, Winston Haselden and Donnis McDonald, Defendants.	)	REPLY

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CONNIE REEL-SHEARIN
CCCP & GS
FLORENCE COUNTY, SC

The Plaintiffs Reply to the Defendant as follows:

FOR A FIRST REPLY

1. The Plaintiffs would re-allege and incorporate herein the allegations of the Complaint.

2. The allegations of the Answer and Counterclaim not hereinafter admitted, modified or explained are denied.

3. The allegations of Paragraph 25 through 28 of the Answer and Counterclaim are denied.

4. The allegations of Paragraphs 29 of the Answer and Counterclaim are not allegations of fact and are neither admitted or denied.

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FLORENCE COUNTY, S.C.

WHEREFORE, the Plaintiffs having fully replied to the Answer and Counterclaim ask that the same be dismissed and that it be granted the relief requested in the Complaint..

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Attorney for Plaintiffs

Florence, South Carolina
July 14, 2011

STATE OF SOUTH CAROLINA	)	IN THE COURT OF COMMON PLEAS
	)	TWELFTH JUDICIAL CIRCUIT
COUNTY OF FLORENCE	)	C/A NO. 2010-CP-21-2932
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith Plaintiffs,	)	**DEFENDANTS' NOTICE AND MOTION FOR SUMMARY JUDGMENT**
vs.	)	
New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald Defendants.	)	

TO THE PLAINTIFFS AND THEIR ATTORNEY, LOUIS NETTLES:

The Defendants move, pursuant to Rule 56, SCRCP, for an Order granting them summary judgment dismissing the Plaintiffs' complaint and granting the Defendants' counter-claim. The grounds supporting the motion are as follows: (1) the undisputed evidence demonstrates that no genuine issue of material fact exists to dispute that the Plaintiffs are not the true owners of the subject church, (2) the undisputed evidence demonstrates that the Defendants properly withdrew from the General Conference, (3) the doctrine of laches bars the Plaintiffs' claims, (4) no genuine issue of material fact exists to dispute that the Defendants did not improperly use church money, and (5) the undisputed evidence demonstrates that no trust was created on the subject church property in favor of the Plaintiff.

WILLCOX, BUYCK, & WILLIAMS, P.A.

By:

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Attorney for Defendants

February 8, 2012

STATE OF SOUTH CAROLINA)	IN THE COURT OF COMMON PLEAS
)	TWELFTH JUDICIAL CIRCUIT
COUNTY OF FLORENCE)	C/A NO. 2010-CP-21-2932
Raymond Haselden, Sharon Haselden,)	
Annie Raye Haselden, Faye Haselden, and)	
The General Conference of the Free Will)	
Baptist Church of the Pentecostal Faith)	
Plaintiffs,)	**MEMORANDUM SUPPORTING THE DEFENDANTS' MOTION FOR SUMMARY JUDGMENT**
)	
vs.)	
)	
New Hope Church, Randy Sharp,)	
Johnnie Powell, Winston Haselden, and)	
Donnis McDonald)	
)	
Defendants.)	

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CONNIE REEL-SHEARIN
CCP & GS
FLORENCE COUNTY, SC

This dispute arises over New Hope Church ("New Hope") located in Johnsonville, South Carolina. New Hope was founded in the early 1900's. Around 1946, New Hope and other area churches formed a cooperative denomination named the General Conference of the Free Will Baptist Church of the Pentecostal Faith ("Conference").

In 2003, the members of New Hope Church unanimously voted to incorporate and adopt its own bylaws. Defendants' Exhibit A, 2003 Minutes. Two of the individual Plaintiffs were present and voted for the incorporation. Id. Although New Hope adopted its own bylaws, it voluntarily continued to provide financial support to the Conference. However, in 2009, New Hope became frustrated with the Conference, and New Hope's congregation voted unanimously to terminate the church's support for the Conference. New Hope subsequently amended its name to remove any identification with the Conference.

The Conference and three individuals commenced this action against New Hope and its Trustees. The Defendants answered the complaint, and filed a counter-claim for a declaratory

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Connie Reel-Shearin
CLERK OF COURT C.P & G.S
FLORENCE COUNTY, S.C.

judgment that the Conference has no trust interest in its property. The Defendants move, pursuant to Rule 56, SCRCP, for an order granting them summary judgment dismissing the complaint and granting their counter-claim.

ANALYSIS

I. New Hope properly withdrew from the Conference

The South Carolina Supreme Court has held that state civil courts may and should apply neutral principles of corporate law to determine whether a church legally severed its affiliation with a denomination. All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, 385 S.C. 428, 449, 685 S.E.2d 163, 175 (2009). South Carolina's Non-Profit Act requires that a corporation's Board of Directors, majority of members, and any person whose approval is required by the Articles of Incorporation approve an amendment that effectively severs an affiliation with a denomination. All Saints, 385 S.C. at 450, 685 S.E.2d at 174 (applying S.C. Code § 33-31-1001). In 2003, New Hope's members, Deacons, Trustees, which include two of the individual Plaintiffs voted unanimously to incorporate and adopt its own bylaws. This vote severed any legal arrangement with the Conference.[1]

No genuine issue of material fact exists to dispute that New Hope properly withdrew from the Conference in 2003.

II. New Hope was permitted to withdraw at any time from the Conference.

A congregation governed church may vote to withdraw from a denomination at any time and retain control of its property. Whitmire v. Adams, 273 S.C. 453, 459-460, 257 S.E.2d 160,

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[1] The Conference bylaws neither prohibit nor address a member church's ability to withdraw from the Conference. Ex. B, p. 61, ll. 5-19.

164 (1979). A congregational church is a church who governs its own affairs and is not required to submit to control from a higher authority. Id.

The Conference's Superintendent, James A. McElveen ("McElveen") admitted during his deposition that churches who are members of the Conference are congregational governed churches and the congregation of New Hope controlled the church through the Trustees. Exhibit B, Deposition of James A. McElveen, p. 30, l. 5-p. 33, l. 25. [2] Moreover, the Conference minutes from its 2010 meeting corroborate McElveen's testimony that the member churches are congregational governed churches. Exhibit C, Conference Minutes Dated July 23, 2010, p. 21.

Consistent with the congregational governed relationship, the Conference does not ordain or license a local church's pastor; rather, the congregation chooses its own pastor, and the Conference has no disciplinary authority over the pastor. Ex. B, p. 31, l. 3-p. 32, l. 10. Moreover, the local church decides who is a member of the church. No genuine issue of material fact exists to dispute that New Hope was and is a congregational governed church. Therefore, New Hope had the right to withdraw from the Conference and assert its independence, which it did in 2003.

In addition, the Supreme Court recently altered the law to require the courts to review neutral law trust principles to decide claims that a church holds property in trust for a denomination. All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, 385 S.C. 428, 449, 685 S.E.2d 163, 174 (2009). As is explained below,

---

[2] The Conference bylaws contain a provision stating that Trustees may not divert property from the church and the church maintains a trust on church property. However, Mcelveen admitted during his deposition that the provision directs that the Trustees hold property in trust for the local church and not the Conference. Ex. B, p. 57, ll. 9-16. Moreover, the provision does not prohibit a member church from withdrawing from the Conference.

neutral principles of trust law establish that the Conference has no trust on New Hope's property.

III. The Conference has no trust on New Hope's property.

"It is an axiomatic principle of law that a person or entity must hold title to property in order to declare that it is held in trust for the benefit of another or transfer legal title to one person for the benefit of another." All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, 385 S.C. 428, 449, 685 S.E.2d 163, 174 (2009). New Hope never transferred property to the Conference and the Conference has never held title to New Hope's property. The Conference is unable to unilaterally take a trust interest in property it never owned.

Moreover, consistent with the principle that the congregations maintain sovereignty over their own church, the bylaws provide that the Trustees of local churches control church property. McElveen admitted during his deposition that a local church may convey property without Conference consent. Ex. B, p. 55, l. 18-p. 57, l. 16. Consistent with this authority, in 2000, New Hope conveyed church property to a third party. Defendants' Exhibit D, Deed. Plaintiff Raymond Haseldon signed the deed, and he admitted during his deposition that the Conference was not notified of the conveyance and did not need to be notified. Defendants' Exhibit E, Deposition of Raymond Haseldon, p. 24, l. 13-p. 25, l. 4.

No genuine issue of material fact exists to dispute that the Conference does not hold a trust interest in New Hope's property.

IV. The individual Plaintiffs are not the "true owners" of New Hope

The Conference has no authority to direct or control member churches. Ex. B, p. 30, l. 5-p. 33, l. 25. No genuine issue of material fact exists that the Conference cannot take ownership of New Hope. As a result, the Conference recruited the individual Plaintiffs to join them in the

lawsuit. Ex. E, p. 14, ll. 14-25. However, the Conference never formally recognized the Plaintiffs as representing the "true" church. Ex. B, p. 60, ll. 1-15. Moreover, only seven members of the congregation are allegedly upset with the decision to stop supporting the Conference. Exhibit F, Deposition of Legrande Goins, p. 19, l. 19-p. 20, l. 18. Most of these seven members are from the Haseldon and Goins family unit.

The Plaintiffs fail to present any group that is qualified to accept ownership of the church, and the Plaintiffs fail to present a viable claim and remedy.

WHEREFORE, no genuine issue of material fact exists to dispute that the Defendants properly withdrew from the Conference in 2003 and that the Plaintiffs have either a trust ownership in the property or represent the "true" church.

WILLCOX, BUYCK, & WILLIAMS, P.A.

By:

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Attorney for Defendants

March 6, 2012

STATE OF SOUTH CAROLINA	)	
	)	COURT OF COMMON PLEAS
COUNTY OF FLORENCE	)	2010-CP-21-2932
	)	
	)	
	)	
	)	
Raymond Haselden	)	)
	)	
vs.	)	TRANSCRIPT OF RECORD
	)	
New Hope Church, et. al.	)	)
DEFENDANT	)	March 6, 2012
		Florence, South Carolina

B E F O R E:

THE HONORABLE THOMAS A. RUSSO, JUDGE.

A P P E A R A N C E S:

LOUIS D. NETTLES, ESQ.
Attorney for the Plaintiff

WALKER H. WILCOX, ESQ.
Attorney for the Defendant

KESHIA REED
Official Court Reporter

I N D E X

(WHEREUPON, there were no witnesses called.)

THE COURT: So, Walker, is this your motion for summary judgment?

MR. WILLCOX: Yes, sir.

THE COURT: I will be happy to hear from you, sir.

MR. WILLCOX: Your Honor, Walker Wilcox and I represent the defendants in this action New Hope Church and then four trustees that are also named as defendants. And New Hope Church is a church in Johnsonville, South Carolina was formed back in the turn of Twentieth Century. And about 47 years ago -- 47 years later New Hope Church and other Pentecostal Free Will Baptist Churches got together and formed a conference, which is one of the plaintiffs. And the church, New Hope Church is what is called a congregation governed church. Meaning, it retained its sovereignty. The congregation controls the church. It doesn't submit to a higher authority like the Episcopal Church or Catholic Church. And that evidence we have we submitted some deposition excerpts from the superintendent from the conference. And we also submitted some minutes from the 2010 conference, annual meeting where they essentially admit the minutes on page 22 that it is a congregation governed church. And the law -- and, Your Honor, I'll read it for you. This is my Exhibit C on page 21, I apologize. The excerpt is from the fourth

paragraph down. Reverend Coats ask that this amendment in anyway interfered with the congregational government of the churches to which the answer was no. And Your Honor the congregational government like I mention before is a term of art. Case law in South Carolina was clear and this is where I site Whitmire vs. Adams. That a congregational govern church when they want to withdraw from a church, from a denomination, they can do so and retrain the property, that's the way the court's did it. Before All Saints to not entangle with anybody's First Amendment Rights to lack of a better word religion, religion freedom and New Hope did that in 2003. 2003, the church by unanimous vote of the congregation voted to incorporate and adopt its own bylaws. And the bylaws -- and what the bylaws differ materially from the conference bylaws in that they let divorce people in the church -- be members of the church. They let -- they're a little more liberal with what allow female members of the church are allowed to cut their hair, wear makeup things like that. It is a fundamental shift from the conference bylaws and so they legally severed any relationship they had with the conference at that point. They adopted their own Constitution and bylaws.

Now, however after that they continued to provide financial support to the conference, but they did

so on a voluntary basis. There's no legal documents, no legal arrangement that bound them to do that. And Your Honor Exhibit A of my memos of 2003 minutes where they use the term we are an independent church kind of describe what they were doing back in 2003. And they continued to provide financial support to the conference up until 2009. There were some issues about a pastor and the congregation again voted unanimously to completely stop supporting the conference. And after that naturally, the lawsuit came. The conference apparently recruited four plaintiffs to bring the action with the conference.

Now, two of the Plaintiffs, Raymond Haselden, he is a pastor at a different church. He use to be a member of New Hope Church another Plaintiff, Sharon Haselden, is his wife. They regularly attend a different church. The other two plaintiffs are Raymond Haselden's mother and Raymond Haselden's aunt.

The Conference brought a lawsuit along with the plaintiffs claiming a trust interest in New Hope Church and that the individual plaintiffs are the true owners of the church. Now, the individual plaintiffs have never been recognized by any governing body of the Pentecostal faith because they don't have authority to do that. The congregation is never formally recognize them. They have a whole new office in the church. These are just four

disgruntled ---

THE COURT: Did they use to be members of New Hope?

MR. WILLCOX: Yes, sir, they do use to be members of New Hope. However, they don't hold any office and they never been formally recognized as were the minority fashion (sic) of the All Saints case. They're just people that are upset with the Conference. I asked during a deposition how many people of the 50 or 55 so members of New Hope Church how many people don't want to -- want to participate in the Conference and the answer about seven or eight out of about 50 or 55. So the vast majority ---

THE COURT: So these plaintiffs you alls position is these plaintiffs are four individuals who want the church to remain active in the Conference or part of the Conference?

MR. WILLCOX: Yes, sir.

THE COURT: And your position is the church voted and their vote as a whole to disassociate from the Conference, okay.

MR. WILLCOX: Twice.

THE COURT: Twice.

MR. WILLCOX: Yes, sir. And the legal position is in 2003 they withdrew from the Conference because they

adopted their own discipline and bylaws. There's no legal arrangement at that point. They severed any legal arrangement. There's nothing binding them to this denomination.

THE COURT: What bound them to the conference in the first place?

MR. WILLCOX: I think that -- I would ---

THE COURT: Was there any legal document that they ---

MR. WILLCOX: They were bylaws that all the member churches entered into. I don't know what legal affect they have. The church has always governed themselves. The conference doesn't appoint pastors. They don't license pastors -- they'll license pastors, but the pastors don't have to be licensed to preach at member churches.

THE COURT: You have this -- and just so I have the name right. You have this General Conference of the Free Will Baptist Church of Pentecostal Faith. You have this conference. Is that a legally formed entity?

MR. WILLCOX: Yes, sir.

THE COURT: So its got some -- I don't know how they do that. Is it incorporated?

MR. WILLCOX: It is a non-profit.

THE COURT: It's a non-profit. All right. And

so apparently they have bylaws or rules that their members agree to?

MR. WILLCOX: There's no evidence I've seen where they actually agree to it, but I know there's bylaws.

THE COURT: But they have these bylaws. And is part of that that we give our property over to the Conference ---

MR. WILLCOX: No, sir.

THE COURT: How does that become an issue that of property ownership?

MR. WILLCOX: Well, that's my argument, Your Honor, in the bylaws which there is a provision that says a church or trustees may not divert property from the church. Now, in a deposition of the superintendent he says -- he admitted that's to the local church not the conference, but in those bylaws, there's nothing in there preventing anybody from withdrawing from the church. And every single person depose ---

THE COURT: From the Conference?

MR. WILLCOX: I'm sorry from the Conference.

THE COURT: Right.

MR. WILLCOX: And every single person depose including superintendent admitted this is a congregational governed church, everybody understands that's a term of

art. And there's a higher upper church, the congregational govern church, Episcopal Churches, Catholic Churches.

This type of church congregation like other churches Baptist Churches could be regarded as congregational. The local churches maintain sovereignty over their own affairs. That was very important to these folks. And the point too is there's been no -- the Conference never held any ownership interest in New Hope's property. New Hope owned their property before they joined the Conference, never been any trust instrument filed putting everybody on notice that the Conference claimed a trust in it.

And in fact in 2000, the church conveyed some through an exchange the parsonage of the preacher's house to a third party. And during the depositions, one of the plaintiffs he signed a deed. I ask them does anybody notify the conference? No. Did they need to? No. Because there's no trust. And somebody can go back and tell the person who received that property, Wait a minute that wasn't a good advance because we have a secret trust held by the Conference. I think that those are the type of problems that the Supreme court were concerned with in the All Saints case. If you're going to declare a trust, do it openly and do it legally. Don't do it through a --

I think I know what Mr. Nettles is going to argue, there's a provision about the lot that I just described. Don't do it through an ambiguous trust provision, which again the superintendent admitted benefited the local church and not the conference. You have to have some legal right to the trust. You have -- you can't declare trust on somebody else's property based on what the All Saints case and I sited to it my brief.

And the other issue of is they're claiming these plaintiffs are the true owners of the church. And I guess ultimately they want the Court to declare that these plaintiffs are the church. And they basically want to hand the keys to these plaintiffs, but there's been no former recognition of them. And I'd submit the reason there's no formal recognition is because the Conference doesn't have authority to do that. They don't elect pastors, they don't elect governing bodies of the church. And because of those deficiencies -- I think that covers all the claims in their complaint because of those deficiences, I don't think there's a genuine issue of material fact as to whether there's a trust against the New Hope Church's property. There's no genuine issue of material fact that the plaintiffs are the true owners of the church.

Also, I counterclaimed for declaratory judgment

basically the Court to declare that our church properties clean of any trust interest of the plaintiff conference. And it falls part and parcel with my arguments presented by the plaintiff. All right. Thank you, sir.

THE COURT: Mr. Nettles.

MR. NETTLES: Your Honor, some things I can agree about that with Mr. Willcox he says that the New Hope Church join the Free will Baptist Church of their Pentecostal faith. When my clients came to me to take a look at this, the first thing I said to them is, well, what gives you authority to indicate that you have some authority over the New Hope Church or Free Will Baptist Church Pentecostal Faith and they said, well, I discipline those and that every church and that every member of the Free Will Baptist Church Pentecostal Faith is subject to a discipline of the Free Will Baptist Church Pentecostal Faith. The oldest record we have and I think it precedes the New Hope joining the church, joining the Conference goes back to 1938 and we have the discipline of the new church 1938. And at that time, it said the annual conference being the highest tribunal shall have final jurisdiction over the local church. That makes the Free Will Baptist Church of Pentecostal Faith in legal analysis come that's a type of hierarchical church. You look at what the actual agreements between the members of the

organization are starting in 1938. It is clear that they are subject to an Conference of Free Will Baptist Church of Pentecostal Faith. And we have for you the 2007 discipline of the Free Will Baptist Church of Pentecostal Faith. It is in existence when the conference got a notice from the local church that they were disassociating themselves. And at that time the discipline said that the trustees may not divert property from the use of Free Will Baptist Church of Pentecostal Faith. And again, also in the discipline, it said that the General Conference shall be the supreme doctrine formulating and long authority of the Free Will Baptist Church. And that puts us in a category of it's not simply a church that's an independent congregation we wouldn't be here today if we weren't talking about that, but that's what we have. We have a church that freely and voluntarily joined a conference and is subject to its rules, the rules provide that they are subject to the annual conference which they participated in up until last year or year before last now.

THE COURT: Now, what about this disassociation in 2003?

MR. NETTLES: Well, Your Honor, you know, the record would indicate that they never indicated to -- that was never communicated to the Free Will Baptist Church of Pentecostal Faith General Conference. The depositions

indicate that they were told the only reason for the corporation was to protect the church from the individual members of the church from liability of the public. And again its acts that they did and there's no indication. And we would say that based on the discipline of the Free Will Baptist Church of Pentecostal Faith that was a violation of their trust. But they didn't have the power to do that and or have -- the only place to adjudicate that would be the General Conference of the Free Will Baptist Church of Pentecostal Faith. We don't have any indication.

Now, the Free Will Baptist Church of Pentecostal Faith is very lenient about what the conferences, what the individual churches can do and that kind of thing, but ultimately, they're not allowed to divert the property of the church from the conference, which is what they're trying to do. I have for you a copy ---

THE COURT: Well, let me -- I want to back up cause this seems to be an important issue. Mr. Willcox has expressed that in 2003 the church voted to disassociate with the conference, okay. And in doing so establish their own corporation and adopted their own constitution and their own bylaws. And that's his position and the position of his client. Am I correct what you're telling me is that that was never conveyed to

the conference? It was never any formal ---

MR. NETTLES: It's just we're here on the basis of a summary judgment motion, I will provide you with the notice that we got of the attempt to disassociate, which came in December of 2009 from Shannon Prosser. This is the letter dated December 14th 2009 from Shannon. And for the purpose of summary judgment motion that would suggest -- that would raise an issue of the fact as to whether or not any actions taken before then were -- had the effect of disassociating themselves from the Free Will Baptist Church of Pentecostal Faith. In addition to that, it wasn't until in June of 2010, that they change their name from Free Will Baptist Church in Pentecostal Faith to New Hope Church.

THE COURT: All right. Now, Mr. Willcox, you have a copy of this letter from Mr. Prosser?

MR. WILLCOX: Yes, sir.

THE COURT: This seems to be a formal letter dated December of 2009 notifying the conference that they are disassociating from the Conference. Do you agree with that?

MR. WILLCOX: Yes, sir, they did it legally and technically back in 2003.

THE COURT: How did they do it back in 2003 other than having their own private vote? In other words,

is there anything that was communicated to the Conference that they were disassociating from the Conference?

MR. WILLCOX: There was nothing in the bylaws requiring them to.

THE COURT: So how do you know if a church is disassociated with you? You just find that out because one day you happen to be holding a conversation and they say, oh, God, by the way, we're no longer with you guys?

MR. WILLCOX: You follow your articles in a corporation and you got bylaws. Articles of corporation are constructive notice.

THE COURT: You file those with the Secretary of the State.

MR. WILLCOX: Articles, yes, sir.

THE COURT: What is anything that -- I'm asking this question not like I know an answer because I don't know the answer. Is there not -- doesn't there have to be some communication? If you and I have a corporation and we're part and I'm going to disassociate with you, I have to notify you of that.

MR. WILLCOX: Your Honor, I don't know of any -- I know you can file -- what they did was they filed articles with the Secretary of State and gave everybody constructive notice. They have delegates. They have communications to the Conference. The Conference would

have known it was incorporated or at least they should have known or put on public notice. My point in the 2003 meeting is once they adopted their own bylaws and incorporated, there's no legal arrangement between the conference and the New Hope Church. It was a voluntary organization.

THE COURT: Was there a legal connection prior to that?

MR. WILLCOX: Not that -- I don't know what it was, Your Honor. All I know is there's some bylaws and nobody's got a history. We got some bylaws going back to 38, but there's nothing -- there's no petition that everybody signs that says that we agree to be bound by these bylaws.

THE COURT: Mr. Nettles, what is out there -- and I'm going to continue to use the name New Hope, so that we don't get confused. What is out there that can independently verify that New Hope was a member of this Conference bound by its discipline.

MR. NETTLES: If, Your Honor, please every member of the Pentecostal -- what this church voted to join the Conference subject -- it becomes subject to its rules.

THE COURT: Okay, but when they make that vote, we vote to be a part of the Conference. All in favor says

I, everybody goes on I. All oppose no. No nos. All right. We're part of the Conference? Has anybody told the Conference? Have they accepted us?

MR. NETTLES: Oh, sure, Your Honor, they come and attend and participate in the Annual Conference of the Free Will Baptist Church of Pentecostal faith. They can't come and participate in the church in the Annual Conference of the Free Will Baptist Church of Pentecostal Faith if they are not members of the Annual Conference. And the Annual Conference adopts the discipline of the church. And the discipline sets forth the obligations and responsibilities of members who consider themselves both individual members and churches that are members of the Conference.

THE COURT: All right. But if that's the case, then all I've got to do to be a member of the Free Will Baptist Conference is proclaim a church, proclaim a body here and this is our church and attend your conference.

MR. NETTLES: Actually, I think the discipline actually talks about how churches become part of the Conference. I mean, I hadn't focused on that, but we can do that.

THE COURT: Well, the reason I think ---.

MR. NETTLES: Just like when you join a congregation, the pastor gives the hand of membership to

it and then you're part of that and would have the right to vote participate in that.

THE COURT: Yeah, but I'm not legally bound -- I mean, there's no legal -- I mean, I been attending Lambs Chapel Christian Center since 2009 and I consider myself a member there. I'm on their role as far as being a member. But I'm not bound to them legally about anything.

MR. NETTLES: Well, you can -- this is America, we have a freedom of conscience. We can leave any church at any time. But you don't have the right to take the property of Lambs Chapel Church with you when you leave.

THE COURT: Well, you're correct and you're exactly right. But at what point, what point does the Conference require ownership of that **church's** property?

MR. NETTLES: If, Your Honor, please all the -- when they join the Conference and the Conference adopts a set of rules to govern themselves just like any association, what the Court looks to is what are -- what did this association adopt as its governing rules.

THE COURT: Well, that's what I'm asking. In this discipline, does it state that if you're going to be a member of this conference, you're going to have to deed over the property, the physical real estate that your church is on.

MR. NETTLES: Actually, what it says is -- it

talks about trustees of the property, The churches said trustees may not divert property from the use of Free Will Baptist Church of Pentecostal Faith.

THE COURT: And if you disassociate from that conference, you're no longer bound by that.

MR. NETTLES: Well, no, I think you're entitled to leave, but you can't take the property of the church with you.

THE COURT: In other words, if I join your conference, I've given you my property. And I can leave, but I got to leave you the keys to the door.

MR. NETTLES: Well, when you join the conference, you have the right to participate in the General Conference of the Free Will Baptist Church Faith. Your church participates in the governing of the entire Conference and everyone is subject to those rules and you have agreed to accept the authority of the General Conference of the Free Will Baptist Church of Pentecostal Faith.

THE COURT: As long as I'm a member of the Conference. But if I chose to disassociate, what you're telling me, I think, is, Well, you can disassociate and go on about your business, but we own your property.

MR. NETTLES: Well, I think you're thinking about the action the way it's typically reviewed is the

fact to the extent that they are people within that Conference with members loyal to the Free Will Baptist Church Pentecostal Faith the trust involves that they are the ones that represent the Free Will Baptist Church of Pentecostal Faith and they're entitled to authority over the property.

THE COURT: As long you are a member of the Conference? I'm asking, I'm not saying.

MR. NETTLES: I think that the trust continues. And again, it's a trust or the benefit of Free Will Baptist Church of Pentecostal Faith just like a Methodist Church congregation can't vote to leave the General Conference of the Methodist Church.

THE COURT: Well, and, again, I don't know about all those things.

MR. NETTLES: Well, that's why you have to look at the documents.

THE COURT: Right, that's what I'm saying.

MR. NETTLES: And the documents say that -- specifically says you can't divert the property from the use of Free Will Baptist Church.

THE COURT: Well, let me mention this thing based on our exchanges here and a lot of the responses I'm getting about not sure, it's inferred. Seems to me like they're issues of fact that would make summary judgment

inappropriate.

MR. WILLCOX: Your Honor, if I may speak to that.

THE COURT: Yes.

MR. WILLCOX: He's talking about interpreting the, I guess, interpreting the bylaws.

THE COURT: Here's what I'm talking about -- let me tell you what I'm talking about and I'll let you address this. Apparently, there seems to be a way that a church can join this Conference and not sign anything, not present any documentation, not sign over real estate or trust in real estate. It's just we would like to be a part of it, fine show up at our Annual Conference and you're in. There's no documentation to show that, but you're in. Your position and I would agree if this is your position, If that's what get you in, then you can also vote to get out, okay. And you get out. Now, you're out. You're not part of that Conference anymore. And we didn't give you our property and we didn't say that once -- it's kind of like the Hotel California, you can check in, but you can't check out. That's basically what we got here.

You can become a member of the conference and you can check out, but when you check out, leave the keys. And I don't know and Mr. Nettles mentioned the Methodist

conference or maybe a Catholic situation. And I have no idea how those work or operate. I have always just assumed that there was actually legal documentation, but I don't know that, okay. But here's my point. You're saying you join this conference with no documentation to prove that or to show that. And you're saying that you quit this conference the same way until 2009 when you actually did produce a document from an attorney formally letting the conference know we're no part of y'all anymore. And so these are issues of fact as to whether or not either one of these were appropriate. And, of course, there has to be a review as Mr. Nettles just mentioned, a review of the discipline of the conference that you lived under and does that in fact turn over the keys to the church or not. You all believe it does not. They believe it does. Those are issues of fact.

MR. WILLCOX: Your Honor, this is almost identical to the situation presented in the All Saints case. In the All Saint case, there's is something called the Constitution or Cannons. The Episcopal Church after the Supreme Court issued the case Jones where they said that states could apply neutral principle of the trust law to these church disputes. These disputes happen all the time. And in response to that, the Episcopal Church issued in its bylaws something called the Constitution or

Canons that basically said, Hey, using the same effect what you said, Hey, if you come into our denomination, we get your property. We have a trust in your property, but the Supreme Court and All Saints and I'm reading from page 449 says this about that. It is a (inaudible) principle of law that a person or entity must hold title to property in order to declare that it's held in trust for the benefit of another or transfer legal title to one person for the benefit of another. In other words, they never owned it or had any interest in it. They just can't unilaterally claim trust.

THE COURT: And that was a question I was going to ask as well because again I'm not a real estate attorney, but my understanding is the transfer of real estate and interest in real estate and all that has to be in writing.

MR. WILLCOX: And it does, Your Honor.

THE COURT: I'm not aware of there being a writing here.

MR. WILLCOX: There isn't, Your Honor. And to per the evidence that the church doesn't either -- there's no trust on the church property that we have a deed where they convey property to a third party back in 2000. Trust never consented to them and the Conference never consented to it. And the witnesses said they didn't have to. One

of the plaintiff's side of it. It would play havoc -- now, I think this why the Supreme Court did what they did. I play havoc with real property rights. How do you know who has a trust and who doesn't. You have A secret trust and secret disciplines. You have to do it according to normal to trust law. And if you have a contract regarding real property, it has to be right. And the same principle you can't claim trust over a property you never owned. And that's the Supreme Court mentions in All Saints. And the other issue I have Your Honor again is these plaintiffs none of them or two of them don't even go to this church. The other two are his mom and his aunt and that they're asking to turn these keys over to these folks. There been no formal recognition of them. They have no authority to take the church.

THE COURT: What is their authority -- what standing do they have as plaintiffs in this matter?

MR. NETTLES: Your Honor, they are members of the Free Will Baptist Church of Pentecostal Faith attending New Hope Church.

THE COURT: Members of the Conference?

MR. NETTLES: Yes, they are members of the Conference. As members of the local congregation of the New Hope Church Free Will Baptist Church of Pentecostal Faith, they didn't agree with the determination of local

congregation to attempt leave and create a new church, New Hope Church and that gives them standing to raise these questions just as the Free Will Baptist Church -- the General Conference has standing under the discipline ---

THE COURT: I understand the General Conference. I guess, my question was really related to these individuals.

MR. NETTLES: The history of church litigation in this state, you know, the typical schism of the church. And schisms and the minority party is often recognized by the General Conference as being the ones actually represent because they remain loyal to the governing authority. They are the ones recognized as the members of the church and the folks that claim to be New Hope Church by their actions have left the Free Will Baptist Church of Pentecostal Faith from a legal standpoint.

THE COURT: All right. Well, I'm going to have to read these cases on that.

MR. WILLCOX: It's interesting.

THE COURT: Yeah, it is.

Now, Mr. Nettles, you pass this up. Do you need this back?

MR. NETTLES: I would also like to provide you with a copy of the discipline of the Constitution and the Bylaws of the Free Baptist Church with the 86 Annual

Conference general meetings, excerpts from Reverend McEleeven deposition from page 87 and page 91. And a copy of the Secretary of State's record showing the New Hope Church changed it's name to from New Hope Free Will Baptist Church of Pentecostal Faith to New Hope Church in June of 2010.

THE COURT: Okay. All right.

MR. NETTLES: Your Honor, I have also the 1938 minutes. I had made a copy and didn't make it and I would like to be able to send, Your Honor, a copy of the minutes of the 1938. My copy is, I guess, meets the definition of ancient documents, it's about to fall apart.

THE COURT: Okay, that sounds good and just make sure you get Mr. Willcox a copy of that.

MR. NETTLES: He's already been provided a copy of that already.

THE COURT: Okay.

MR. WILLCOX: I do want a copy of whatever you send to the, Judge. Your Honor, I can send the New Hope Church or bylaws.

THE COURT: That's the bylaws they formed back in 2003 when they allegedly disassociated from the Conference?

MR. WILLCOX: They did disassociate, Your Honor.

THE COURT: Well, they disassociated, but never

told them.

MR. NETTLES: I did find my copy of the 1938 discipline in which had been previously produced to him as documents number 33 through 72.

THE COURT: Are they legible?

MR. NETTLES: Those are actually legible.

THE COURT: Okay, all right. Gentlemen, I will review this and have a decision for you.

MR. NETTLES: Thank you for you consideration and mercy.

THE COURT: That's not a problem.

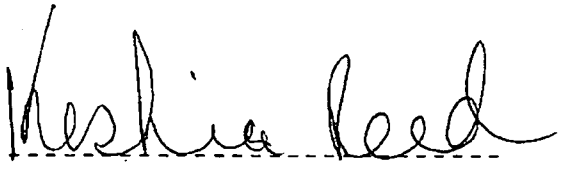
END OF REQUESTED TRANSCRIPT

CERTIFICATE OF REPORTER

STATE OF SOUTH CAROLINA)
)
COUNTY OF FLORENCE)

I, Keshia Reed, Court Reporter and Notary Public in and for the State of South Carolina At Large, do hereby certify that the above-entitled cause was heard as hereinafter set out; that I was authorized to and did transcribe the said proceedings; and that the foregoing and annexed paged, numbered 1 through 28, inclusive, constitute a true and accurate transcription of my stenographic report of the said cause taken during the said hearing. In the Common Pleas for Florence County, South Carolina, on the 6th day of March, 2012.

I do further certify that I am neither of kin, counsel nor interest to any party hereto. In witness whereof, I have hereunto affixed my signature this 22nd day of January 2013.



Keshia Reed, Court Reporter

STATE OF SOUTH CAROLINA	)	IN THE COURT OF COMMON PLEAS
	)	CASE NO.: 2010-CP-21-2932
COUNTY OF FLORENCE	)	
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith	)	
Plaintiffs,	)	
vs.	)	MOTION TO ALTER OR AMEND
New Hope Church, Randy Sharpe Johnny Powell, Winston Haselden and Donnis McDonald,	)	
Defendants.	)	

The Plaintiffs move to alter or amend the Judgment of this Court entered March 27, 2009 and received by the Plaintiffs on March 28, 2009 in the following respects

1. To find that there is evidence that the Defendants have withdrawn from the Free Will Baptist Church of the Pentecostal Faith.
2. There is evidence that the Defendants were members of the Free Will Baptist Church of the Pentecostal Faith and that by associating therewith and participating in the governance of the Conference they agreed to be bound by its Discipline and Constitution.
3. That the language of the Discipline and Constitution prohibiting trustees from diverting property from the Free Will Baptist Church of the Pentecostal Faith create

a issue of fact as to who is entitled to control of the disputed property that cannot be resolved on summary judgment.

4. That neutral principle of law require considerations of more than real property law *Jones v. Wolf*, 443 U.S. 595, 99 S.Ct. 3020, 61 L.Ed.2d 775 (1979) and the cases discussed therein.

5. That the facts in *All Saints Parish Waccamaw v. Protestant Episcopal Church in the Diocese of South Carolina*, 385 S.C. 428, 685 S.E.2d 163 (S.C. 2009) are significantly different than those before this Court because the Defendant Diocese in that case had quit claimed its interest in the property to the Plaintiff in that case and the Discipline did not have restrictions on the diversion of the property similar the obligation existing at the time the Defendant joined the Free Will Baptist Church of the Pentecostal Faith.

6. That the order be reformed to deny summary judgment because of the existence of the limitation imposed on members of the conference by the Church Discipline and Constitution.

Respectfully submitted.

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Attorney for Plaintiffs

Florence, South Carolina
April 6, 2012

STATE OF SOUTH CAROLINA	)	IN THE COURT OF COMMON PLEAS
	)	TWELFTH JUDICIAL CIRCUIT
COUNTY OF FLORENCE	)	C/A NO. 2010-CP-21-2932
Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith Plaintiffs,	)	**DEFENDANTS' OPPOSITION TO THE PLAINTIFFS' MOTION TO AMEND/RECONSIDER**
vs.	)	
New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald Defendants.	)	

FILED
2012 AUG 10 AM 11:13
CONNIE NEEL-SHEARIN
CCP & GS
FLORENCE COUNTY, SC

FACTS AND PROCEDURAL HISTORY

On February 8, 2012, the Defendants filed a motion for summary judgment. The Court, after proper notice to the parties, heard the motion on March 8, 2012. The Defendants submitted exhibits and deposition testimony to support their position. The Plaintiff presented no evidence at the hearing to contest summary judgment.

On March 27, 2012, the Court filed an Order granting summary judgment on the grounds that the Plaintiff failed to present any evidence of a written instrument creating a trust on New Hope Church's property and that the Plaintiff could not unilaterally impose a trust on New Hope Church property. On April 6, 2012, the Plaintiffs filed a motion to amend pursuant to Rule 59(e), SCRCP.

CERTIFIED A TRUE COPY
CLERK OF COURT C.P. & G.S.
FLORENCE COUNTY, S.C.

ANALYSIS

I. The Plaintiffs waived any argument they could have made during the summary judgment proceedings and they are precluded from litigating the summary judgment issues again

"[R]econsideration of a judgment after its entry is an extraordinary remedy which should be used sparingly." Wright, et al, Federal Practice and Procedure § 2810.1, 124 (2d ed. 1995). "A party cannot use Rule 59(e) to present to the court an issue the party could have raised prior to judgment but did not." Hickman v. Hickman, 301 S.C. 455, 456, 392 S.E.2d 481, 482 (Ct. App. 1990). Moreover, a Rule 59(e) motion may not be used to relitigate old matters. Pac. Ins. Co. v. Am. Nat. Fire Ins. Co., 148 F.3d 396, 403 (4th Cir. 1998).[1] Mere disagreement does not support a Rule 59(e) motion. Hutchinson v. Staton, 994 F.2d 1076, 1082 (4th Cir. 1993).

The Fourth Circuit Court of Appeals recognizes only three grounds to grant a motion to amend: (1) to accommodate an intervening change in controlling law, (2) to account for new evidence not available at trial, or (3) to correct a clear error of law or prevent a manifest injustice. Pac. Ins. Co. v. Am. Nat. Fire Ins. Co., 148 F.3d 396, 403 (4th Cir. 1998).

During the summary judgment proceedings, the Plaintiffs presented no evidence to support their position that a trust was properly created on New Hope Church's property and that New Hope Church did not withdraw from the Conference. The evidence they will likely rely on to support the motion to amend was available to them prior to the summary judgment hearing. The Plaintiffs are attempting to relitigate the summary judgment motion, which they are not permitted to do.

II. The Court correctly held that the Plaintiff failed to present any evidence that a trust was created on New Hope Church's property.

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[1] South Carolina courts look to federal law to interpret state rules of civil procedure that track the language of a corresponding federal rule. Gardner v. Newsome Chevrolet-Buick, 304 S.C. 328, 330, 404 S.E.2d 200, 201 (1991) and The Beach Company v. Twillman, Ltd., 351 S.C. 56, 62, 566 S.E.2d 863, 865-866 (Ct. App. 2002).

The South Carolina Supreme Court, in All Saints Parish Waccamaw v. The Protestant Episcopal Church in the Diocese of South Carolina, was recently asked to determine whether a national church maintained a trust over a withdrawing local church's property. 385 S.C. 428, 685 S.E.2d 163 (2009). The Supreme Court determined that the civil law could completely resolve the trust issues presented in that case, and it applied South Carolina trust law to hold that no trust was imposed on the local church's property. Id. at 444-445, 172.

Similarly, in this case, South Carolina civil law completely resolves the issues before the Court. South Carolina's trust law requires a writing to prove a trust in land. Beckham v. Short, 298 S.C. 348, 350, 380 S.E.2d 826, 827 (1989). Moreover, when the settlor is also the trustee, as the Plaintiff's allege in this case, a party must present a written declaration signed by the settlor to establish a trust. S.C. Code § 62-7-401(a)(2) and South Carolina Comments, ¶ 2.

The Plaintiffs presented no evidence of a written instrument signed by New Hope Church granting a trust in its property to them. Consequently, the Court correctly held that the Plaintiffs claims must be dismissed.

The Supreme Court in All Saints Parish Waccamaw also addressed a claim by the National Episcopal church that by adopting a provision in the national Church's Canons (referred to in the opinion as the "Dennis Cannon"), all local church property was held in trust for the Episcopal Church. 385 S.C. at 437, 685 S.E.2d at 168. The Supreme Court held that the Episcopal Church could not unilaterally impose a trust on property which it never possessed legal title and denied the Church's claim. Id. at 449, 174. The Plaintiff Conference relies on the same type of faulty trust claim to support this action. The Conference attempts to claim a trust on property it never owned. This type of claim is not allowed and was correctly dismissed.

III. New Hope Church was a congregational governed church during its membership with the Conference and retained the right to withdraw with its property at any time.

A congregational church is a church who governs its own affairs and is not required to submit to control from a higher authority. Whitmire v. Adams, 273 S.C. 453, 459-460, 257 S.E.2d 160, 164 (1979).[2] A congregational governed church may vote to withdraw from a denomination at any time and retain control of its property. Whitmire, 273 S.C. at 459-460, 257 S.E.2d at164.

New Hope Church incorporated and adopted its own bylaws in 2003, and it terminated all support for the Conference in 2009. The Defendants presented during summary judgment proceedings the admission of the Conference Superintendent, James A. McElveen that New Hope Church was a congregational governed church when it was a member of the Conference and Conference minutes corroborating this admission. As a congregational governed church, New Hope Church always retained the power to withdraw at any time from the Conference with its property intact. The Conference neither had nor has any authority and recourse to stop New Hope Church from withdrawing from the Conference.

IV. The Plaintiffs have no standing to pursue this action.

As was demonstrated during summary judgment, the Conference cannot take ownership of New Hope Church and has no property interest in any New Hope Church asset. As a result, the Conference recruited the individual Plaintiffs to join it in the lawsuit. The complaint alleges

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[2] Baptist churches in South Carolina are judicially noticed as congregational governed churches. Bowen v. Green, 275 S.C. 431, 435, 272 S.E.2d 433, 435 (1980). The Conference as its name suggests includes a Baptist component which further demonstrates that the local churches are congregational governed churches.

that the Plaintiffs are the true owners of New Hope Church. However, the individual Plaintiffs have abandoned their membership in New Hope Church. The Plaintiffs have no standing to prosecute this action, and they cannot prevail on their claims. Therefore, the case must be dismissed.

WHEREFORE, the Defendants request that the Court deny the Motion to Amend/Reconsider.

WILLCOX, BUYCK, & WILLIAMS, P.A.

By: 

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August 9, 2012

State of South Carolina)
)
County of Florence)

In the Court of Common Pleas
Twelfth Judicial Circuit
2010-CP-21-2932

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith,

Plaintiffs,

vs.

New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald,

Defendants.

Transcript of Record

August 13, 2012
Florence, South Carolina

B E F O R E:

The Honorable Thomas A. Russo, Judge

A P P E A R A N C E S:

Louis D. Nettles, Esquire
Attorney for the Plaintiff

Walker H. Willcox, Esquire
Attorney for the Defendant

Maryann S. Nevers, CVR-M-CM
Circuit Court Reporter

I N D E X

Ruling of the Court 23

Certificate Page 25

E X H I B I T S

No.	Description	ID	Ev.

No Exhibits Introduced.

TRANSCRIPT OF RECORD

(Whereupon, the proceeding was commenced at 10:11 a.m.)

THE COURT: All right. The next matter I have is -- it's *Haselden v. New Hope Church*. Mr. Nettles -- Mr. Nettles, not -- not affiliated with this case or -- or any case -- is -- is the commissioner going to operate as that this year?

MR. NETTLES: It -- oh, yes.

THE COURT: Is it?

MR. NETTLES: Yes.

THE COURT: Okay. Because I haven't heard anything from ---

MR. NETTLES: Yeah.

THE COURT: --- him.

MR. NETTLES: Yeah.

THE COURT: And usually, by this date, I've -- we've heard something but ---

MR. NETTLES: I suspect we'll hear something from him shortly.

THE COURT: Okay. All right. We -- now, let's see. What is this?

MR. NETTLES: Your Honor, please, this is a petition for -- to alter or amend a judgment entered by you previously in -- in this case.

THE COURT: All right, sir.

MR. NETTLES: And I appreciate you hearing us -- hearing us on the -- on the matter. As you may recall, this is a case that involves the -- a dispute regarding church property between members of a congregation and also involving a church conference. Your Honor has ruled basically that -- that any -- that -- that South Carolina requires a written trust to impose an obligation on a congregation not to be able to transfer its property from a -- a conference and relies primarily on the *All Saints Parish Church* case.

What I would propose to do, Your Honor, is try to distinguish that; discuss *Jones v. Wolf* for a few minutes; and bring Your Honor's attention to cases in Georgia, where the law is more developed on the issue of what exactly "neutral principles of law" mean.

We're in South Carolina now. South Carolina courts have clearly adopted the neutral principles of law in regards to disputes over church property. What that actually means is not clear. Neutral principles of law was originally -- that -- that flows from the *Jones v. Wolf* case, which was originally out of Georgia. And in South Carolina the *All Saints* case is the leading case dealing with the issue of neutral principles of law.

And Your Honor relied primarily on the *All Saints Parish* case in making its ruling. And I would argue to the

Court that that reliance on all -- the *All Saints* case is, I guess, improper or inappropriate for -- for various reasons. And I want to distinguish the *All Saints* case from the case we have before us.

THE COURT: All right, sir.

MR. NETTLES: All Saints is interesting in that All Saints was created as a Episcopal church prior to the revolution, subject to the Diocese of London. After this -- during the Civil War, that connection with the Diocese of London was broken. It was subsequently incorporated. As a congregation, it -- in about 1902, it incorporated. And along the way, in the process of all this, the Episcopal Diocese of South Carolina actually quitclaimed any interest it had in the church property to the All Saints Parish.

The Diocese of South Carolina had no restrictions on the transfer of the property in its governing doctrine. Subsequently, the All Saints Church sought to separate itself from -- well, it -- well, just went about its merry way after the diocese adopted a provision in its -- in its discipline restricting transfers by congregations. According to the -- based on the -- the opinion we have in the *All Saints* case, the congregation -- the All Saints congregation never consented to that change or -- or those -- or restrictions were never obligated itself to follow

the discipline of the -- the Diocese of the Episcopal Church of South Carolina.

Our case is different. The -- the -- the -- the General Conference of the Free Will Baptist Church of the Pentecostal Faith has a -- the discipline has restrictions on transfers of the property and requires that the church hold their property in trust for -- basically, for the General Conference of the Presbyterian Faith. And that was in effect, apparently, when the local church joined the congregation -- when the local church and its members all became part of the Free Will Baptist Church of the Pentecostal Faith -- and participated in the -- in the governance of the -- of the Free Will Baptist Church of the Pentecostal Faith.

We believe, under neutral principles of law, that obligates the -- the -- the members of the congregation of the New Hope Church are -- are governed by the discipline of the conference they joined, unlike the -- the -- the -- the All Saints Parish, who apparently had no such obligation or ever consented to anything like that. And we believe that distinguishes our case from the -- the *All Saints Parish* case.

And to -- to, I guess, follow that up, the law is not well developed in South Carolina about general principles of law. The *Jones v. Wolf* case that was in the Supreme

Court that sort of brought this all back was a Georgia case. The Georgia case -- the Georgia courts have come to this matter -- it's been litigated significantly more than it has in South Carolina.

THE COURT: Uh-huh.

MR. NETTLES: And I would like to bring your -- and -- and, in fact, while it's not -- how we say -- they didn't -- the Supreme Court, in *Jones v. Wolf*, didn't require it, but did suggest that neutral principles of law could include the governing documents of -- of church congregations and church conferences as one of the ways of -- one of the things that a court could look for as neutral principles of law, but didn't mandate that.

Georgia has looked at this. And in November of last year, in *Presbytery of General [sic] Atlanta, Inc. V. Timberridge Presbyterian Church,* Inc., the -- the matter was litigated and basically ruled that neutral principles of law, as applied by the courts in Georgia, say that when a church joins a -- a body of other churches in a conference and that conference has restrictions upon the transfer or ownership of -- of property or -- and actually imposes a trust upon the property, that -- that applying neutral principles of law, the Court would look to the governing documents of the conference to which the individual church has submitted itself. And if those

impose a trust, then the Court will enforce that.

And I'd like to hand up, Your Honor, a copy of the -- of the *Presbytery of Greater Atlanta* case.

THE COURT: Thank you, sir.

MR. NETTLES: So basically, what we have here is, you know, it -- is -- does the *All Saints Parish* case provide or require that the trust -- that neutral principles of law apply strict property law and require this to be in writing? Or do general principles of law, as -- as applied to associations in general, require the Court to enforce the agreements that the parties have made? And if -- if they have chosen to govern themselves and those governing documents impose a trust upon property, then the Court's going to enforce it.

THE COURT: All right. Thank you, Mr. Nettles. Mr. Willcox?

MR. WILLCOX: Yes, sir, Your Honor. I'm Walker Willcox on behalf of defendants.

THE COURT: Okay.

MR. WILLCOX: Your Honor, I'd like -- I'd like to start off with the procedural posture of where we are. We -- we have argued these points before. And Your -- Your Honor ruled on the defendants' -- of -- in the defendants' favor. And I think it's inappropriate and improper to -- to make these arguments again in a Rule 59 motion.

And couple of cases about that: In *Hickman v. Hickman*, the Supreme Court of South Carolina said you can't issue -- you can't argue over the issues you should've argued before in the -- in the first proceeding. And -- and there's some fourth-circuit cases on this, Your Honor. But there -- there's not much as law -- as far as cases in South Carolina interpreting Rule 59. So what the cases tell us is: Look to federal law; you interpret the same type of rules.

And the fourth circuit states that there's only three grounds to turn -- to turn over a -- a decision that's already been -- been rendered on -- under Rule 59. And that's: (1) to accommodate the intervening change in control of law -- I don't -- there's no allegation that's -- that's here; (2) to account for new evidence not available at trial -- here, no -- no allegation that's here; (3) to correct a clear error of law.

And I understand Mr. -- Mr. -- Mr. Nettles's argument about *All Saints* and about this Court's interpretation. What this Court said was: You have to have some evidence of some type of trust to impose that -- a trust obligation on somebody else's property, even a church.

And in *All Saints* it was nearly on point. And -- and one thing *All Saints* said, the -- the Dennis Canon, who -- what you referred to, would -- Episcopal Church back in the

'80s said: We've got a trust in everybody's property. And that's in our -- that's in our discipline, our bylaws.

And the -- and the Supreme Court, on page 449, said: "We hold that neither the 2000 notice nor the Dennis Canon has any legal effect on title to the All Saints congregation's property. A trust may be created by either -- by declaration of trust or by transfer of property. It is an axiomatic principle of law that a person or entity must hold title to property in order to declare that it is held in trust for the benefit of another or transfer legal title to one person for the benefit of another."

In other words, somebody can't call a trust on your property without your -- against your consent, without some type of -- of evidence of that consent. And -- and that's what the statute of frauds is, Your Honor. Now, I've cited -- I cited *Beckham v. Short*. That was cited in your order and in my -- in my memorandum -- says clearly: "South Carolina is among the states" -- and this is on page 350 -- "South Carolina is among the states with a statute of frauds requiring a writing to prove a trust in land."

And statute, Your Honor, 62-7-401(a)(2): "Written -- a trust described in Section 7-102 may be created by a written declaration signed by the owner of property that the owner holds identifiable property as trustee." There's -- there's no evidence of any trust in this case. And the

All Saints -- the -- the -- *All Saints* dealt with the same issue. And they held that the issue could be resolved by reference to South Carolina's trust law.

And -- and to use the analogy that -- that you used, Your Honor, at the last hearing, if you join a church -- want -- wanted to go there, went there, and decided a year later you wanted to leave and they said, "That's fine. You can leave -- or no, you can't leave, but we have a trust on -- on all of your property." But we don't have any evidence of that. And I don't think the -- the -- the trust law does not allow that, and *All Saints* does not allow churches to do that.

THE COURT: The -- and I haven't read this -- this case, Mr. Nettles, that you passed up. But to -- for -- for that -- you know, and this is what my -- my thought process was early on, is if -- if -- if I'm a -- if we're a -- a group of folks and we're going to join a -- a discipline or a diocese or congregation or whatever -- a conference -- and that conference's bylaws calls for the conference to then hold that -- that -- that we're to basically give our property over to the conference and we will hold it in trust for the conference, even if the bylaws require that and -- and then we join, it -- it -- it doesn't -- doesn't the law require that there be some writing whereby we turn that property to you and we will

hold it in trust?

Simply us joining your conference and your conference says that doesn't create a -- a -- I mean, and -- and I -- I mean, I think that's your position: "If -- if you join our conference, we suspect you've read our bylaws and you consent to them. So therefore, by you joining, you've locked yourself in," is pretty much your position.

MR. NETTLES: That's pretty much our position. And -- and let me talk about -- a minute about the *All Saints* case. The *All Saints* case talks about how, you know, you have to have title to a property to impose a trust upon it. And there's nothing in all -- in the *All Saints* case that shows that -- that the local congregation ever consented to be bound by -- by the Dennis -- Dennis Canon. The difference here is that -- that the New Hope Church joined a conference which had -- had the -- the equivalent ---

THE COURT: --- in place.

MR. NETTLES: --- equivalent in place.

THE COURT: Right.

MR. NETTLES: And it was their actions in joining the conference and -- and -- and therefore being subject to their discipline that made it possible for this to apply to that property.

THE COURT: But for our -- but for our purposes in South Carolina and -- and for our, you know, recording

statutes and -- and -- and all of the laws that -- associated with real estate and the passing of real estate and the need for that to be well documented and well recorded, wouldn't it not -- all right. We -- I'll use these facts: This -- this church joined this conference. And if part of this conference is, when you do this, when you join us, you -- you turn that property over and you hold it in trust for us, there's -- there's still, I would think, for South Carolina law and -- and for the law that we have regarding real property in South Carolina to be effective, have to be some recording or writing that we've done that.

MR. NETTLES: Well -- well, the issue is -- the courts have looked at is -- is who actually constitutes the -- the -- the true congregation of -- of the New Hope Church. And by -- and -- and holding that -- and -- by imposing the -- the trust upon the property by agreement, then the conference is the one that gets to decide who -- who -- who -- who constitutes the congregation of New Hope Church. Just like -- I mean, there's a -- you know, the -- the -- the title is -- talks about -- it was -- before they created the corporation, it was trustees, but there was never a written trust of -- of the New Hope Church.

The -- the -- the affirmative act of joining the congregation therefore empowers the -- the -- the -- it --

it empowers the conference to determine who is the true congregation of the New Hope Church, just like New Hope Church participates in determinations of the ownership of every other -- every other church within the conference. They send representatives to the general conference. They vote on the governance of the church.

It's not like the New Hope Conference is something different and separate. Every member of the New Hope -- New Hope congregation, by joining New Hope and -- and, therefore, the conference, becomes a member of this larger association. They participate in its governance, the -- the governance of other -- of the other churches too.

So, you know, we -- we try -- as lawyers we think of the New Hope Church being something separate and apart from the general conference, when, in fact, all the members of all the churches in the conference constitute the membership of the general -- of the general conference. And they have adopted these rules to govern themselves.

And -- and the Courts are, I believe, obligated under the neutral principles of law to enforce the rules of this voluntary association.

THE COURT: Does that override, though, our laws regarding real property and statute of frauds and recording requirements?

MR. NETTLES: You know, since the issue is who is the

-- who -- when it -- when -- when there is a -- a -- a -- a -- a -- a church congregation, the determination of who constitutes that church -- church congregation is something that's therefore governed by determinations of the new -- of the -- the New Hope -- I -- I mean, of the general conference. And when these folks say they're going to leave the conference, they forfeit their right to claim that they are the representatives of the -- the New Hope Church of the Pentecostal Faith.

THE COURT: Well -- right. But I understand that. But still, though, joining the -- this conference and the -- this conference -- I mean, I've got a copy of their -- their bylaws. And it -- it's quite lengthy; it's about a hundred pages of -- or maybe a little -- little shy of that. But anyway, does that -- that override our laws regarding real property and statute of frauds and -- and recording statutes ---

MR. NETTLES: Well ---

THE COURT: --- that ---

MR. NETTLES: --- I -- I ---

THE COURT: --- require things to be recorded and orderly?

MR. NETTLES: I -- I -- I think it does, because the property still belongs to New Hope Church, but -- New Hope Church of the Pentecostal Faith. But the -- the governing

documents of the -- of the -- of New Hope Church that it adopted by joining the conference gives the power not to the Court to determine who the New Hope Church is, but that power then belongs to the General Conference of the New Hope -- the -- the Free ---

THE COURT: So ---

MR. NETTLES: --- Will Baptist Church of the Pentecostal Faith.

THE COURT: So, then, the -- the conference?

MR. NETTLES: Yes.

THE COURT: Okay. The -- you're saying the conference designates who is the governing body of that local church?

MR. NETTLES: Of -- of who constitutes the -- the -- the -- the ---

THE COURT: The authority ---

MR. NETTLES: --- the ---

THE COURT: --- so to speak?

MR. NETTLES: --- the -- who -- who represents the true congregation of the New Hope ---

THE COURT: Okay.

MR. NETTLES: --- Church.

THE COURT: So that if -- if, when we joined the conference, the conference decided you and I, as members of the local body, were -- were those in authority to be able to -- to determine that, and we've got 200 people in our

congregation, and you and I, along with 190 other folks decided we're leaving this conference, the conference could then decide: "Well, no. You don't have the authority because we -- we now decide that Brian and Melissa constitute the authority for this church to leave. So the -- the 198 of y'all can leave, but -- but y'all are just leaving. New Hope is still part of our conference because they say it is."

That's kind of what you're saying.

MR. NETTLES: That -- that's what I'm saying. And -- and -- and that was clearly the law before -- you know, before the neutral principles of law happened. I mean, you know, for, you know, a hundred years, this case was -- the -- the law in South Carolina was governed under the -- you know -- you know, determination was where it's a hierarchal church or a congregational church, and -- and that was the way the -- the law worked.

THE COURT: Yeah.

MR. NETTLES: And in the -- and before the adoption of neutral principles of law, the Court would imply a trust, just because the church was hierarchal. After the neutral principles of law was adopted, the Court would not imply that.

But the Court would enforce the -- if -- if the -- if the church had adopted rules that did that, the -- the

courts would, under neutral principles of law, enforce those.

And -- and that's what happened in the Georgia case: that the -- because they were written -- you know, because they have -- their -- in the discipline of the Presbyterian Church in Georgia imposed that trust, the Georgia courts have, you know, enforced that. Had there not been a -- an obligation, the Court wouldn't imply one.

Just like in South Carolina under the *All Saints* case, since there was no evidence that the All Saints Conference -- the All Saints Parish agreed to consent to the -- the authority of the diocese to impose a trust on their property, the Court wouldn't invent one or imply one, due to the -- the nature of the Episcopal Church.

THE COURT: Okay. Mr. Willcox?

MR. WILLCOX: Your Honor, and again, we're talking about a theoretical assumptions based on evidence that's -- wasn't presented at the summary judgment hearing and is now being talked about as if it exists now. But the bylaws don't give the conference that type of authority.

These have always been congregational governed churches. And that -- that was evidence submitted back in the last hearing. And that -- and then I cited to *Whitmire* -- I apologize, Your Honor -- the *Whitmire v. Adams* case, where congregational governed churches withdraw --

historically, before *All Saints*, could withdraw from the -- the parent church or -- or whatever you want to call it with their property intact.

And in fact, the conference has got "Baptist" in its name. And Baptist -- the -- the Court has taken judicial note -- notice that Baptist churches are congregational governed churches. The -- the superintendent of the conference testified as such during his deposition and offered evidence showing that it's always been well understood that this is a congregational governed church.

Be that as it may, Your Honor, *All Saints* is on point. *All Saints* -- that the -- the -- the -- the Episcopal Church argued the same thing they're arguing here. All -- the Episcopal Church came in, in '87 and implemented the Dennis Canon.

All Saints -- the -- the local parish operated under that Dennis Canon for 14 years before they decided to go. And the -- and the Supreme Court said: No. You can't -- you have to have something more, have some type of trust document.

And, Your Honor, I also submitted at the last hearing -- this -- this church has conveyed property in the past. Nobody ever said anything about it. In fact, one of the plaintiffs is one of the guys who signed the deeds. They didn't have to get consent of the conference.

Just think of all the -- think of the chaos it'll cause on the property rights. You can't -- you can't convey property to a church from a church without knowing if somebody's going to come in later and call -- call trust on you.

And -- and these churches -- this isn't a -- like the Episcopal Church. These churches -- New Hope existed well before the conference existed. And they -- they got together with other similar churches and formed a co-op called "the conference."

And so it is -- it is -- and -- and -- and that has always been deemed a congregational-type governed church. The -- they just -- they don't submit their property to the conference. They just don't do it.

THE COURT: All right.

MR. WILLCOX: And again, Your Honor, you -- you ruled correctly last time when we submitted the evidence. And the -- it -- it does require some type of writing indicating intent to give a trust to -- to somebody else -- for the -- to the conference. And they had -- they submitted no evidence to that.

Even the -- even the bylaws are ambiguous as to what it creates. It doesn't say "trust to the conference." It says "trust to the local church."

THE COURT: It -- I -- I think I highlighted it. I --

I -- from what I can remember in going through this, it's -- on page 66 it says: "The annual conference, being the highest tribunal, shall have final jurisdiction over the local churches."

MR. WILLCOX: Tribunal, Your Honor. And -- and that's over ---

THE COURT: Well, I mean, that -- it -- and y'all correct me -- that -- that's the only language in here that I think you could look to, to ---

MR. NETTLES: Your Honor ---

THE COURT: --- say that ---

MR. NETTLES: --- I -- I ---

THE COURT: --- there's a trust.

MR. NETTLES: --- I believe it does include our provision that the trustees hold the property in trust for the -- the -- the -- the Free Will Baptist Church of the Pentecostal Faith.

THE COURT: Okay.

MR. NETTLES: It's Article 39 on page -- and I'm -- I'm not sure which bylaws you're looking at, Your Honor, at the date.

THE COURT: October 1938, enacted and ratified ---

MR. WILLCOX: And you're right -- you're right, Your Honor. You won't find any -- any other provision in -- in those bylaws that speak to trust on property. The -- those

came in much later.

THE COURT: Yeah.

MR. NETTLES: And it ---

THE COURT: I didn't ---

MR. NETTLES: --- Your Honor ---

THE COURT: --- didn't know ---

MR. NETTLES: --- it -- it ---

THE COURT: --- if I missed anything ---

MR. NETTLES: Yeah. It ---

THE COURT: --- that ---

MR. NETTLES: --- it was -- it was certainly broadened. But in -- in -- in 1938, that -- that's the provision that was in there.

THE COURT: Okay.

MR. WILLCOX: And that's ---

THE COURT: All right.

MR. WILLCOX: --- that's not clear and convincing evidence of a trust, by any stretch of the imagination.

THE COURT: All right. Well, let me -- I -- I want to -- I haven't seen this case that Mr. Nettles passed up, the *Presbytery of Greater Atlanta v. Timberridge Presbyterian Church*. Let me look at that, and I'll ---

MR. NETTLES: Thank you.

THE COURT: --- revisit these other cases.

MR. NETTLES: Thank you for your time, Your Honor.

MR. WILLCOX: Thank you, sir.

THE COURT: All right.

(Whereupon, the proceeding was concluded at 10:40 a.m.)

--- END OF TRANSCRIPT OF RECORD ---

State of South Carolina
In Common Pleas Court
County of Florence

COPY

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden, and The General Conference of the Free Will Baptist Church of the Pentecostal Faith,
Plaintiffs,

V. 2010-CP-21-2932

New Hope Church, Randy Sharp, Johnnie Powell, Winston Haselden, and Donnis McDonald,
Defendants.

The 30(b)(6) Deposition of: James A. McElveen

Location: 248 West Evans Street

Florence, South Carolina

Date: Friday, January 13, 2012

Time: 10:55 a.m. - 12:44 p.m.

Court Reporter: Roger R. Williamson

The deposition is taken pursuant to notice and/or agreement, in the above-entitled cause pending in the above-named court and pursuant to the South Carolina rules of civil procedure.

A P P E A R A N C E S

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E X H I B I T S

Pg/ln	Ex.	Description
4/5	1	Notice of Deposition
43/6	2	12/14/2009 Letter
43/20	3	Response to 12/14/09 Letter
Post Marked	4	Bylaws 2007
Post Marked	5	2010 Annual Meeting Minutes
Post Marked	6	Bylaws 1938

** uh-huh = affirmative
huh-uh = negative

S T I P U L A T I O N S

It is stipulated between counsel that this deposition is being taken pursuant to the South Carolina rules of civil procedure and that all objections except as to the form of the question are reserved until the time of trial.

It is also stipulated between counsel for the respective parties and the deponent that the deponent will waive the right to read and sign this transcript.

Thereupon,

James A. McElveen,

having been first duly sworn by the court reporter, testified as follows:

E X A M I N A T I O N

BY MR. WILLCOX:

Q Mr. McElveen, I know you were sitting here when I just deposed Raymond Haselden, so I won't try to repeat myself too often but probably will. But this is a deposition. I'm trying to find out what you know about this case. And I've noticed this as a 30(b)(6) deposition. And you are the -- have been a -- designated as the general conference of the Freewill Baptist Church of the Pentecostal Faith -- Faith's 30(b)(6)

designee, okay?

MR. WILLCOX: And I'm going ahead and make -- this Exhibit 1, Louis, the notice?

MR. NETTLES: That's fine.

(Defendant's Exhibit Number 1 marked for identification.)

BY MR. WILLCOX:

Q And there -- there are several or three categories of information that the conference has designated you as having the knowledge of the conference. In other words, you're speaking for the conference. And often I'm going to say you, and you'll say we. Whenever I say -- whenever I hear you say we or you, or I'll say you or anything like that, I'm going to assume you're speaking on behalf of the conference, okay? If you're not speaking on behalf of the conference, if -- if you don't mind telling me so I'll know the difference, okay?

A Yes, sir.

Q And just the same ground rules. I'll try to ask clear concise questions. I -- I -- I won't do it every time. If you don't understand the question, ask me to clarify and I will -- or try to.

A Okay.

Q And if you do answer the question, I'm going to assume you understood it, okay? And let's don't talk over each other. I know you heard that. He's got to make a record of this. But you're doing a great job so far. I -- often I ask questions where I tail off sometimes but -- and are you on any medication, any drugs, anything that would hinder your ability to answer questions truthfully or understand my questions?

A No, sir.

Q Okay. Have you ever had your deposition taken before?

A Not to my knowledge.

Q Okay. Would you remember?

A Yes, sir.

Q Okay. Okay. And you reside in Turbeville?

A Yes, sir.

Q Okay. Where did you grow up?

A New Zion, South Carolina.

Q Okay. And how long have you lived in Turbeville?

A For the last four years, going on five.

Q Okay. Where did you live before that?

A I was in Conway, South Carolina, pastoring a church.

Q Which church was that?

A Con--- Free Worship Freewill Baptist of the Pentecostal Faith.

Q And what is your current role with the conference?

A Their current role?

Q Your current role?

A My current role?

Q Yourself?

A I'm the superintendent of the Freewill Baptist of the Pentecostal Faith Conference.

Q Can you describe that -- that role, that job?

A It is my responsibility of the oversight of every bill -- every phase of it. Like we got a Christian education department, I -- I -- I'm over it. A foreign mission department. We have someone who govern--- or is running these departments, but initially final say so's come up to -- any decision comes up to me and my board.

Q Okay.

A We have a five-man board.

Q Okay. Is it a board run conference, or is it a superintendent run conference?

A Yes.

Q Okay. Both?

A Both.

Q Okay. How long have you been superintendent?

A Four years.

Q Four years.

A Going on -- well almost a half, four and a half.

Q So you came from Conway?

A Yes, sir.

Q Okay. Where -- who was the superintendent in 2003?

A Greg Cannon.

Q Okay. Do you have any knowledge of New Hope Freewill Baptist Church of the Pentecostal Faith incorporating in 2003 and adopting its own bylaws?

A To my knowledge, no.

Q Okay. So you weren't -- but you weren't superintendent at that time?

A That's correct.

Q Okay. So no knowledge of that?

A Not of that going.

Q All right. When did you first learn of that?

A When I become superintendent and the former pastor, which is Glenn Prosser --

Q He told you?

A -- he informed me when he went to leave our conference of it.

Q Okay. And to make sure we're not confusing time because this -- this happened over a period of about ten years now. When -- when did Glenn Prosser talk to you about -- or inform you of New Hope's incorporation?

A To my knowledge, February of 2010, when he told the church there he would stay with them until the first of May. He brought his -- he brought his credentials to my office, and placed them on my office and said that he was no longer going to be -- will be pastor of the church after May the 1st.

Q In 2010?

A Yes, sir.

Q Of New Hope?

A Yes, sir.

Q Okay. Why did he come --

A I'm sorry. May I rephrase that?
Q Yes, sir. Absolutely.
A Okay. I'm -- 2010 -- 2008.
Q Okay. Okay. And not to jump around too much, but when you were a pastor at Conway, that was a church within the conference?
A Yes, sir.
Q How long had that church been in the conference?
A Probably -- I'm going to say probably close to 60 years.
Q Okay. Were they there before the conference was formed?
A No, sir.
Q Okay. So the conference predated the church in Conway? What was the name of that church?
A Free Worship.
Q Do you recall -- or who owns -- who owned the property in Conway, the church property in Conway?
A I can't tell you that because I didn't try to endeavor to find out.
Q Was any property ever changed hands while you were the pastor?

A No, sir.

Q Okay. And were you ordained and licensed by the conference?

A Yes, sir.

Q Okay. When did that happen?

A I become a member of it in November of 1970. I was licensed as a mission worker. And I had to wait until I was 21 to become an ordained minister. I was -- I'm 53. Let's see. I'm around 17 years of age. I had to wait to 21 to become ordained.

Q Okay. Is superintendent your only occupation?

A Clarify?

Q Do you have any other jobs?

A Oh, no. Well I cut a little bit of grass and this and that and the other.

Q Okay. But -- but no other career?

A No. No.

Q Okay. Since you've been 21 have you been a full-time pastor?

A Not all the time.

Q Okay.

A I have filled in at different times.

Q Okay. Do you have any other family

members that reside in Florence County? When I say family members, I mean first cousins, brothers, sisters.

A Some -- there used to be Wallace.

Q Some Wallace's?

A Yes, sir.

Q Okay. Are you a member of any other civic organization?

A No, sir.

Q Okay. Okay. Well tell me when you first learned of New Hope Church's desire to withdraw from the conference?

A May I go through the procedure?

Q Yes. Absolutely.

A If my mind serves me correctly, October of 2009 -- I think I'm correct, yeah.

Q And how did you learn of it?

A I had a meeting with the board -- with their board. But I just was going down there to talk with them concerning me helping them -- assist them in trying to locate a good pastor for them. They informed me at that time. They asked me concerning the name change of -- of -- of the sign. In our organization, we have some churches that has like Central Holiness, Grace Holiness and

what -- under -- under it is, of the Freewill Baptist Pentecostal Faith Conference or Faith. What it does, it identifies that church with our organization.

So when they asked me, I -- I did -- I said we have churches that has just Central -- like Central Holiness or -- and it may be a possibility that that night they told me what their plans were. And at the end of that meeting, I informed them, I told them, I said, whatever you do, I mean, I'm going to have to answer back. I just can't sit by as a superintendent and allow a church just to up and say, okay, we're out, we're gone. I had no notice up until that night maybe of their intention.

Q Okay. What gives you the authority to take that position?

A Our constitution.

Q Okay. Can you show me in the constitution where it says that?

A Where it gives me the authority?

Q Yes, sir.

A Okay. Let me --

Q And -- and for the record, you're looking at the 2007 constitution. This is the same one you produced to us in --

A Yes, sir.

Q Okay.

A Let me -- let me get to our -- duties of -- on article three, page 29, duties of officers. This is talking about general officers, not church officers.

Q Okay. This is -- your -- the duty of superintendent?

A Right.

Q And is this under the organization of the conference?

A Yes, sir.

Q Okay. Constitution bylaws of the conference?

A That's correct.

Q Okay. Okay. Go ahead. I'm sorry, I interrupted you.

A The general superintendent, being the general supervision of the Freewill Baptist of the Pentecostal Faith subject to the law -- bylaws --

THE COURT REPORTER: Excuse me, sir. Could you slow down? I'm repeating everything you're saying so --

THE DEPONENT: Oh, I'm sorry. Let me go back and start over, please.

THE COURT REPORTER: Please.

THE DEPONENT: The general superintendent being -- the general superintendent shall have general supervision of the Freewill Baptist Church of the Pentecostal Faith subject to the laws, discipline, bylaws, and the resolutions adopted by the general conference shall act as the president of the corporation in all legal matters.

BY MR. WILLCOX:

Q That's the -- that's the provision you're relying on?

A Yes, sir.

Q Okay. Now is it impossible for a member church to withdraw from the conference?

A Is it impossible for a -- a member?

Q A member church?

A A -- a member church?

Q Yeah, like New Hope.

A Is it possible for them?

Q Yes, sir.

A By my understanding, no, sir.

Q Okay. Is that anywhere in the bylaws?

A May I read article -- article eleven, local churches?

Q Yes, sir. It's on page 29?

A Twenty-nine, yes, sir. On the very first -- the latter -- the last word there. Let me read this part. Local churches shall be set in order by a general superintendent and the district pastor. Then it reads that -- the part --

Q And can I stop you right there?

A Yes, sir.

Q What does that mean, to be set in order?

A To set in order?

Q Yes, sir.

A To set the church in order in the light of -- let's -- can I give you what my interpretation --

Q Please.

A I think when our -- and I forefathers because a lot of this was established prior to my coming in 1970. From my interpretation, I think our forefathers never intended to see such as what we're seeing today. I regret -- I regret very sorrowfully that this has occurred. But my interpretation of it is, I don't think our forefathers ever intended for us to have to run this way. I think what we're looking at here is that it -- the church needed to be set -- set up

a -- their status in the -- and establish the church or this is the way that we would recommend. And I think that was -- that personally, I think, is what it's meaning --

Q Okay.

A -- to me, okay?

Q Set in order means recommend?

A Yeah.

Q Okay.

A Okay.

Q Go ahead.

A And then it says down at the latter paragraph, trustees may not revert property from the use of the Freewill Baptist Church of the Pentecostal Faith, but said property shall be held in trust for the uses and ministry of the Freewill Baptist Church of the Pentecostal Faith.

Q And can you also give me your interpretation of that provision?

A My interpretation?

Q Yes, sir.

A I feel like it -- it means just what it said, that the trustees of any like churches just can't walk up and say we're going to get -- leave out, sell or this or the -- or the other without

the consent of coming through the right channels.

Q Would that be the conference?

A Yes, sir.

Q But these provisions are the only ones that you know of -- you know that -- you know that book pretty well, don't you?

A Yes, sir.

Q Okay. Is there any provision in there that prohibits a church from withdrawing from the conference?

A The church body itself or the church?

Q Either one. Let's go -- let's go with both, the -- the church body itself?

A Prevents the church body from what I can gather by the law, okay? We're talking about civil law.

Q Yes, sir.

A Okay. I understand they have to have a hundred percent of all members who are alive, okay?

Q Okay. Not -- not in good standing but alive?

A Alive.

Q Okay.

A May I refer back to something that you

asked Mr. Raymond?

Q Yes, sir.

A When you asked the fact about -- when you asked him about the membership being three months --

Q Yes, sir.

A -- it is required of the board of a de--- of a church, that a member, if they absent themselves three months, it is required by this constitution that the board either -- somebody of the board go see them or send them a letter asking them. And if they chose not to, then they're encouraged to pick back up their activity. I'm talking about attending church and whatever the church requires.

Q Until they do that, are they in good standing? Is that member in good standing?

A Well it's according to whether that church is active or inactive. I -- and like I -- I don't know nothing about New Hope's -- how they put active/inactive. In our organization as a -- as a -- as a conference superintendent with our ministers, if a minister fails for so many months to report or pay his tithes or dues to us, then I as a superintendent will tell my ordaining

counsel, which are the ones who are actually -- interviews these ministers coming in, and they tell them their requirements. Or either I'll contact the individual and talk with them and tell them the situation at hand. And then I leave it at -- I leave -- I tell that individual this is what's going to happen if you don't.

If they chose not to, then the individual has had the privilege of writing and tell -- or send it in and say, I no longer affiliate with the body of -- of the -- we investigate why, okay? And then we have -- on a general meeting. We have three quarterly conferences and an annual conference. At any of those meetings this board -- this council can recommend to the body that so and so has desired to disassociate or whatever from us. It is put to a vote. The board -- the -- myself, my board or the council just don't say, okay, you're out, we're not going to tell nobody. We tell, put it before the body of those who are there, churches, ministers.

Q So somebody is a member of good standing until -- is that consultation required before they're taken off -- before --

A Yeah.

Q -- they lose their good standing?

A Yes, sir.

Q Okay. Now, can a local church adopt its own bylaws?

A Sir, to my knowledge, I didn't even know about that.

Q Okay.

A I personally don't think they could have. But, unknowingly, I didn't know anything about this. I don't even know whether the Florence superintendent at the time this was made was aware of it.

Q Has Glenn Prosser ever said anything about it?

A Glenn never Prosser -- Glenn Prosser has never said anything to me.

Q He -- he is a -- is he a ranking official now on the conference?

A No, sir.

Q Okay.

A He is no longer with us.

Q When --

A As of his choice.

Q Okay. What was his last role with the conference?

A His last role? He was just a pastor to

Free -- the New Hope church.

Q Was he -- and didn't he hold some type of office with the conference?

A At one time he had -- he served as assistant to the general superintendent and the assistant to the C.E. director which is Christian Education and Evangelism.

Q Now New Hope in Johnsonville, New Hope Church and the conference, do they vary on the acceptance of divorcees into the church?

A Apparently we do.

Q When did you -- when did you first learn that?

A Probably when you opened that book and said -- now honest, I'm being honest.

Q Please.

A Our -- our ministers cannot. It's recorded in this constitution that our ministers cannot accept a -- and I can't say that they can't accept a divorcee, but remarriage we stand against it. And -- and -- and this is not just something that's been adopted 40 years ago. This is something that has been -- they just can't -- our ministers can't do it, and be in good standing with the conference.

Q Okay.

A Now if they're doing it unknowing to us then I don't know unless somebody ups and says they're doing it. Now -- now, I mean, I'm being honest about it.

Q But if -- if a -- if a pastor is doing that, allowing divorcees in against your discipline what -- what authority does the conference have?

A We can call them in, discuss it with them. And not so much as try to antagonize them, but we just -- we just let them know we can't -- by our constitution we -- it cannot be allowed.

Q What if he does it anyway and --

A Well if he says I'm not going to abide by it, then we have -- our ordaining counsel has no alternative other than to dismiss him as a member of the our ministerial ranks.

Q But he can still pastor the church?

A As of that -- as of 2010 he probably could have.

Q Has something changed?

A Yes, sir.

Q Okay. Tell me what has changed.

A It's changed. Let me see if I can -- I

didn't bring that book with me, but it's in our minutes as an amendment to the constitution.

Q I think y'all produced it. Let me find that.

MR. NETTLES: You're looking for the 2011 minutes?

MR. WILLCOX: Yes, sir, I've got those. That's what --

THE DEPONENT: I didn't bring mine. I think within the 2011 minutes it just -- an amendment is not put back on as a resolution. When it's amended to the constitution it goes in when we -- when we revise -- when we have to go -- we update this about every ten years or so. And everything that's been put as an amendment is placed in their right category.

MR. WILLCOX: Okay.

THE DEPONENT: Okay?

BY MR. WILLCOX:

Q Codi--- you codify it basically. Put it in the -- in the bound book?

A Yes, sir.

Q Okay. I've got a 2010.

A Let me see if I can find where -- where it was added to.

Q Okay. I have 2010.

A And I looked at that thing the day before yesterday.

Q I've got a -- maybe to help speed things along, the July 23rd, 2010, minutes.

A Okay. May I look -- may I --

Q Yes, sir. How about -- this is the description on --

A That's it.

Q -- page 36.

A Yeah.

Q Okay.

A Okay.

Q And -- and what does that amendment do?

A I was right at it.

Q Article 17.

A Is that 26?

Q It is -- it doesn't give me a page number.

A Again, article --

Q It says article 17.

A Article 17. Fifteen, 16, 17, okay. I don't know what -- what section is that? May I look again? I'm sorry.

Q That's okay. There you go.

A That's under government section three. Yeah, okay, let -- let me make sure I'm -- I'm -- I'm wording it right, okay?

Q Yes, sir.

A Article 17 as of 2007 read, a person is a -- a pastor is a licensed ordained minister who under the call of God and his people have the oversight of the local church. In a given -- when amendments come up, as this has, every church is notified of that in written form. It's a letter sent out stipulating resulation -- resolutions, even the finances, the percentage going out when it's disbursed. It's sent to the churches.

Q Okay. But where are you -- I'm sorry, where are you reading from, what page?

A I'm --

Q It's 2007 page --

A Yes, sir.

Q -- 19? Okay.

A The pastor.

Q Okay.

A Okay. That -- just the article itself says that, what I read.

Q Okay.

A So when we went to, I reckon what you

would call insert, put some teeth into this particular article, it was recommended as an amendment that it is a pastor is a licensed, ordained minister of the Freewill Baptist Pentecostal Faith Conference. That was instituted in 2010.

Q Now why -- what --

A No retribution. We do not -- we're not going back.

Q Okay.

A No, sir.

Q Not retroactive?

A No, sir. No retroactive. It was made known it wasn't.

Q Why did that come up in 2010, do you recall?

A The reason of it is probably -- this here probably stemmed our board in doing some research.

Q This incident with New Hope?

A Yes, sir. Because we never had it. We've never -- ever -- I'm sorry. I'm sorry. We had an incident even right here in Florence way back yonder but...

Q About a church withdrawing?

A About the desire to withdraw, yes, sir.
Q What happened with that church?
A It remained with us.
Q Okay. Why did it remain, do you recall?
A The court give it to us.
Q Y'all sued them?
A We didn't sue the -- well when you say sue, we had to -- because of what they done, we had to ask them back, and it brought to the legal procedure of civil law.
Q Was this while you were super---
A No, sir.
Q Okay.
A No, sir. This is -- well we had a former superintendent that served 20 years. Of that 20 years, it was during his administration.
Q Okay. So -- and I probably interrupted you, but this amendment was brought about by this situation?
A I think a lot of it was.
Q Okay. Can you -- can you describe what the situation is?
A At?
Q That -- that -- that brought about this

amendment?

A This is our -- my -- my personal -- you want my -- what I think --

Q The conference position.

A Why -- the conference --

Q And then we'll go with you.

A -- position? Because I think one of the reasons is, is because of the fact of our people, the church -- now, this is just starting. I'm honest. It -- we never had a problem of going outside, a church going outside -- pulling a minister that is not a part of our organization. And -- and so therefore, when this church did what they did, our -- our board, the official board, had to start looking at why, what could we do to alter this from occurring again?

Q Why didn't you -- why didn't you simply just say a member of the church cannot withdraw from the conference?

A Do what, sir?

Q Why didn't you just simply say -- provide an amendment that says a local church cannot withdraw from the conference?

A Well one reason is because of that stipulation where the trustees can't -- cannot

take the property away on their own.

Q Okay. And this licensing requirement, is it pointed at Randy Sharp?

A No, sir.

Q Okay. Did this arise because of Randy Sharp?

A I'm sure that it -- as I stated that probably this amendment -- well it's something that -- I don't think it would have probably just started when he was there. I think this -- it already had been thrown up as a -- looking at some matters from 2007. And that's personal opinion.

Q What matters?

A And this isn't a pro--- of -- of this similar matters that we -- that we get where we could have -- where our people, our ministers could have a place to -- if the church would chose to.

Q So -- so this would give you the power to license or delicense a minister and therefore, he would not be able to pastor in the church? Is that what this amendment does going forward?

A From hence forth, if they chose to acquire a pastor, they will have to come use our ministers. Or if -- let me stipulate this

carefully, and I think I'm correct. If they chose -- if somebody is outside of our organization, choose to come in, then they've got to come through the rightful channels.

Q Okay. Now on page -- in the July 23rd, 2010, minutes -- and I don't think you have a copy of it. But I'll let you -- let you read it. Reverend Coates, this is on page 21 of these minutes, Reverend Coates asked if this amendment in any way interfered with the congregational --

A Oh.

Q -- government of the churches. Can you explain that?

A Okay. Yes, sir.

Q Okay.

A Yes, sir. He was asking could they in a revival service or a homecoming service, could they invite somebody outside of the conference that's not affiliated. We have no problem with an outside minister coming in and -- and preaching revival, a home -- homecoming service or special type of a service that the church wants, they may chose to do so. That -- that's what Brother Coates was asking us.

Q Okay. Are you familiar with the term,

congregational government and the hierarchical government type of church?

A I'm familiar with the fact of congregational simply means that it's governed by the -- by the people, the body of members that are members present.

Q Of the local church?

A At a local church.

Q And that's the type of government that --

A That is our type of government. We -- what we -- again, going back to our forefathers, I think what our forefathers' intent were is to let those church--- we -- I just can't walk into a church. I can -- I can -- can't go in there and say, all right, now, iron clad, this is going to be your pastor. I can't do that. I'm not authorized to do that. I can't -- if a -- if deemed that a pastor is not preaching full truth, Biblical sound doctrine, yeah, I -- then if I'm notified I can -- I can inquire of -- of it.

But just to say iron clad I'm going to walk in like I'm -- like I can do it if -- I could not have walked in -- cannot walk in to our -- any churches that don't have a pastor and iron clad said

-- iron clad say this is coming to y'all. I can stand there and I can recommend an individual. I offer myself to assist them until we can find them an individual. But the -- the -- in this light here, I think our forefathers were looking at the fact that -- that a superintendent or whoever, my position, just doesn't walk in and tell them -- tell that church, now, it's my way or no way. They have that privilege of choosing who they would like to have as a pastor.

Q If a congregation votes two-thirds to withdraw from the conference, is it your understanding that that is not sufficient to what y'all --

A That's correct.

Q Okay. Why -- what good does it do the conference to have a church where the majority does not want to be in the conference?

A Again, I stand for the sake of those that's there and the conference. I understand what you are saying.

Q Okay.

A Yes, sir.

Q Do you see the problem that poses?

A I see the situation.

Q Okay. And in this lawsuit, you have asked for the -- the individual plaintiffs to be the -- declared the true owners of the property?

A When you just refer to true owners as if that they own that themselves, no, sir.

Q Who is the true owner of the property?

A Who is the true -- the body of people.

Q The congregation?

A Yes, sir.

Q Okay. Doesn't the congregation speak through it's trustees?

A Yes, sir.

Q Has the congregation spoken to say it no longer wants to be in the conference?

A That -- there, again, I was not noticed about it. It's -- our constitution requires the trustees to notify or the deacon board to notify of -- to the superintendent the intent. I'm sorry, I was never notified.

Q Notified of --

A Of them deciding.

Q Can you tell me in the -- in the bylaws where that no--- notice requirement is?

A Many lines up. Look at it -- no, sir. Page -- article six, the church board deacons --

Q Can you tell me which page?

A Page 23.

Q Okay.

A Number nine. The church board shall not have authority to conduct a church conference, not to receive members into the church.

Q How does that apply?

A If they don't have a pastor there and I -- they should notify the headquarters. It's -- it's to come and help assist in these things.

Q Didn't they ask for help with locating a pastor?

A I offered to help, yes, sir.

Q What was your offer?

A I offered to help them find -- I -- I -- let me go and cla--- when Glenn at his moment of May whenever he -- May -- he left the -- left the church, as far as I know, he could have stayed at the church. It was his choice of leaving this church. And when he left -- they did, they called and asked me if I could come a couple of services. I came. I tried to help. I told them in front of the pulpit, I said, I am available to help you and assist you, and I will be glad to come -- come and speak for you. I said, even if some of your

congregation gets sick, if you'll let me know, I'll try to visit them as an assistant to you. And I said until we can find someone that would be suitable to this body of con--- of people. I offered my assistant, Mr. Walker.

Q Did they --

A And therefore -- and I -- after -- and prior to Randy Sharp going there, Jimmy Marsh was there who was a former minister of our conference. When I went by -- I visited several times while Brother Jimmy Marsh was there. He opened the pulpit to allow me to go in because being the superintendent he had that much respect. When they -- when they notified me or sent me the letter stipulating they voted Randy Sharp in, I attended -- I went back. I sit down and listened to the man speak. To be honest with you, I could not sit under his ministry because of his far out type of -- of philosophy, sir.

Q What type -- I mean what do you mean far out?

A I'm talking about away from Biblical -- it's a health, wealth, prosperity type of -- and psychology. I'm sorry, but I -- I -- I just don't agree with it. But I went back. I -- I mean I

was -- went and sit and listened to him. I didn't rebuttal him because, at that time, I had no -- really had to authority to -- to do that.

Q It's the church's --

A Because he was not a member of our ministerial ranks.

Q And it's the congregation's choice, not the conference's choice?

A It was -- yeah. Without my knowledge until I got the vote -- until they sent me -- they did send me -- and even after they got Randy Sharp, they attended some of the conference -- I'm sorry. No, let me rephrase that for you. After they got Randy Sharp, they -- they quit with the -- with the conference, supporting it. I have been back on occasions, revivals. And I was accused, in fact, of going back -- I was accused of going back to spy it out but I didn't. I went back because somebody invited me to go. And out of the -- of position of the superintendent, it had my -- my way of doing things. I try to attend a church in my conference that is in revival. They call and tell me. I try to make it my duty to at least attend one night.

Q And who invited you?

A Who invited me?
Q Yes, sir.
A Well some of the members and also the pastor, the evangelist who is a minister of our conference, they have used. They used one of our ministers as a revival speaker even after all of this here. I attended with this man with the -- and with all due respect, they greeted me well. They recognized me being there. And after that night, it wasn't a day or two I got a phone call. And my friend, that phone call wasn't polite.
Q Tell me about that phone call, please.
A When --
Q Who made it?
A Who made it?
Q Yes, sir.
A Johnny Powell's daughter.
Q Okay. Tell me who -- what is her name?
A Shannon.
Q Okay.
A I think I'm correct.
Q Is she a member at New Hope?
A That I don't know.
Q Okay. And tell me about that telephone call.

A Well she started out with the fact of that all we wanted was money and all I was in for -- and that Raymond Haselden was going to become the pastor. He's going to be paid such and such amount of money for -- for becoming the pastor. The conference -- the church was going to send me on a big paid vacation. And I tried to tell her it's not so. I tried to explain to her in October of 2009. And they told me that in that board meeting, December, that the letter dated from Shannon Prosser come to my office. I read that letter, and it stipulated that they had had a meeting and all -- and unanimously they decided to disassociate themselves with our organization. I had no inclination. No notice. Nobody called. Nobody. The board did not call and tell we're going to have a meeting.

Q And it's your understanding of the bylaws that --

A That they should have -- yeah.

Q And that understanding is derived from -- did you say page 23, article 50, subsection nine?

A Yes, sir.

Q Okay. The church board shall not have

authority to conduct a church conference, nor to receive members into the church?

A Yes, sir.

Q Now at first glance, that does not say anything about noticing the conference prior to a vote to withdraw from the conference. How are you interpreting that?

A I -- the interpretation is, I feel like they -- they -- they should have notified. It has been the procedure over the years. It's not just something I said you've got to do.

Q But it's not something that's expressly stated in these bylaws?

A To notify the conference?

Q Yes, sir.

A Let me go back and --

Q I'm sorry to make you go through this, but it is important.

A I don't mind. I don't mind because I -- I have tried to familiarize myself more so. On page 18.

Q Okay.

A Section one, article 13.

Q Article 13, okay.

A Special meetings of church members of

the local church for a conference or transaction of business may be called at any time by the pastor or the church board after having obtained consent of the pastor or the conference superintendent -- and may I pause? We do not acknowledge him as being a pastor of our conference.

Q I thought you didn't have the authority to do that? Didn't you testify before 2010 you had no authority?

A We just don't recognize it. We don't -- because he's not a member of our association.

Q So before -- because the conference wouldn't accept him as a pastor, does that essentially foreclose --

A The -- the conference did not jump after them, my -- my friend. Can I tell you something truthfully?

Q Please be truthfully.

A If they would have continued supporting like they once did, I mean, they were -- they were faithful. Faithful. I'm not talking about here and there, spasmodically reporting. It was -- they reported faithfully every month. They were

faithful not only to the conference itself and the C.E. department with youth camp. They were faithful to foreign mission and giving pledges. And -- and, I mean, they were -- they were faithful coming to the quarterly meetings, annual meetings. Their men came. They expressed themselves, how the church stood, how the -- you know the church felt.

And -- but they just completely -- even my secretary of the conference called their secretary, and was trying to ask her how about the literature that we usually send to them? And the response from -- that their secretary, from what I can gather, is that the church board told them not to order no more literature because they wasn't -- they don't want -- didn't want the literature we sent them. And therefore, you know, we graciously said -- but if we hadn't -- we had -- we have ordered -- we have went -- went -- had went ahead and ordered because a lot of times the churches just say reorder.

And, therefore, when we find -- they just completely just quit completely coming to -- and if somebody has made a statement to you or -- that I said that we didn't have nobody for them, it wasn't

that -- I could have probably put somebody in there, recommended them somebody and the possibility they would not have -- but I offered myself. When they dropped from even association with us, all of this started climaxing. When I got -- again, may I go back to the letter of Shannon?

Q Yes, sir.

A When I -- when I got that letter, it was dated December the 14th, 2009. I -- my board which is conference was at a session, and I related to this them. I wrote back to the church board, and my -- my recom--- my -- asking them was, could I meet with them along with my board and would they have all of their members present of that -- and asking them a letter be sent out where the people would be notified.

Q So I'm going to put that letter in -- I've got a copy of that.

MR. WILLCOX: Do you mind going ahead -- it's in this mess of papers.

MR. NETTLES: Let me just refer that as their -- the Bates stamp 266.

MR. WILLCOX: Yes, sir. The -- the Pentecostals --

MR. NETTLES: Are you waiting for a

reply?

MR. WILLCOX: No, I've got a reply. Let me put all of them in if it makes it easier --

MR. NETTLES: Okay.

MR. WILLCOX: -- to the --

(Defendant's Exhibit Number 2 marked for identification.)

BY MR. WILLCOX:

Q Okay. Exhibit 2 to this deposition is going to be the December 14th, 2009, letter, Mr. McElveen, which I believe you received --

A Yes, sir.

Q -- notifying -- I'll let you look at it just to make sure.

A That's it. Yes, sir.

Q And Exhibit Number 3 is going to be your response which you were just referring to I believe?

A Yes, sir.

(Defendant's Exhibit Number 3 marked for identification.)

BY MR. WILLCOX:

Q And your response is, upon reading this letter, we cannot and will not accept these decisions based on our discipline, constitution

and bylaws. And I believe we've already spoken about your belief as to what authority --

A Yes, sir.

Q -- you had to make that statement?

A Yes, sir.

Q All right. You --

A That is correct. It was accepted. It was a certified letter.

Q That's the one you sent to them?

A Yes, sir.

Q But that is the letter December 21st --

A Yes, sir.

Q -- 2009? Okay. Now the letter you received from Mr. Prosser indicated that they unanimously voted to break ties with the conference. And just to be sure, your belief of the bylaws is, even if they voted unanimously to break ties with the conference, they had to comply with notice requirements?

A We would have -- our way, again, through the conference is, if they had of notified, allowed -- if they had respected our letter, we would have went ahead of it and would have got -- ourselves would have gotten an affirmation more so than just taking -- because

that's when -- after that is when I did get phone calls that they -- what their intents were. And some of them -- as I said, we were not really told exactly why they were voting, what we -- they were under the impression of that being incorporated, that -- I think that -- I think I'm correct. But there again, I -- I wasn't there. And one of our pastors wasn't there. Nobody was there to really converse back with me.

Q And this is Exhibit 1 to Raymond Haselden's deposition. This is the minutes of the 2003 meeting. I believe you were just referring to that where they incorporated.

A Yes, the old business part or --

Q The -- the part that's got the red brackets around it.

A Yeah. Okay.

Q If -- if you declare independence, adopt your own bylaws, haven't you effectively withdrawn from the conference?

A This we were not aware of.

Q Well if you --

A No, sir, we were not aware of it.

Q The conference is a corporation, correct? Registered with the Secretary of State?

A (No verbal response.)

THE COURT REPORTER: Is that a yes?

THE DEPONENT: Yes, sir.

BY MR. WILLCOX:

Q And the reason you -- is it your understanding that the reason you register a corporation with the Secretary of State is to everybody on notice that you are a corporation?

A I understand when they incorporate -- again, my understanding is, is for the simple fact of it's protecting the members, all the members.

Q Isn't there a provision in the bylaws -- and I'm referring to 2007 -- where the conference -- and these are the conference bylaws. Where they recommend -- I'm trying to find it here. That local churches hold -- hold title on property of their incorporated entity or as trustees? And I'll -- and I'll try to find the provision. That's -- okay. I'm looking at section -- this is page 21 of the 2007 bylaws, discipline, section five, article 39. Where the local church is not incorporated or aware the civil law requires it or aware for other reasons it is deemed best by the conference trustees, the trustees shall hold the title to church property

and manage it as trustees of the local church.

A And that's correct.

Q Okay. And so --

A I acknowledge that.

Q Okay. Trustees as a local church. It could have said conference, but it says the local church.

A And I acknowledge what that's saying.

Q Okay. Doesn't that mean that they hold it as trustees, what it says, the local church and not the conference?

A I understand that.

Q Okay. Doesn't that --

A I --

Q -- in --

A Excuse me.

Q I didn't mean to interrupt.

A I also understand that farther in here we -- we recommend that the trustees not to divert -- divide -- to diverge or sell or -- without con--- you know -- that's what we're going by.

Q And you recommend it?

A The -- I recommend.

Q Not mandate?

A That's correct.

Q Okay. It's -- it's a congregational governed church. You can only recommend and not mandate; is that correct?

A I can recom--- if they had went -- I would have re--- but if they had persisted like they're doing, I feel like if they would have honored this letter and would have allowed us to go in there and talk with them, we probably would have averted a whole lot of what we -- Mr. Walker, I -- I mean, I feel like that.

Q I understand that. And -- and this is important because you claim to have a trust -- or you claim that there's a trust on the property in favor of the conference?

A Yes, sir.

Q Okay. And it looks like even your own bylaws have the trust to the local church and not the conference. Do you admit that?

A Clarify it, please.

Q Okay. I'll read it again on the -- shall hold -- and this is article 39 again. Shall hold the title to church property and manage it as trustees of the local church.

A It is deemed best by the conference

trustees -- the trustees shall hold the title to church property and manage it as trustees of the local church.

Q Not the conference?

A With the supervision from this -- back the other way. I -- I mean we feel like that those who are asking to remain, we're standing for that purpose with them. I would -- may I make the statement? I --

Q Please.

A I would be a foolish superintendent not to try to help those who desire help --

Q Okay.

A -- to maintain this. The Lord is my witness, I'd like to work this thing out where they would remain. If they were to decide to stay with us, Randy Sharp would continue to be, I'm sure, their pastor if the majority -- if the people wants him to stay there. We cannot, you know, retroactive -- I can't go back, Mr. Walker.

Q Okay. And, you know, this dispute that y'all brought is somewhat intermingled. And I want to be sure, though, that I'm clear on it, okay? Does the conference claim a trust interest in the real property through the bylaws?

A Yes, sir.

Q Okay. And is that based on article 11 on page 29?

A Yes, sir.

Q Okay. And is that what you base your claim for trust on?

A Yes, sir.

Q Okay. Do you know when that provision was put into the bylaws?

A I cannot because I -- I wasn't -- I don't think I was here, and I can't go that far back.

Q Okay. When an amendment is put into the bylaws --

A Yes, sir.

Q -- can you -- can you go over the process of how that's legally done?

A Okay. If an amendment is submitted on the floor, or if it's submitted to us prior to our general conference, which is once a year, and we can -- what we do, we send it out two weeks prior to the general that every church, every minister gets a copy of it. Churches usually have a -- what they call a church meeting prior to that annual meeting. They will vote. The majority of

the churches will vote whether to accept that amendment or reject that amendment.

When it's -- when bodies gather together at the general conference, this amendment is brought to their attention. It is either voted to accept or to reject. And, therefore, if it's accepted, what we do, we put it under -- we put it under the heading where we think it is to go. When this is re--- will be reprinted it -- it will be reprint--- repeated or reprinted. And we just add it to that.

Q Okay. So the majority vote?

A Yes, sir.

Q Okay. So is there a quorum requirement?

A They've got to have two-thirds.

Q Two-thirds?

A Yes, sir.

Q The -- okay.

A Yes, sir. I -- I want to make sure I'm -- I'm not misleading.

Q Please do. Please do.

A Again, back to page 29, article 12 amendments. Amendments to the constitution may be made at any regular meeting of the general conference provided the proposed amendment shall

have been submitted in writing to every minister and church prior to the general conference meeting for at least two weeks. Amendments of the constitution shall require a two-thirds vote of all votes cast.

Q Now this amendment to -- that was adopted in 2010?

A Ten.

Q Was notice of that amendment sent to New Hope Church?

A Yes, sir.

Q Okay. Do you have any evidence of that?

A I've got it at -- we just sent it out.

Q Okay.

A We don't put New Hope Church on the heading. We just send it out.

Q But in that notice, did you recognize Randy Sharp as a pastor?

A When we sent it out?

Q Yes, sir.

A We -- no, sir, because we didn't have his address. We don't have it. I acknowledged him, you know. I told -- we had no jurisdiction over who they got at that point. I'm -- I'm sorry

to have to say it. Some of my people says I should have went in with a bulldog spirit. Well that's not me, Mr. Walker. But it was sent to the secretary --

Q Okay.

A -- of the church.

Q And in -- but in the roles of these minutes, there's no -- even in 2010 there's no mention of Randy Sharp on there?

A No, sir.

Q Okay. Is that purposeful?

A No, sir. He's just not a -- he's -- he's not an official minister of our conference.

Q Not licensed?

A No, sir.

Q And unless he's licensed, he's not going to be in these?

A That's right.

Q Okay. And this article 13 on page 18 --

A Yes, sir.

Q -- is it your understanding that provision means that to have special meetings that they must obtain consent from the conference superintendent, or does that mean, or you may

obtain consent from the conference superintendent?

A He has to get consent. I believe it means that he needs to contact the superintendent to get consent.

Q After having obtained consent of the pastor or the conference superintendent. Doesn't that mean --

A We recon--- again, the pastor, if he's a minister of our roster and licensed with us, they can get the consent of -- of that licensed -- if he's licensed with us.

Q Is that before 2010? Was that the -- was that the --

A Yes, sir.

Q -- law before 2010?

A Yes, sir. This here was -- was there before 2010.

Q Well but the -- article 13 says having obtained consent of the pastor.

A Correct.

Q And in 2007 to be a pastor, you did not have to be licensed or ordained with the conference; is that correct?

A According to what we can understand --

Q Okay.

A -- that's -- yeah.

Q So you --

A That is my understanding now. But a lot of people didn't -- don't -- I -- I'm -- I'm just telling you, I did not feel like I had that authority or say, just walk in and tell them, you can't have him.

Q Okay.

A I tried to work with them as much as I -- and still to this day I will.

Q Okay.

A I have no animosity in -- in any way. I just -- I would like to get this thing resolved.

Q Okay.

A In fact, I've seen some of them in -- at eating places, and I walked over and spoke to them. They have me.

Q And don't the 2007 bylaws give the trustees the right to buy and sell property?

A Where are you reading?

Q In --

A If I may ask.

Q I'm trying to find it. Okay, article 45 on page 22.

A Twenty-two?

Q Uh-huh.

A A local church contemplating the purchase of real estate or the erection of a church building or parsonage should submit the proposition to the conference superintendent and the conference board for their consideration and advice.

Q And article 46 as well?

A Upon majority vote of the members present and voting and meeting duly call for the purpose, the trustees present and voting at a meeting duly called for the purpose, the trustees shall be empowered to sell, mortgage or exchange church property. Also to secure the loan for the prop -- purpose of property improvement, construction, addition to buildings, parsonage, etcetera. In this case, the contract made by the trustees shall be binding upon the local church.

Q But nothing in there that requires consent from the conference?

A Article 46.

Q Where is that?

A Forty-five. A local church contemplating the purchase of real estate or the erection of a church building or parsonage shall

submit the proposition to the conference superintendent.

Q Now isn't there a difference between should and shall?

A Should and --

Q It's -- it's advisory in other words, correct?

A Correct.

Q Okay. And this provision you rely on, article 11, trustees may not divert property, that's really talking about from the local church; isn't that correct?

A Diverting the property?

Q Yes, sir.

A I'm sure that -- may have some would do it.

Q Okay. Now you were here for Raymond Haselden's testimony earlier, and you heard his attendance at New Hope Church and his tithing habits.

A Yes, sir.

Q According to your understanding of these rules and bylaws, is he a member in good standing at New Hope Church?

A As far as I know.

Q Why wouldn't you know?

A Because I don't -- I don't go in and ask. I mean I just walk in there -- I mean that's a little personal.

Q Which bylaws govern his status as a member in good standing or not? Isn't it the conference bylaws?

A In -- in -- in these, yes, sir.

Q Okay. With your understanding of those bylaws and his testimony -- and I'll recap. He hadn't been regularly attending since 2007 --

A I -- I --

Q -- is he a member in good standing of New Hope Church?

A Again, I can't -- you'd have to ask -- I couldn't answer that.

Q Okay. Would the bylaws themselves, the terms in those bylaws, would that disqualify him as a member in good standing?

A Can I re--- can I phrase it in my -- from my standpoint?

Q Absolutely.

A If I was pastor and this was -- had occurred, I would have went -- would have notified him.

Q Is that required?
A That -- we should have, yes, sir.
Q Well should have and --
A Well, yeah, yeah. In this constitution it -- it speaks about them not being there for three months, that they are to either get a -- maybe a phone call or a personal visit or a letter asking, and then from there you take --
Q Well he's a pastor at another church?
A Yes, sir.
Q Got to be faithful to that church, correct?
A. Yes, sir.
Q His congregation would expect that?
A I'm sure. Yes, sir.
Q You're asking to declare him and his mom and his aunt as the true owners of New Hope Church?
A No, sir, I didn't -- I -- we're not handing the -- the church over to -- to these.
Q Okay. What are you --
A Well our intent is, hopefully, we can resolve this, get things back up to going and get back into fellowship with the conference. That is my desire, my hope and wish.

Q But there's been no formal recognition of those individuals plaintiffs as the true church?

A No, sir.

Q Okay.

A I can't tell you that they're true. When you say true churches, iron clad owners, no, sir.

Q Okay. There hadn't been any organization of a minority trustees or deacons that the conference has recognized?

A As?

Q The New Hope Church.

A No, sir, we -- the whole body is recognized at -- as the New Hope itself.

Q Okay.

A Not duly owners of it in the light that -- that, one, somebody says I own it, or a couple says, we own it, or...

Q Okay.

A I'm -- I hope I can answer that question.

Q It's a confusing question.

A I hope I can answer it correctly in the light that I don't want to mislead, don't want to

be misled, I just...

Q Well I'm certainly not trying to mislead you but --

A Be truthful to my --

Q And it is your testimony that the hundred percent requirement to withdraw, that is civil law and nothing in the bylaws?

A We cannot say it's actually in the bylaw.

Q Okay. So it simply doesn't address in the bylaws?

A Sir?

Q It doesn't address it?

A No, sir.

Q The bylaws don't address whether a member church can withdraw from the conference legally?

A Other than where it speaks about the trustees cannot divert the property, okay?

Q Okay. And y'all in response to my discovery request sent some -- I got some -- the bylaws and constitution from 1938.

A Yes, sir.

Q It looks like the little cover was torn. I've got some bylaws from 1956, 1961, and

then 2007. And let's look at the bylaws 19--- revised 1952. And this is -- looks like the preamble right before the constitution on page 35. I've got it tagged.

A This here or --

Q This. This here. I'm sorry. You can just read the first sentence if you want to.

MR. NETTLES: What page is that?

MR. WILLCOX: It's page 35 of the 1952 revised.

THE DEPONENT: Okay.

BY MR. WILLCOX:

Q Is that, basically, a recitation of the congregational form of governance?

A Yes, sir.

Q Okay.

A Yes, sir.

Q And as far as you know, you've been with this --

A Forty --

Q -- conference and church --

A Forty-one.

Q It's always been that way?

A Yes, sir.

Q Okay.

MR. WILLCOX: We'll probably make these bylaws all an exhibit but I'll -- I'll do it afterwards. We've been pretty good about identifying them.

THE DEPONENT: Okay.

BY MR. WILLCOX:

Q Was the conference founded in 1926?

A A good question.

Q I'm looking at the history that y'all sent to me.

A It went back -- it went back to '26. I -- I had my little history book on top of this and laid it aside. If the history shows '26, that's it.

Q Okay. And this history that you sent to me, it's dated -- looks like it was written by Smith in 1986.

A Okay.

Q Is that the history as y'all --

A Yeah.

Q -- know it?

A Yes, sir.

Q Okay.

A Yes, sir.

Q Looks like conference founded in 1926.

I'm looking at page five.

A Okay.

Q And it looks like New Hope joined in 1946. Can you look where I've tabbed, and tell me if that's an accurate --

A Where you've got marked there?

Q Yes, sir. I've got -- the first mark is to show that's it's -- the conference was founded in 1926.

A And then New Hope -- you got where New Hope was --

Q Joined in 1946. I've got it tabbed.

A On the back. Okay, I'm sorry.

Q And that's on page --

A Yes, sir. I've got that. I'm sorry, I've got this here.

Q Okay.

A Nineteen -- yes, sir.

Q Okay. That's --

A Yes, sir.

Q That's your understanding?

A They have been faithful ever since up until.

Q Yeah.

A They have had voices in every -- to my

knowledge to every meeting up until.

Q Okay. What -- what benefit does the conference provide to its local churches, New Hope included?

A What benefits?

Q Yes, sir.

A We -- if the church becomes in a financial bind, we try to step in and help them.

Q And you've got some churches listed on your balance sheet. And let's see --

A You're talking where they -- we've gone in?

Q I -- I suppose so. I better -- I better get you to identify that.

A Okay.

Q Okay. Here we go. And this is page 22 of the --

A Yes.

Q -- July --

A Yes, sir.

Q -- 23rd.

A I understand it. Yes, sir.

Q Okay. There's several --

A Churches that, yeah -- you're talking about this asset -- these church -- yes, sir,

these churches that we have -- these are the value of those churches, okay? They are in the pro--- we have -- this church we purchased and have paid it off.

Q Okay.

A That's just the asset of -- that's what we have -- we have record of.

Q Why have y'all purchased these particular churches?

A For -- for our conference, the growth of the conference. They come to us.

Q Okay. So they're still a congregations of member churches?

A Yes, sir.

Q Okay.

A Yes, sir.

Q And y'all own those -- are y'all on the deeds of those churches?

A We -- I can't tell you how much we're on, which one. This church, we no longer exists.

Q Okay. Jamestown Church?

A No, sir, it no longer exists.

Q But these are churches that y'all have loaned money to or bailed --

A Yes.

Q -- out essentially?
A At -- at times.
Q Okay.
A We have -- we will -- any church, we will try to help assist if they need it.
Q Have you ever done that for New Hope?
A They -- never had to had to. And I -- not my -- to my knowledge, okay?
Q Okay.
A Because they have been pretty well self-sufficient.
Q If y'all had given some money to New Hope, it would shop up on those financial statements, wouldn't it?
A Yes, sir.
Q Okay. What -- so those -- is there any monetary benefit that you provided --
A No.
Q -- to New Hope?
A No, sir.
Q Okay. What -- and you were about to start and I stopped you. What other type of benefits do you provide to -- let's -- let's -- let's limit it to New Hope Church.
A Okay. Well up until --

Q Until the separation, yes, sir.

A We -- we would provide them or offer to them our -- the superintendent would have the privilege of sending -- or they -- the deacon board would contact a man they was interested in, or the superintendent would send somebody if they were looking for a pastor. We would assist them in getting a pastor that would be suitable to the congregation. We would -- you know, we -- if they needed somebody to fill in, the pastor wasn't -- was going to be out, a lot of times they would call me. The moderator or superintendent, if he was available to go fill in maybe one service, we could do it for that pastor. I mean it -- we would -- we would try -- we have tried to do all we could, I mean, in helping and restore it. In fact, I -- I -- I'm sorry, but I've tried to do -- I -- I feel like my hands have been tied and I -- and -- but up until then, we have.

Q Well back when the relationship was healthy between New Hope and the conference, and I guess what I'm trying to find out is, there's been no monetary loan, no -- no monies paid which showed up on the financial statement?

A No, sir. No, sir.

Q Does the conference feel like it's its obligation to provide a minister?

A Yes, sir.

Q Okay.

A I really do.

Q Okay. Now what other benefits are there -- let's go back to a general church in the conference, what other benefits does the conference apply or give to its local churches?

A May you clarify that to me?

Q Well I'm -- I'm trying to -- what's the advantage of being a member of the conference?

A What is the advantage of being a member --

Q Yes, sir.

A -- of the conference?

Q Of the conference.

A Is -- well --

Q What makes it --

A -- we make --

Q -- a better church?

A The fellowship among the other churches. A relationship among pastors of those churches that are affiliated. And the benefit and just being able to be nurtured and helped in

literature or whatever, for the growth of it.

Q But the conference -- the conference will send them books?

A Yes, sir.

Q Okay. Does the conference charge for those?

A Well Sunday school literature they -- they pay. The Sunday school department of every church pays for their -- now if the church is not able, we -- we try to --

Q But New Hope's always been able?

A Yes, sir.

Q If you do loan --

A To my knowledge.

Q Yes, sir. And if the church is not able and you do loan them money, you're going to put it in these books, correct?

A Yes, sir.

Q Okay.

A Yeah, it is recorded. Every -- I -- I will assure you it's recorded because we've had an incidence in years way back that -- that some things were going on that should not have. But, yes, it's kept intact. Every penny -- you know where -- where every penny is.

Q Okay.

A At any given time an auditor could walk in there and look at the records.

Q Okay. And tell me, does the conference provide any insurance, liability insurance for any of the churches?

A For some that's struggling, we have. Yes, sir.

Q Okay. Now --

A When they go -- when they kind of get up, known, you know.

Q What about health insurance?

A No, sir, we don't have -- I carry what they call Christian Healthcare, which is a Christian organization type myself.

Q Okay.

A Okay.

Q What about this retirement fund? Can you -- can you give me a brief overview of how --

A On --

Q -- that structures?

A -- on that -- on -- that is what we call an extension ministries, which is the retirement money placed in the retirement fund for our retirees. Those who pay in through their life

until retirement, however many years they are -- have given service to the conference, the conference pays that pastor or pays the minister. However many years he's been there. It's, I think, ten dollars per whatever -- whatever we're paying in right now. Ten dollars a month we -- that's what -- not everybody -- it's not a requirement. It's something they can do.

Q Okay.

A Okay?

Q But the conference does match some funds or puts some funds --

A Yes, sir.

Q -- in? Okay. Does Glenn Prosser participate in that retirement?

A Yes, sir.

Q Okay. Randy Sharp?

A No, sir.

Q Why isn't he allowed to?

A He -- again, he's not on the roll or roster.

Q Okay. And we kind of stumbled through it a little bit, but this -- this whole mess, can you give me your estimation of when this whole dispute with New Hope Church started or what

started it?

A In 2009 when -- when he was elected into the -- into the church as of -- as their pastor, then it wasn't just a few months that they cut ties, we believe. Why, because they cut tithes. They quit supporting.

Q And before that?

A They were faithful.

Q Was it -- was it your understanding that the relationship was healthy?

A Sir?

Q Was it your understanding before that that the relationship with the conference and New Hope was -- was a healthy relationship?

A We were healthy. Yes, sir. In fact, when I come in as superintendent, I thought it was in 2007.

Q How -- how much time lapsed between when Glenn Prosser resigned and they -- and New Hope Church got Randy Sharp as a pastor?

A I'm going to approximate, probably --

Q That's fine.

A -- May, October, I'm -- even after they got Randy, they were reporting somewhat. And then they -- they stopped.

Q Okay. Well --

A I can go back -- I can -- my records at camp -- at the campground show when their last --

Q Was it about eight months without a preacher, pastor sound right?

A Probably thereabouts.

Q Okay.

A Because before -- before Randy Sharp, there was a gentleman by the name of Jimmy Marsh that I referred to them. He filled in there.

Q Did the conference ever give them a full-time pastor or suggest it?

A We couldn't. I wasn't able to. They didn't give me the privilege to do that. I offered myself until I could get somebody to be full time. I did. I offered myself.

Q How long does it take, generally, to find a full time pastor?

A As long as it takes to -- to -- for the congregation themselves to feel comfortable with a -- with a pastor.

Q Did you offer any -- any names of a full-time pastor?

A No, sir. I -- the reason, because we didn't have what we call full-time pastors for

that particular -- a lot of our churches are not self-sufficient. The pastor himself is -- works. So they're considered as, you know, a pastor but yet they work.

Q Okay. Okay. What guidance -- I understand that you gave them Jimmy Morris -- Marsh --

A I did not -- I didn't offer them. I -- they -- Jimmy Marsh is outside of our --

Q Okay. They went and got him themselves?

A They -- they asked him to come and -- and he filled in for -- and like I said, I'd go visit when Jimmy Marsh -- well let me refer Brother Jimmy Marsh --

Q Yes, sir.

A -- was there I'd go visit. I would just pay them a visit because I wanted them to know I was interested in trying to help them. I -- and I was. I expressed that over and over. He would allow me into the pulpit. But now when Brother Randy took over, I never got back in the pulpit even though I went a couple of times. And I -- I -- I mean they have their reasons why. I didn't try to question them.

Q But after Glenn Prosser left, the conference didn't offer any -- any new -- a new pastor?

A I didn't have nobody at that moment because we had just -- in June prior to him leaving in that following May, or May prior to him leaving in that -- is our -- we have every two years of term.

Q Okay.

A Okay. And every two years, a church is eligible or votes yes or no to keep the pastor. If they chose not to keep a pastor, then they are to send their -- let us know at the conference. Therefore, when I find out who is available for pastoring, I'm able to send them a list.

Q Okay. But that never -- that never happened in this case?

A Honestly they didn't even -- they didn't ask me for a list.

Q Okay.

A I offered them again, my assistance trying to -- I honestly did. May I make a statement?

Q Yes, sir.

A When Glenn Prosser put his -- brought

his license to the conference, and this is no disrespect for him, but when we went to walk out the office he said, and this is basically his words, by the way, the church board has looked over the roster, and there's not a minister on there they want. Now whether he'll testify to those words if he had to or not. I -- I mean that was his words. But now I still went -- I did not let that intimidate me. I still offered.

Q What -- when Glenn Prosser said that --

A Yes, sir.

Q -- how did you take it? Did you take in other words, there's nobody that's going to make them happy?

A Exactly.

Q Okay.

A Now well what I was trying to do is work out somebody that -- that I could find somebody that --

Q Is it not --

A If you -- I'm sorry. If you've got somebody, a young, what I call novice, and throw him into a situation, you're like throwing a chicken in among a pen of foxes, okay? I don't like that. What I was trying to do was hopefully

find an elderly type of person. And I'm not -- when I -- I'm not talking about 80 years old. I'm talking about somebody who's been through this thing that's got some wisdom to go in and be able, hopefully, to mend among the people themselves. That's what I was looking for. And at that moment I just -- I just couldn't -- I felt like that I needed to just kind of see if I could get the feelings of them.

Q When that -- when Glenn Prosser and you had a conversation with New Hope, was there some type of philosophical difference with New Hope, or was there a problem at that point?

A No, sir. Glenn Prosser could have stayed. Glenn Prosser chose -- let me rephrase this. To my knowledge, there was no discrepancy between him and the church.

Q Does the conference view New Hope as like a liberal church?

A Well I can't say that.

Q I -- I --

A When you talk -- when you -- when you say liberal, are you -- I mean what you --

Q Liberal according to your disciplines?

A You -- well let me phrase it like this,

probably in every one of our churches we have some that's not what we would refer to as our -- what we believe in Holiness standard.

Q Okay.

A Okay.

Q But did you make --

A Never have stood up -- never have stood up in their pulpit or nowhere else and said they're liberal.

Q And -- but did you -- did you have any knowledge that New Hope allowed divorcees --

A No, sir.

Q -- into the church? Okay. And these bylaws that New Hope adopted back in 2003, is it your understanding that these govern New Hope Church?

A I did not know that.

Q Is it your --

A No, sir.

Q We have some rivaling bylaws here that say divorcees are allowed into the church?

A I understand -- I understand what you're saying.

Q Okay. Whose bylaws govern?

A Whose bylaws would govern?

Q Yes, sir.

A Our -- in -- in the light of the church?

Q Well to New Hope.

A To New Hope, it would be our desire for ours.

Q But New Hope's bylaws --

A But apparently they -- truth, I didn't -- again, we didn't know -- I didn't know nothing about that there.

Q Okay.

A Unless the -- unless the former superintendent knew. I did not know.

Q Do local churches often sell property?

A No, sir.

Q And you were here when Raymond was presented with a deed in 2000 when they sold the property to the gentleman?

A He sold it to Glenn Prosser.

Q They sold it to -- and I'll show you. It's exhibit --

A No, sir.

Q -- 2. To gain the current parsonage if you can read that. It's kind of hazy. But it's a conveyance out from New Hope into an individual.

A No, sir, I wasn't aware of this.

Q Did -- were they required to make you aware of it?

A That's a good question because they were -- I don't know whether -- were they -- were they selling it to just rebuild the parsonage. I don't -- I really don't know.

Q Does that matter?

A If they would have -- I'm sure. Let me put it this way -- and the possibility that the former superintendent may have been told of what their trans--- what they were going -- planning on doing. I don't know. In fact, it would have been -- it would have been good if he could have answered some of these questions that I -- at that time I didn't know. I knew after the new parsonage was built that the old parsonage that I believe Brother Glenn purchased or Glenn got that after -- or did he purchase it from the other man that bought it?

Q This was Glenn, looks like, Farrell received the church property which is a third party who is neither trustee at least and not Glenn Prosser. And Raymond Haselden signed it. There's no signatures for or from the conference.

Are you aware of any trust document that the conference has ever -- ever filed indicating an interest, a property interest in the New Hope Church?

A Not from -- the only thing I know is when -- from my understanding is that when New Hope come into the -- when -- back in 1946, let me see.

Q It was 1946 according to this history.

A Okay. When their -- when -- when -- if the procedure that we use now is the same token of them coming in, when they come -- when they come to us, well back in 1946, wanting to join the organization, I'm -- you know, if they did then what we do now is we present the church, a church that wants to come in, we present them a discipline. We let them research that discipline. We tell -- and they go through that discipline. They're handed what we call -- every year we have what we call a moral report stipulating certain things that we stand against.

We give them a copy of that moral report which is binding as long as it is a rollover. Okay? And they're presented -- at this present, they're presented those -- that particular stuff. They go

through it. They are allowed either to say, we don't agree with you, and we just -- therefore will not -- we're not going to join with you, which we have no problem. I mean we give them that prerogative prior. But I -- what I can gather is that when New Hope came into it they accepted the bylaws of that particular time. And from that time on, they have been -- really they've been faithful. I can't say they haven't.

Q Well we don't have any evidence of what the procedure was in 1946?

A Yes, sir.

Q We do have evidence?

A No, sir. No, no, no, no, no. Not that far. I'm sorry.

Q And have you reviewed the 1938 bylaws?

A I looked at it, yes, sir.

Q Did you see any property usage that this --

A I can't recall. I better not say I remember. Yes, sir.

Q Okay. Okay. The last line of questions. I promise we're almost done, okay?

A That's fine.

Q Do you need a break or anything?

A No, sir.
Q Okay.
A No.
Q The choice to bring this lawsuit, whose choice was it?
A Whose choice was it?
Q Yes, sir.
A The official board.
Q Okay.
A Myself along with four board members.
Q Okay. When did y'all have that discussion?
A After we received this letter.
Q Okay. Do y'all keep minutes of those board meetings?
A Yes, sir.
Q Have you provided a copy to your attorney?
A Did we? I better not say. All right. I will get it though.
Q Also in the 2010 minutes, I don't see any mention of the problems with New Hope. Isn't that unusual?
A No, sir, for the simple fact we -- we do not bring things to the floor because of the

matter of fact that -- until we kind of get it settled. I mean it's just a personal thing we believe it's better not to broadcast trouble even though people know about it. But to open it up for discussion, my friend, would be -- it would probably wind up just about to where we are right now.

Q Well did -- Raymond Haselden testified a couple of times that they -- they told him that they needed somebody who was a member of the church. Who -- who -- who first approached Raymond Haselden about this lawsuit?

A They approached us.

Q Who approached y'all?

A One -- I don't know which one of the ladies it was, but they asked -- they asked us what we could do, and I told them.

Q Okay.

A I mean I told her, I said, we can't -- we can't do nothing. And when we got the letter from Shannon Prosser, then I had -- really had no alternative. I answered the letter. And then when I didn't get no letter back, that's when I had to go to our lawyer, Mr. Nettles.

Q Okay. Is it your understanding that

these plaintiffs would need to be in good standing at New Hope Church to pursue this relief?

A That these plaintiffs?

Q Yes, sir, the -- the other individual plaintiffs?

A Has to be in good standing?

Q With New Hope Church?

A In other words, if New Hope Church board says they're not --

Q Or has said or if they haven't met some type of eligibility requirements, wouldn't that disqualify them from seeking this relief?

A Let me get it in my mind what you're trying to --

Q Well it appears that none of them go to -- go to New Hope Church anymore.

A Yes, sir, some --

Q Okay.

A -- of them still.

Q Some of them still, okay.

A Yes, sir.

Q But Raymond Haselden stopped going in 2007?

A Correct because --

Q And --

A -- he went to pastoring.
Q Right. And his wife?
A Yes, sir.
Q And I guess we talked about it earlier, it's unsettled as to whether he is in good standing with New Hope or not?
A I cannot tell you that.
Q Okay.
A I -- I mean I don't -- I can't tell you who is and who is not.
Q Okay. I'm almost done. Almost done. I know I keep saying that.
MR. WILLCOX: All right, Mr. McElveen, that's all the questions I have. Thank you for your patience.
THE DEPONENT: Thank you for yours.

E X A M I N A T I O N

BY MR. NETTLES:

Q I've got a couple of questions --
A Okay.
Q -- for you. Mr. McElveen, who's the ultimate law making discipline authority of the Pentecostal church -- the --
A Pentecostal --
Q -- Freewill Baptist Church of the

Pentecostal Faith?

A Who is the ultimate?

Q Yes.

A The body.

Q Okay.

A At general conference, they're the ones.

Q Okay. How long has that been the case?

A Ever since I've been in here, and I've been 40 years.

Q Okay. I'm going to let you take a look at what we've produced as the discipline from 1938. I'd ask you to look at page 66 of that. Does that have anything to say about the ultimate authority of the Freewill Baptist Church of the Pentecostal Faith?

A What page again?

Q Sixty-six.

MR. NETTLES: Isn't it 66?

MR. WILLCOX: Your Bates stamp or the --

MR. NETTLES: No, it's the ledger, okay?

THE DEPONENT: The last word, last sentence of that page, the annual conference being

the highest trivial -- tribunal shall have final jurisdiction of a local church and so forth.

MR. NETTLES: All right.

BY MR. NETTLES:

Q I want you to take a look at a discipline from nineteen -- the revised in 1952 and ask you what it says about the independence of the individual congregations?

A The last sentence of it is the annual conference being highest tribunal shall have final jurisdiction over the local churches.

Q Okay. Now in the 2007 discipline that we've talked about, are there similar provisions in the 2000 discipline?

A I -- may I ask in what regard, Mr. Nettles?

Q Yeah, in regarding who is the ultimate authority and law making power of the Freewill Baptist Church of the Pentecostal Faith?

A Well let me see if I can -- okay, if this may -- if -- this may be sufficient, article 12 amendments.

Q Can -- can you give me the page number?

A Page 29.

Q Actually, why don't you look at the --

the constitutional bylaws of the general conference beginning on page 26, and tell us what article three says.

A The general conference shall be the supreme doctrine formula -- formulating and law making and elected authority of the Freewill Baptist Church of the Pen--- whose duties shall be to enlist as, A, to approve all scriptural teaching method and conduct and disapprove of unscriptural teaching method and conduct. B, to encourage the evangelism of the world. C, to provide basic fellowship among Christians of like precious faith. D, to establish and maintain such department institution as may be necessary for the congregation of the gospel and the work of this conference. E, to have the right to own, hold, trust, use, sell, convey, mortgage, lease or otherwise dispose of such property real or chattel as may be needed for the prosecution of its works.

Q Okay. When a person joins the Pentecostal Church of the Holiness Faith, are they expected to uphold the discipline of the church?

A Yes, sir.

Q Okay. How about the churches themselves, are they also expected to?

A When they -- when a church comes into our -- is accepted, they are asked to uphold it, yes, sir.

Q All right.

MR. NETTLES: That's all I have.

F U R T H E R E X A M I N A T I O N

BY MR. WILLCOX:

Q A couple of follow-up questions. In article -- page 26, article two, it says the general conference is a cooperative fellowship. What is a cooperative fellowship?

A It means we are churches of like faith. That's --

Q So does that mean that like -- New Hope Church came before the conference?

A Yes, sir.

Q The churches made the conference, not the other way around; is that correct?

A Correct.

Q Okay. And article 3(E) it says to have the right to own, it doesn't say to own -- do you see any indication there that it holds any local church property in trust?

A May I make the statement? Under the impression of that, yes, sir, it gives the

conference --

Q Just the right?

A Yes, sir.

Q Okay. But it doesn't say it does? And one other -- a couple of other things, and I'll be done. Remind me, in the 1952 --

MR. WILLCOX: And we can go off the record real quick.

(Off-the-record Discussion.)

MR. WILLCOX: Okay. Let's go back on the record.

BY MR. WILLCOX:

Q We talked about this earlier, but I just want to clarify. The conference, this church, Pentecostal Faith is a congregation governed church; is that correct? Is that yes?

A Yes, sir. I'm sorry.

Q And that's a term of art that you understand?

A Re---

Q Like a congregationally governed --

A What I understand -- what I think it is stating -- well I'll give you what my opinion of it is or interpretation. I think when it -- when it refers to congregational government, it's

S T I P U L A T I O N S

It is stipulated between counsel that this deposition is being taken pursuant to the South Carolina Rules of Civil Procedure; and that all objections, except as to the form of the question, are reserved until the time of trial.

It is also stipulated between Counsel for the respective parties and the deponent that the deponent will waive the right to read and sign this transcript.

Thereupon,

Annie Raye Haselden,

being first duly sworn by the Court Reporter, as hereinafter certified, testified as follows:

E X A M I N A T I O N

BY MR. WILLCOX:

Q Ms. Haselden, do you mind stating your name for the record, please?

A Annie Raye Campbell Haselden.

Q And what is your date of birth, Ms. Haselden?

A October 20th, 1942.

Q All right. How long have you been attending New Hope Church?

A Come July the 28th will be 50 years.

Q Okay.

A Well, pro--- it's probably already 50, because I -- when I started dating I went occasionally.

Q Okay.

A Up to the time we got married, so...

Q Where do you currently reside -- live?

A Johnsonville.

Q Okay. And before -- I jumped right in the questions without kind of going over the ground rules. I know you were here when Ms. Goins was deposed, but... I'm going to ask you a series of questions, as you -- as you know already. And I'll try to make the questions clear. If you don't understand the questions, please ask me to ask it again or explain it and I will do so. If you do answer the question, I will assume you understood it. Okay?

A Okay.

Q And I have a hard time doing it, but it's important we don't talk over each other. And I'll try to let you finish, if you'll try to let me finish too. Okay?

A Okay.

Q And I don't like asking this question;

but are you under the influence of any alcohol, drugs, anything -- any toxins that would prevent you from understanding my questions or answering them truthfully?

A No.

Q Okay. All right; back into it. So -- and where do you live?

A I live in Johnsonville.

Q Johnsonville, okay. Are you married?

A I am.

Q Okay. Who's -- who are you married to?

A Ronnie A. Haselden.

Q Okay. And is your son Raymond Haselden?

A He is.

Q Okay. All right. You've been attending New Hope Church 50 years?

A Come July the 28th.

Q Okay. So that would be 1960s?

A Yes.

Q Okay.

A '62.

Q '62. And when were you accepted as a member of New Hope Church?

A I don't remember the year.

Q Do you remember doing it, though?
A I do remember doing it.
Q Okay.
A Yes.
Q Do you recall how old you were?
A I had my first child, and I don't remember how old he was. So it would be guessing, and I -- I really don't know.
Q Twenties? That sound --
A I was in my twenties, I'm sure.
Q Oh, okay.
A Uh-huh.
Q And who was the pastor when?
A L. M. Dabbs.
Q And was the property that New Hope Church sat on the 60s the same property it sits on today?
A Yes.
Q Okay. And since that time you've been a voting member of the Conference? I'm sorry, of the church?
A Yes.
Q Okay. And were you at the meeting where the church voted to withdraw from the Conference?

A I was.

Q Okay. And was the vote to withdraw from the Conference?

A What I understood him asking that night was, do I have a show of hands giving me and the deacons permission to go with the lawyer -- the church lawyer to the campgrounds, the Conference, and sit down with their lawyer and figure out what has to be done. And I -- it was my understanding they were gonna do that, come back and tell us what it was gonna take, and then we would take a vote, maybe. But --

Q Well, did you vote?

A I did vote, because I thought that's what I was voting for.

Q But you voted in favor of doing that?

A In favor of them going and talking to find out what they needed to do to pull out the Conference.

Q Okay. Were you in favor of pulling out of the Conference at that time?

A At that time I hadn't made any decisions. Because that was the first I'd heard about them wanting to come out.

Q Well, was -- weren't there discussions

before that meeting about unhappiness with the Conference?

A None that I knew of.

Q Okay. So up until that meeting, your testimony is that everything was chipper and great between the Conference and the church?

A Yes.

Q Okay. Now, Raymond Haselden's your son; correct?

A Yes.

Q Okay. When did he -- when did he begin pastoring at a different church?

A I don't know the exact time. He did some sort of evangelizing. He would go into a church that they were in between pastors, and, you know, fill-in until they got a pastor. And he also would, you know, run revivals. That's evangelizing. But far as what year, I don't know. I can't remember.

Q Okay. Well, which church is he a pastor at now?

A East Side Free Will Baptist in Georgetown.

Q Can you recall approximately how long he's been the pastor there?

A It's been over two years, because they have had their reelection for this coming two years and he was voted back in.

Q All right. Why is Raymond involved in this lawsuit?

A Raymond and I was asked if we -- let me see how it -- we were asked did we get a letter saying that the church was gonna pull out and that there would be a vote. We had not gotten a letter or anything on that matter. That's what we got, and we didn't know our names were going on the law--- or the paper that they sent out. That was not in the plan.

Q Okay. Who -- who --

A We are not suing anybody.

Q Well, the -- you are a plaintiff in this lawsuit and --

A Well --

Q Who asked you that?

A I don't remember if it was Brother Arthur McElveen or whether it was -- he had done talked to Raymond and then Raymond spoke to me. I can't remember which way it was.

Q Okay.

A I think maybe both of them at one --

some time had asked me about it.

Q Well, tell me what the plan was.

A What plan?

Q You said it wasn't -- you being a party to this lawsuit wasn't part of the plan.

A I don't remember saying plan. We were asked that. We told them no -- I mean, that we would -- I -- I said, yes, I will; for my church, I will stand up and speak for them. And -- so I think we were asked if we would come sit down and talk with the lawyer, and we did that. And -- but beyond that, the next thing I he--- I mean, I heard -- heard no more about it. No -- no -- nothing about it, until he stood up on Easter Sunday last year and presented the letter. That was the first I knew about it.

Q That you were a plaintiff in this --

A That I --

Q -- lawsuit?

A Yeah. Correct.

Q Now, in the -- in the complaint, the allegation is that you and other individual plaintiffs are the true owners of the church. Have you ever been formally recognized by the Conference as the true church (sic) of New Hope

Church?

A Would you repeat that?

Q Has the Conference ever formally recognized you as the true owner of New Hope Church?

A Not -- no.

Q Okay.

A Not to my knowledge.

Q Did anybody have any discussion with you about that prior to the filing of this lawsuit?

A No.

Q Okay. If you prevail in this lawsuit, what do you want to happen?

A I would love to see our church go back to the Conference and do what needs to be done to set this thing straight so that we can go back to our church and worship like we should.

Q Why do you want to go back to the Conference?

A Because as of now, the Conference is still in the church, far as I'm concerned.

Q Can you explain what you -- what do you mean, in the church?

A Well, over the church.

Q Okay.

A Basically is what I meant.

Q What do you base that understanding on? Why do you think -- and let me ask you this. I'm sorry. Why do you think the Conference is over the church?

A Well, according to the rules and all, the church should have gotten a hundred percent vote to pull out before it could pull out. Well, if that didn't happen and the Conference was conferring with them to do the right thing and they didn't do it -- I mean, I don't know where we stand right now. I have no idea where we stand right now.

Q What level of inv--- of involvement has the Conference had in New Hope Church since you've been a member there?

A I can truthfully say that the Conference -- I have two boys and they've been to New Hope Church from the time they were small -- babies. And as they grew up, the Conference had -- provides a two-week camp in the summertime for children to go. And to me it's extra learning. They can go and be with other churches and they have counselors and they have preaching at

nighttime and in the daytime. They have all this for the children. My children went. And I can truthfully say Raymond got some good training in that conference by going to those camp during -- summer camps, and he enjoyed it. He's still working with them. He goes and he's a counselor or either he teaches. He's even spoke at nighttime to them and some time in the daytime. He's very active in it. And my youngest son, he went when he was younger. But when he got old enough to say, well, I want to do this rather than go, he didn't go. I mean, but that was his priority. He went when he was a child. And they thoroughly enjoyed it, you know. I saw no --

Q Well --

A -- reason why to pull out because, I mean, if they can do good things for that, to help the children. And it's chil--- children go there that don't go to church anywhere else. Other people take them to give them that much training. It's -- it's good for them.

Q Other than the camps -- well, let me ask you this. Who governs the operations at New Hope Church? Is it the congregation or is it the Conference?

A Or the Conference? Govern it. All I know is right now the deacons look like they're the ones that's controlling things.

Q All right. How was it before the church left the Conference?

A Well, we -- they did back then too.

Q Okay.

A The -- at one point, when I first started going there, the members had a say in what went on. And that was for ye--- many years later, but it's changed now. We hardly ever have a say in anything. In fact, we don't even know what's going on, to be honest with you.

Q Does the congregation elect trustees?

A We've had trustees in the past. But right now, I don't think we have any.

Q Okay. But does it -- did -- in the past did the congregation elect the trustees?

A The congregation?

Q Yes, ma'am.

A Yes, the church members voted them in. Uh-huh.

Q Did the -- does the congregation vote to take in it's own pastor?

A Yes.

Q Did you -- were you present when Randy Sharpe was voted on?

A I was.

Q Okay. At that time, didn't you understand the dispute going on between the Conference and the church?

A I didn't know there was a dispute going on at that time.

Q Okay. Did you vote for Randy Sharpe?

A I did.

Q Okay. Was it unanimous?

A I don't know.

Q How were the votes -- were the votes publicly proclaimed? Or was it just a he wins or he's not -- or he loses?

A Repeat that?

Q Well, after the vote was taken, was it -- was there a board or a report that said 20 people for and 10 people against?

A Not that I recall.

Q Okay. How were -- how were the results reported?

A The secretary stands at the front and counts the na--- hands that go up, and I guess she records it --

Q And --

A -- somehow. But we don't -- we don't see it. We don't see the reports.

Q So it's not a secret ballot. It's a public ballot?

A Yeah.

Q People raise their hands?

A Yeah.

Q Okay. The same way they did it in that meeting where you say that they voted to investigate on leaving the conference? They did it by raise of hands?

A Yes.

Q Okay. Was Ms. Goins there? Do you recall her being there?

A At which one?

Q The one that where you say that they voted to investigate into leaving the conference.

A I think she was, yes.

Q Okay. Now, in 2009 when that vote occurred, you voted to investigate the leaving the Conference. Was there a group that -- I hate to use the word politicking in church, but I don't know a better way to explain it -- that was politicking to stay in the Conference?

A (No verbal response.)
Q Okay. Is that a yes?
A No. No.
Q Okay; it was not?
A Now, what did you ask?
Q In 2009 when you voted to investigate into leaving the conference, were there a group of people who wanted to stay in the Conference?
A Were there a group of people that wanted to?
Q Uh-huh.
A I don't know. I mean, I raised my hand for them to go check to see what it would take to pull out. I know a lot of hands went up around me. But I don't sit on the very back, so I don't know.
Q Okay. Now, do you -- do you still attend the church?
A I do, but not as much as I did. I'll be honest.
Q Okay. How often do you --
A Because I go and hear my son every chance I get.
Q You go see --
A I --

Q -- go to his church?

A I do. Uh-huh.

Q Okay. Are you --

A But -- not every Sunday, but I go every change I get.

Q How frequently do you go to church at New Hope?

A Here recently I will have to say -- my husband spent twenty-some day--- well, twenty days in the hospital, I believe it was, in October and -- August, September -- October and November. And then in May he was in there for seven days. So I missed during that time.

Q Okay.

A And I don't -- I don't go and stay very often for the sermon. I go to Sunday School.

Q Okay. And you also go to the church -- East Side?

A Yes.

Q Okay.

A My husband still attends.

Q Okay. Are there -- is there a group of people now that actively want to join the Conference -- rejoin the Conference?

A Repeat that?

Q Are there a group of people now in the church who want to rejoin the Conference?

A I have no idea.

Q You don't know?

A I can only speak for myself.

Q Okay. Have you ever had any discussions with anybody at the church about rejoining the Conference?

A I've talked with my sister.

Q Okay. Who is your sister?

A Faye Haselden, and she attends the church there.

Q All right. Who else have you talked to about it?

A Well, Sister Gail and I talked coming up here.

Q Okay. What did y'all talk about?

A I don't remember.

Q Did y'all talk about rejoining the Conference?

A We talked about different things.

Q I'm not talking about --

A No, we didn't --

Q -- discussing the weather --

A -- we -- we --

Q -- I'm talking about --
A I don't think we discussed whether joining or not, no.
Q So the only person you've ever had a conversation with about rejoining the Conference is --
A I --
Q -- Faye Haselden?
A -- I -- I probably talked with my son about it.
Q Okay. Raymond.
A And beyond that, that would be it.
Q I mean, in 2009 you were fairly involved with the church?
A Yes.
Q Did you attend every Sunday?
A Sunday morning, Sunday night and Wednesday night.
Q Okay. How many --
A I --
Q -- how many voting members -- and you can estimate -- how many voting members --
A Okay.
Q -- were there then?
A It would be an estimation because I

haven't seen the role. I don't know how many -- maybe 35, 40, 45.

Q Okay. Of that, do you -- do you feel like now -- I know you don't -- you testified that you don't know them, but do you feel like now that a majority of the congregation at New Hope Church wants to continue their withdrawal from the Conference?

A Well, I don't know, because I haven't talked to any of them about it.

Q Don't have any feeling about it?

A No.

Q Okay.

A No.

Q All right. And --

A I'm not --

Q Go ahead.

A Nothing. I was just going to say that's their prerogative to do what they want. I mean, I'm not concerned about it. I'm just concerned about me.

Q All right. But -- and you filed this lawsuit. And --

A I didn't.

Q Okay. Do you not wish to be a

plaintiff on this lawsuit?

A I said I would speak for the church, but I had no idea I'd be on a -- a lawsuit, no.

Q Okay. Now, was Raymond's daughter married in the church?

A She was.

Q Okay. And when that wedding occurred, did you know about his lawsuit?

A She was married on March the 12th of last year.

Q 2011?

A Right. When was Easter?

Q The first week in April, I think. It was April -- early April, I believe.

MS. GOINS: It was late April.

THE DEPONENT: Did I say March?

MR. WILLCOX: Late April?

MS. GOINS: It was, you know, late April last year.

THE DEPONENT: Sarah got married in April, though, didn't she?

MS. GOINS: No, March.

THE DEPONENT: March? Okay. I'm getting it mixed up. I've got another one that's getting married and it's getting me confused. She

got married in March. And if Easter was in April, that's when I heard about the lawsuit, on Easter Sunday morning.

BY MR. WILLCOX:

Q Okay. So you heard about it from the church, not from the Conference or Raymond?

A Right.

Q Now, in 2003, were you active in the church?

A Yes.

Q Okay. And I've got Exhibit 1 here. And can you read old business, around the brackets -- or within the brackets.

A Okay. Okay. Now, what do you want to know?

Q All right. Were you at this meeting?

A I -- I don't think I was.

Q Okay.

A But I do remember Preacher Glenn standing up saying what they had done and they -- and they -- going independent. Right.

Q Okay. And independent meant independent from the Conference; correct?

A No.

Q Okay.

A Huh-uh.

Q Tell me what you --

A He said that he -- they were -- was going independent, and that was only to protect the church members in case somebody fell and broke a leg or something and they wanted to sue every member of the church. By going independent, they wouldn't be able to do that, it would have to be handled through the Conference.

Q And who said that?

A Glenn Prosser.

Q Okay. Now, was there also discussions about allowing divorced members into the church?

A I believe that all happened back when Paul Thompkins was there --

Q Do you --

A -- if I make no mistake.

Q Okay.

A To my recollection --

Q And --

A -- back then.

Q If I could get you -- this is page two of Exhibit 1. I've put a blue bracket on this exhibit. If you could, take a second and read it.

A Okay.

Q Is it your understanding that the bylaws -- that to this time New Hope Church adopted its own bylaws?

A Yeah, they did put out a new book -- booklet.

Q Okay. And do those bylaws allow divorced members to be members of the church?

A Apparently so, because we took some in.

Q Okay. Is it your understanding that the Conference does not allow divorced members --

A Yes.

Q -- of the church? Would you cat--- categorize that as a material difference between New Hope's bylaws and the Conference bylaws?

A Well, I gue--- I took it to mean that we -- it was left up to our church to do that, if we wanted to.

Q If you rejoin the Conference, would you want to continue to operate under the New Hope's bylaws and allow divorced people to be members of the church?

A I would have to pray much about that.

Q Do you have any friends that are members of the church who are divorced?

A No. Well, all of them are church

friends, yes. But I mean, not related, no.

Q Are they good members of the church?

A Yes.

MR. WILLCOX: Okay. Take a quick break.

(Whereupon, a break was taken from the proceedings.)

MR. WILLCOX: Okay. Those are all the questions I have.

THE DEPONENT: Okay.

MR. NETTLES: Okay, we're done here.

(Deponent excused.)

(Whereupon, at 4:50 p.m., the taking of the foregoing deposition was concluded.)

trustee.

Q Okay. Do you ever recall signing a deed on behalf of New Hope Church?

A I don't remember if I have, but I did a lot of things as a deacon.

Q A deacon?

A Youth director.

Q A trustee of a local church, is it -- is it -- that a trustee of the local church or the trustee of the conference?

A That's a good question. I don't know the answer to that.

Q Now what was your understanding of any property restrictions regarding the church, the local church?

A As far as -- I mean --

Q Could they sell property without telling the conference?

A Well they didn't have any to sell because the church where it sit and the graveyard is the only property that they have.

Q What about the parsonage?

A They do have -- had a parsonage, and they did sell it with the consent of the members.

Q What about the consent of the

conference?

A Probably not was notified.

Q It wasn't necessary, was it?

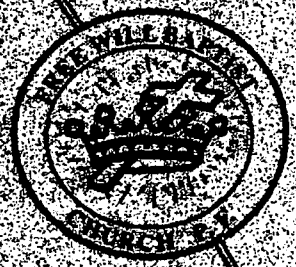
A No.

Q Okay. All right. And tell me about the problems that arose between New Hope Church and the conference. Wasn't there a time when New Hope did not have a -- a pastor?

A There was and actually Brother Arthur was the superintendent at the time. But there's been other times where that New Hope hadn't had a pastor, and they would get somebody to fill in for them until the church -- I've been going to that church my whole life. I'm 48 years old, and every pastor that we've ever had for any long period of time has been a member of the Freewill Baptist of the Pentecostal Faith conference.

So that church has been a con--- member of the conference since 1946. And since 1946, and I don't -- like I said, I was born in '63. My mama -- my great grandfather, Clem, went there. My grandmamma and granddaddy went there. My mama and daddy went there. I went there, and I raised my children in that church. That's five generations. And the whole time that I was there -- and I was a

FREE WILL BAPTIST CHURCH OF THE PENTECOSTAL FAITH



DISCIPLINE, CONSTITUTION AND BY-LAWS

2007

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Preface

The contents herein are in no way intended to take the place of the Bible. Dedicated men of the Free Will Baptist Church of the Pentecostal Faith have compiled the Discipline, Constitution, and By-Laws to help us become better acquainted with what we believe to be the teachings of the New Testament Church.

The Free Will Baptist Church of the Pentecostal Faith is proud of its teachings. Men of renowned character, having a love for truth, have established these guide lines, which we as a denomination cherish so greatly. These guide lines help our members keep themselves under subjection to God's Holy Word and follow His divine teachings.

This denomination in no way contends that it is the only true way. We are a fundamental believing body with teachings according to the Holy Scriptures. The Free Will Baptist Church of the Pentecostal Faith requests that all of its members abide by its teachings and uphold its doctrine.

This denomination was founded on June 30,1780, by Benjamin Randall. Much progress has been made since this humble beginning. Thanks be to God for His many blessings upon us.

Rev. J. Arthur McElveen
Conference Superintendent

OUR FAITH

1. We believe the Holy Scriptures to be the Old and New Testaments, written by men divinely inspired. They are infallible and a guide in our religious faith and practice.

2. We believe in One True and Living God, eternally existing in three Persons; namely, the Father, Son and Holy Ghost.

3. We believe Jesus Christ to be the Word of the Father, the very and eternal God, and He and the Father are One; born of the Virgin Mary took man's nature, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and perfect man, who actually suffered, was crucified, dead, and buried, to reconcile us to the Father, and to make atonement, not only for our actual guilt, but also for original sin, was raised from the dead, ascended to the Father to make Intercession for man.

4. We believe the Holy Spirit is in reality God and One with the Father in all Divine perfections. Then these three, the Father, Son and Holy Spirit, are one God.

5. We believe that Repentance, which the Gospel requires, includes a deep conviction, a penitent Sorrow, an open confession, a decided hatred, and an entire forsaking of all sin.

6. We believe that Regeneration, Justification and Adoption are wrought by Faith in the blood of Jesus Christ.

7. We believe that Sanctification is an instantaneous, Second definite work of grace, obtainable by faith on the part of the fully justified believer. (John 15:2; Acts 26:18)

8. We believe that God requires Holiness of living for His people.

9. We believe that the Baptism of the Holy Ghost may be obtained by a definite act of appropriating faith on the part of the fully cleansed believer, and that the first evidence of the reception of this experience is the speaking with other tongues as the Spirit gives utterance.

10. We believe in Divine Healing as provided in the Atonement.

11. We believe in the Imminent, Personal, Pre-Millennial Second-Coming of our Lord Jesus Christ.

12. We believe in the Bodily Resurrection; Eternal Life for the Righteous and eternal punishment for the wicked.

CHURCH COVENANT

Having been brought, as we believe, by Divine grace to accept the Lord Jesus as our Savior 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 to be examples in all our conduct and behavior; that we will abstain from the sale and use of intoxicating liquors; that we will abstain from remarriage as long as a former husband or wife lives; that we will sustain the worship, ordinances, discipline and doctrines 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, the Lord Jesus Christ.

Faith - The Holy Scriptures

These are the Old and New Testaments. They were written by men divinely inspired and contain God's will as revealed to man. They are a sufficient and infallible guide in religious faith and practice, and the supreme standard by which all human conduct, creeds and opinions should be tried. (II Tim. 3: 16-17)

The True God

The scriptures teach that there is only one true and living God (Duet. 6:4; I Cor. 8:4; Jer. 10:10; John 7:28; II Cor. 1:18; I John 5:20; I Tim. 6:17), who is a Spirit (John 4:24; II Cor. 3:17), self-existent (Ex. 3:14; Psalm 83:18; John 5:26; Rev. 1:4), eternal (Psalm 90:2; Duet. 33:27; Isa. 57:15; Rom. 1:20; I Tim. 1:17), Immutable (Mal. 3:6; Num. 23:19; James 1:17) omnipresent (I Kings 2:27; Jer. 23:24; Psalm 139: 7-10; Isa. 57:15; Acts 17:24), omniscient (Acts 15:18; I Chron. 28:9; Psalm 94:9, 10; Acts 1:24), Omnipotent (Rev. 19:6; Job 42:2; Psalm 135:6; Matt. 19:26; Mark 14:36; Luke 18:27), Independent (Eph. 4:6; Job 9:12; Isa. 14:13,14; Daniel 4:35; Rom. 11:33-36), good (Psalm 119:68; 25:8; 106:1; 145:9; Matt. 19:17), wise (Rom. 16:27; Daniel 2:20; I Tim. 1:17; Jude 25), holy (Lev. 19:2; Job 6:10); just (Duet. 32:4; Psalm 92:15; 119:137; Zeph. 3:5), and merciful (Eph. 2:4; Ex. 34:6; Neh. 9:17; Psalm 100:5), the Creator (Gen. 1:1; Ex. 20:11; Psalm 33:6, 9; Col. 1:16; Heb. 11:3), Preserver (Neh. 9:6; Job 7:20; Col. 1:17; Heb. 13) and Governor (Psalm 47:7; II Chron. 20:6; Psa. 95:3), of the Universe; the Redeemer (Isa. 47:4; Prov. 23:11; Isa. 41:14; 59:20; Jer. 50:34), Saviour (Isa. 45: 21; 43:3, 11; 49:26), Sanctifier (Ex. 31:13; I Thess. 5:23; Jude 1) and Judge (Heb. 12:23; Gen. 18:25; Psalm 50:6; II Tim. 4:8) of men; and the only proper object of divine worship (Ex. 34:14; 20:4, 5; Matt. 4:10; Rev. 19:10).

The mode of His existence, however is a subject far above the understanding of man (Job 11:7; Isa. 40:28); finite beings cannot comprehend Him (Rom. 11:33; Job 26:14). There is nothing in the universe that can justly represent Him for there is none like Him (Ex. 9:14; 8:10; I Chron. 17:20); He is the foundation of all perfection and happiness. He is glorified by the whole inanimate creation, and is worthy to be loved and served by all intelligences (Psalm 19:1, 2; 145:10, 150:6).

Divine Government and Providences

God exercises a providential care and superintendence over all His creatures (Acts 17:28; Matt. 10:20; Psalm 104:13, 14; Job 14:5; Eph. 1:11), and governs the world in wisdom and mercy, according to the testimony of His word (Psalm 22:28; 97:2; Isa. 33:22; Ex. 34:6; Job 36:5). God has endowed man with power of free choice, and governs him by moral laws and motives; and the power of free choice is the exact measure of his responsibility (Duet. 30:19; Isa. 1:18-20; John 5:40; Rom. 2:14, 16; Prov. 1:24-28).

All events are present with God from everlasting to everlasting, but His knowledge of them does not in any way cause them, nor does He decree all events which He knows will occur (Ezek. 33:11; Acts 15:11; I Sam. 2:30; Ezek. 18:20, 25, 31; Jer. 44:4).

Creation, Primitive State of Man And His Fall

Creation

God created the world and all things that it contains, for His own pleasure and glory, and for the enjoyment of His creatures (Rev. 4:11, Isa. 43:7; I Tim. 6:17). The angels were created by God (Col. 1:16), to glorify Him (Rev. 7:11), and obey His commandments (Psalm 103:20).

Those who have kept their first estate, He employs in ministering blessings to the heirs of salvation (Heb. 1:14; Jude 6), and in executing His judgments upon the word (II Sam. 24:16; Rev. 16:1).

God created man, consisting of a material body and a thinking, rational soul (Gen. 2:7). He was made in the image of God to glorify his Maker (Gen. 1:26, 27; I Cor. 6:20).

Primitive State of Man and His Fall

Our first parents, in their original state of probation, were upright; they naturally preferred and desired to obey their Creator, and had no preference or desire to transgress His will (Eccl. 7:29; Eph. 4:24; Col. 3:10), till they were influenced and inclined by the tempter to disobey God's commands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the World is so far different from that of Adam, that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil (Psalm 51:5; Rom. 8:7; Eph. 2:4; Psalm 58:3; Gen. 8:21; John 3:6; Gal. 5:19-21; Rom. 5:12).

Hence, none by virtue of any natural goodness and mere work of their own, can become the children of God (John 6:44; I Cor. 2:14); but all are dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Spirit (John 3:25; 1:13; Heb. 12:14; Col. 1:14; Titus 3:5), both of which are freely provided for every descendant of Adam.

Christ

Jesus Christ, the Son of God, possesses all Divine perfections. As He and the Father are one, He in His Divine nature filled all the offices and performed the works of God to His creatures that have been the subject of revelation to us. As man, He performed all the duties toward God that we are required, repentance of sin excepted.

His divinity is proved from His titles, His attributes and His works. The Bible ascribes to Christ the title of Saviour (Isa. 45:25; 43:10, 11; John 4:42; Phil. 3:20; II Tim. 1: 10; Titus 2:13), Jehovah (Psalm 83:18; Isa. 40:3; Luke 1:76), Lord of Hosts (Isa. 8:13, 14; I Peter 2: 4-6; Isa. 6:5; John 12:41), the first and the last (Rev. 21:13; 1:1, 11; Isa. 44:6), God (I Tim. 3:16; I John 3:16; John 1:1; Heb. 1:8; John 20:28, 29), true God (I John 5:20), great God (Titus 2:13), God over all (Rom. 9:5), Mighty God and the everlasting Father (Isa. 9:6).

He is eternal (Col. 1:17, Micah. 5:2; Heb. 1:8), unchangeable (Heb. 13:8; 1:12), omnipresent (John 3:13; Matt. 18:20; 28:20; Eph. 1:23), omniscient (John 16:30; 2:25, 26; 21:17; Rev. 2:23), omnipotent (Col. 2:8, 10; Matt. 28:18; Heb. 1:3; Rev. 1:8), holy (Acts 3:14; Luke 1:35; Heb. 7:26; Rev. 3:7), and is entitled to Divine worship (Heb. 1:6; John 5:23; Phil. 2:10, 11; Matt. 28:9, Luke 24-52).

By Christ the world was created (Heb. 1:8, 10; John 1:3, 10; Col. 1:16), He preserves (Heb. 1:3; Col. 1:17), and governs its (Isa. 9:6; I Peter 3:22; Eph. 1:21); He has proved redemption for all men (Eph. 1:7; Heb. 9:12; Gal. 3:13; Isa. 44:6; I Peter 1:18, 19; Rev. 5:9), and He will be their final judge (II Tim. 4:1; Matt. 25: 31-46; John 5:22).

The Word which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming like us, pollution and sin excepted (John 1:14; Phil. 2:6, 7; II Cor. 8:9; Heb. 4:15). In this state, as a subject of the law, He was liable to the infirmities of our nature (Heb. 2:17; Matt. 8:17; 4:2; 8:24; John 11:33, 35; 19-28; Isa. 53:3; Luke 22:44); was tempted as we are (Heb. 4:15; Matt. 4:1-11); but He lived our example, and rendered perfect obedience to the Divine requirements (I Peter 2:21; John 13: 15; I John 2:6). As Christ was made of the seed of David according to the flesh, He is called The Son of Man (Isa. 42:21; Matt. 5:17; 3:15; Gal. 4:4); and as the Divine existence is the fountain from which He proceeded, and was the only agency by which he was begotten (Luke 19:10), He is called the Son of God (John 16:27; Matt. 1:18, 20), being the only begotten of the Father (Luke 1:35; Mark 1:1; John 1:34, 20:31), and the only incarnation of the Divine Being (John 3:16; 1:18).

The Holy Ghost

The Scriptures ascribe to the Holy Spirit the acts of an intelligent being. He is said to guide (John 16:13), to know (I Cor. 2:11), to move (Gen. 1:2; Acts 8:39), to give information (Acts 10:19; I Cor. 2:13; Acts 21:11; John 14:26), to command (Acts 13:2), to forbid (Acts 16:6), to send forth (Acts 13:4), to reprove (John 16:8; Gen. 6:3), and to be sinned against (Mark 3:29; Isa. 63:10; Acts 7:51; Eph. 4:30). The attributes of God are ascribed to the Holy Spirit; such as eternity (Heb. 9:14), omnipresence (Psalm 139:7), omniscience (I Cor. 2:10), goodness (Neh. 9:20; Psalm 143:10), and truth (John 14:17). The works of God as ascribed to the Holy Spirit; creation (Job 33:4; 26:13; Psalm 104:30), inspiration (II Peter 1:21), giving of life (I Peter 3:18; Roman. 8:11), and sanctification (I Cor. 6:11).

The same acts which in one part of the Bible are attributed to the Holy Spirit are in other parts said to be performed by God (Isa. 6:8, 9; Acts 28:25, 26; John 3:16; Matt. 1:18). The apostles assert that the Holy Spirit is Lord and God (II Cor. 3:17; Acts 5: 3,4). From the foregoing the conclusion is, that the Holy Spirit is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one with the Father. Then these three, the Father, Son, and Holy Ghost, are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles (Matt. 28:19; II Cor. 13:14; I Peter 1:2), which are acts of the highest religious worship.

The Atonement and Mediation of Christ

As sin cannot be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world (I John 2:2; Isa. 53:5; 10:11; Rom. 4:25; Matt. 20:28; I Peter 3:18; John 1:29; Heb. 9:26; Rom. 5: 6-8), and thus made salvation possible for men (Titus 2:11; Heb. 2:9; I Tim. 2:6; Isa. 45:22; II Peter 3:9; II Cor. 5:14, 15; I Tim. 4:10).

He died for us, suffering in our stead, to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son (Rom. 3:25, 26; 5:9, 18: Matt. 26:28; Eph. 1:7; Rev. 1:9; I Peter 2:24). Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next, by all who do not in this life refuse obedience to the known requirements of God (Rom. 5:18; 8:1; Mark 16:15; Rom. 2:14,15). The atonement for sin was necessary (Heb. 9:22; Eph. 1:7; Rom. 5:19). For present and future obedience can no more blot out past sins than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgressions might go on with impunity, government would be abrogated, and the obligation of obedience to God would be, in effect, removed. Our Lord not only died for our sins, but He arose for our justification (Rom. 4:25; I Cor. 15:17), and ascended to heaven (Acts 1:11; Mark 16:19), where as Mediator between God and man He will make intercession for men until the final judgment (Heb. 7:25; Rom. 8:34; Heb. 9:24; I Tim. 2:5; I Cor. 15:24).

The Gospel Call

The call of the Gospel is coextensive with the atonement of all men (Mark 16:15; Isa. 45:22; Prov. 8A Isa. 55:1, Rev. 22:17), both by the Word and the Striving of the Spirit (Joel 2:28; John 16:18, 1:9; Isa. 55:11; Luke 2:10); so that Salvation is rendered equally possible to all (I Tim. 2:4; Acts 10:34; Ezek. 33:11; II Peter 3:9), and if any fail of eternal life, the fault is wholly their own (Hosea 13:9; Prov. 1:24-31; Isa. 65:12; Jer. 7:13, 14; Zech. 7:11, 13; John 5:40; Matt. 23:37).

Repentance

The repentance which the Gospel requires includes a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin (II Cor. 7:10; Psalm 51: 17; Prov. 28: 13; Psalm 32: 3,5; Ezek. 36:31; Psalm 51:3, 4; Ezek. 18:30). This repentance God has enjoined on all men; and without it in this life, the sinner must perish eternally.

Faith

Saving faith is an assent to the mind to the fundamental truths of revelation (Heb. 11: 1,6; John 5: 46, 47; Rom. 10:9), an acceptance of the Gospel through the influence of the Holy Ghost (Rom. 10:10; Gal. 5:22; I Cor. 12: 8,9); and a firm confidence and trust in Christ (Acts 16:31; John 3:16; Rom. 4:20, 22; Eph. 3:12). The fruit of faith is obedience to the Gospel (James 2:17; Gal. 5:6; I Timothy 1:5). The power to believe is the gift of God (Phil. 1:29; II Peter 1:1; Eph. 2:8); but believin[8] is an act of the creature which is required as a condition for pardon, and without which the sinner cannot obtain salvation (John 3:36; Mark 16:16; John 18:21, 24; Heb. 11:6). All men are required to believe in Christ; and those who yield obedience to His requirements

become the children of God by faith (John 1:7; Gal. 3:26; Acts 10:43; Rom. 5:1; John 3:15).

Regeneration

As man is a fallen and sinful being, he must be regenerated in order to obtain Salvation (John 3:3; Heb. 12:14; Rev. 21:27; Gal. 5:19-21). This change is an instantaneous renewal of the heart by the Holy Ghost (John 3:5;1:13; Ezek. 36: 26,27; Titus 3:5; Eph. 2:10), whereby the penitent sinner receives new life, becomes a child of God (Rom. 8:16; John 1:12; 5:25; James 1:18; II Cor. 5:17), and disposed to serve Him (Ezek. 11: 19, 20; I Peter 2:5). This is called in scripture being born again, born of the Spirit (John 3:5, 6, 8; I John 4:7; 5:1), being quickened (Eph. 2:1; Psalm 119:50, 93; Eph. 2:5; Col. 2:13), passing from death unto life (John 5:24; I John 3:14), and a partaking of Divine nature (II Peter 1:4; Heb. 3:14.

Justification

Personal justification implies that the person justified has been guilty before God; and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin, and restored to the Divine favor (Rom. 5:1, 16; Acts 13:39; Isa. 53:11). Though Christ's atonement is the foundation of the sinner's redemption, yet without repentance and faith it can never give him justification and peace with God (Acts 13:19; Heb. 4:2; 11:6; Rom. 9:31, 32; Acts 13:38, 39).

Sanctification

MAN'S SIDE - A complete consecration of Himself and all his to God and His service (Rom. 12:1; I Cor. 6:19, 20; Lev. 20:7; II Cor. 7:1; I Cor. 10:31; Mal. 3:10; Luke 12:22, 23; 14:25-33; Rom. 6:6; Gal. 2:20).

GOD'S SIDE - Is an instantaneous work of God's grace in a believer's heart whereby the heart is cleansed from all sin and made pure by the blood of Christ; It is obtained by faith and is subsequent to regeneration. The Christian can and should abide in this state unto the end of life, constantly growing in grace and in knowledge of our Lord Jesus Christ (I Thess. 4:3; John 17:17; I Thess. 5:23; Heb. 13:12; Eph. 5:26; I John 1:7; Lev. 20:8; Heb. 9:13, 14; II Tim. 2:20, 21; Heb. 2:11;10:1-22; Luke 24:49; Acts 2:1-4; 15:8, 9; 26:16-18; I Cor. 1:30; I John 4:1618; Col. 3: 1-4).

Holiness

We believe that holiness is, and should be taught as, a way of life, both inward and outward.

INWARD - According to the Scripture (II Cor. 7:1), we are to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (Matt. 5:8, 48, 23:26; Mark 7:15-23; John 14: 15-23; I Thess. 5:23; I Pet. 1:15-16; James 1:26-27, 2:10, 3:14-18, 5:9).

OUTWARD - In these last days, when so many churches are relaxing their standards and allowing outward worldliness to come into their churches; we believe we, as holiness people, should take a bold stand on God's Word in this area of Christian living, as taught in the Scripture:

Make-up: Scriptural evidence proves that the wearing of make-up is against God's will. (Jer. 4:30; Eze. 23:40; II Kings 9:30).

Hair length: According to the Scripture, men should keep their hair short, and women should have long hair. (I Cor. 11: 1-6).

Women's Dress: According to the Word of God, it is contrary to the Scriptures for women to wear pants. (Deus. 22:5; I Tim. 2:9; I Cor. 6:19-20).

Jewelry: According to the Scriptures, it is wrong for people to adorn themselves with jewelry. (I Pet. 3: 1-6; Rom. 12: 1-2; Isa. 3:19-21; Gen. 35:4; 1 Tim. 2:9).

Baptism of the Holy Ghost

We believe that the Baptism of the Holy Ghost may be obtained by a definite act of appropriating faith on the part of the fully cleansed believer, and that the first evidence of the reception of this experience is the speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17; Luke 24:49; Acts 1:8, 10:45-46, 19:1-7).

Gifts of the Spirit

We believe that it is the privilege of the Spirit-baptized believer to enjoy the benefits of spiritual gifts - wisdom, knowledge, faith, gifts of healing, working gift miracles, prophecy, discerning of spirits, divers kinds of tongues, and that interpretation of tongues (I Cor. 12: 1-14), and that these gifts are separate and apart from the baptism.

Perseverance of the Saints

There are strong grounds to hope that the truly regenerate will persevere unto the end and be saved through the power of Divine grace which is pledged for their support (Rom. 8:38, 39; I. Cor. 10:13; II Cor. 12:9; Job 17:9; Matt. 16:18; John 10:27, 28; Phil. 1:6), but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations, they are in danger of falling; they ought therefore to watch and pray lest they make shipwreck of their faith and be lost (II Chron. 15:2; II Peter 1:10; Ezek. 3 3:18; John 15:6; I Cor. 10:12; Heb. 6:6; 12:15; I Chron. 28:9; Rev. 2:4;1 Tim. 1:19; II Peter 2:20, 21; I Cor. 9:27; Matt. 24:13).

The Lord's Day

Before the death and resurrection of Christ, under the old dispensation, the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath (Ex. 20:8-11). Under the Gospel, the first day of the week, in commemoration of the

resurrection of Christ, and by authority of the apostles, is observed as the Christian Sabbath or The Lord's Day. (Luke 24:1-7; 33:36; John 20: 19-26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10).

In these days when The Lord's Day is being desecrated by so many, we as a church feel it our duty to take a stand against the practice of buying, selling and working on Sunday, attending meetings for worldly amusement, visiting pleasure resorts, promiscuous and questionable, joy-riding, etc., on The Lord's Day.

Worldly and Sinful Amusements

We believe that it is decidedly against the Christian Principle and influence of all people to engage in dancing, card playing, attending fairs, shows, carnivals, professional ball games, etc.; going to swimming lakes and pools and bathing with mixed crowds. (I John 2:15-17; I Thess. 5:22).

Temperance

To be temperate is to abstain from the use of all intoxicating liquors and illegal drugs, be moderate in eating, avoiding immodest styles and fashions of the world; leaving off those things that will make us conform to the ways of the world. "Abstain from all appearance of evil." (I Peter 3:3; I Tim. 2:9; Prov. 20:1, 23:20, 29-30; Hab. 2:15; Luke 21: 34; Phil. 3:19; Rom. 13:13; I. Cor. 6:10; Prov. 21:23; Rev. 9:21, 21:8, 22:15; I. Cor. 3:16-17; II Cor. 7:1).

Members of the Free Will Baptist Church who persist in the use of intoxicating liquors, after they have been admonished, are to be excluded.

We believe that the use of tobacco in any form, the growth of and the selling of tobacco, is in direct opposition to the principles of gospel temperance. Our churches and Sunday Schools should discourage every form of intemperance, and do what they can to encourage the enforcement of the prohibition laws and regulations. (Hab. 2:15; I Cor. 3:16-17; II Cor. 7:1).

Abortion

We believe it is totally against God's Word for anyone to participate in or give their support to an abortion. We urge our people to stand firmly against abortion and abstain from its practice and endorsement. (Gen. 9:6; Ex. 20:13, 21: 12-15; Lev. 24:17; Deut. 5:17; James 4:2, 2:11).

Homosexuality

Since God's Word plainly declares the sinfulness of homosexuality, we as a conference are in direct opposition to participation in any activities of this nature. We refuse to grant credentials of any kind to persons who are involved in homosexuality in any form. (Lev. 18:22; Gen. 19:5-9; Rom. 1:26-27; I Cor. 6:9; II Cor. 12:21; II Tim. 3:3; Jude 7).

Tithing

God's word teaches that one-tenth of our net income belongs to Him, and that freewill offering should be given as He has blessed us. While this was practiced under the law, instead of repealing, as some would have us believe, Jesus endorsed it (Matt. 23:23) (See also Gen. 28:22; Lev. 27:30; Mal. 3:8-10).

Divorce

We believe that there is only one Scriptural reason for divorce, and that is, fornication on the part of the person from whom the divorce is desired. We do not believe that there is any Scripture that sets either the husband or wife free to marry again so long as both parties live. (Matt. 5:32; 19:9; Luke 16:18; Rom. 7:3; I Cor. 7:10).

The Church

The Church is an organized body of believers in Christ, who statedly assemble to worship God, and who sustain the ordinances of the Gospel agreeably to His Word (I Cor. 1:2; Acts 2:41, 47; 20:7; I Cor. 16:1,2; Rev. 1:4). In a more general sense it is the whole body of Christians throughout the world, and none but the regenerate are its real members (Eph. 5:25, 27; 1:22, 23; I Cor. 12:27, 28; Col. 1:18, 24; I Peter 2:5; John 18:36; 15:2, 6). Believers are admitted to a particular Church on their giving evidence of faith, being baptized and receiving the hand of fellowship (Acts 2:41; 8:12; Gal. 3:27).

The Gospel Ministry

Qualifications of Ministers - They must possess good natural and acquired abilities (II Tim. 2:15; I Tim. 4:13-16; Titus 1:9; 2:7, 8; II Tim. 1:7; 2:2; I Tim. 3:2-7), deep and ardent piety (Psalm 50:16; II Tim. 1:8-11, 14; 2:22; 3:5; Titus 1:5-9; I Cor. 2:12-16), be specially called by God to the work (Acts 20:28; Heb. 5:4; I Cor. 9:16; Acts 13:2), and ordained by the laying on of hands (I Tim. 4:14; II Tim. 1:6; Acts 13:3). Duties of Ministers - They are to preach the Word (Mark 16:15; II Tim. 4:2; II Cor. 4:5; Ezek. 33:7), administer the ordinances of the Gospel (Matt. 28:19; Luke 22:19, 20; Acts 20:11; 27-35; I Cor. 11:23-28;10:16), visit their people, and otherwise perform the work of faithful pastors (Heb. 13:17; I Peter 5:2; Acts 20:28, 31; Jer. 3:15). (See "The Pastor" under Government.)

Ordinances of the Gospel

Christian Baptism - This is the immersion of believers in water in the name of the Father, the Son, and the Holy Ghost (Matt. 28:19; Col. 2:12; Acts 8:36-39; Matt. 3:16; Mark 1:5; John 3:23; Acts 16:32-34; 2:41), in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising of newness of life, their engagement to serve God, and their resurrection at the last day (Rom. 6:4; Col. 3:3; 2:12; Titus 3:5; Gal. 3:27; I Cor. 15:29).

The Lord's Supper - This is a commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body; and the cup, the

emblem of His shed blood (I Cor. 11:23-26; Matt. 26:26-28; Luke 22:19, 20). And by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity (I. Cor. 10:16, 21; 11:27-29). It is the privilege and duty of all who have spiritual union with Christ thus to commemorate His death; and no man has a right to forbid these tokens to the least of His disciples (I. Cor. 10:17; Matt. 26:27; Rom. 14:1, 10; I Cor. 12:12-27; Acts 2:42; 20:7).

Feet Washing - This is a sacred ordinance of humility, instituted by our Lord Jesus Christ and enjoined upon His disciples as a duty to be observed by them. In this He set the example (Matt. 28:19, 20); (John 13: 1-17).

Laying on of Hands - In this the believer is taught to receive the gift of the Holy Ghost (Acts 8:14-17; 19:6).

Divine Healing, as stated in the Atonement - Since the Scripture is specific on this subject, we believe in the practice of divine healing as stated in God's Word. (Isa. 53:5; Jas. 5:14; I Pet. 2:24).

Death and the Immediate State

Death - As the result of sin, all mankind are subject to the death of the body (Rom. 5:12; Heb. 9:27; I Cor. 15:22; Psalm 89:48; Eccl. 8:8).

Immediate State - The soul does not die with the body; but immediately after death, it enters into a conscious state of happiness or misery, according to the moral character here possessed (Eccl. 12:7; Phil. 1:23; Luke 23:43; Matt. 17:3; 22:31, 32; Acts 7:59; Matt. 10:28; II Cor. 5:8; Luke 16:22-26; Rev. 6:9).

Second Coming of Christ

The Lord Jesus, who ascended on high and sits at the right hand of God, will come again to close the gospel dispensation, glorify His saints, and judge the world (Acts 1:11; Matt. 25:31; I Cor. 15:24-28; I Thess. 4:15-17; II Thess. 1:7; 10; II Peter 3:3-13; Matt. 24: 12-14).

The Resurrection

The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil, unto the resurrection of damnation (John 5:28, 29; Acts 24: 15; I Cor. 15:22, 23; II Tim. 2:18; Phil. 3:21; I Cor. 15:35-44; Daniel 12:2).

The General Judgment and Future Retribution

There will be a general judgment, when time and man's probation will close forever (Acts 17:31; I Cor. 15:24; Rev. 10:6; 22:11; II Peter 3:11, 12; Eccl. 9:10). Then all men will be judged according to their works (II Cor. 5:10; Eccl. 12:14; Matt. 12:36; Rev. 20:12; Rom. 2:16). Immediately after the general judgment the righteous will enter into eternal life, and the wicked go into a state of endless punishment (Matt. 25:40; II Thess. 1:8-10; Rom. 6:23; II Peter 1:11; Mark 3:29; 9:43, 44; Jude 7; Rev. 14:11; 21:7, 8; Matt. 13:41-43; Rom. 2:6-10).

GOVERNMENT

Section 1 - The Local Church

Article 1. Local churches may be organized by the Conference Superintendent, or by an ordained minister.

The Organization of the Church

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.

Article 2. All persons who have been organized into a local church by those authorized so to do and all who have been publicly received by the pastor or the superintendent, after having declared their experience of salvation and their belief in the doctrines of our Church and their willingness to submit to its government, shall compose the full membership of the local church; however, only church members who have reached their eighteenth birthday shall be entitled to vote in the annual or special church meetings. Any person not willing to comply with our doctrine and teachings (such as being divorced and remarried, desecrating the Lord's Day, etc.) shall not be qualified to join the local church and should not hold office in a local church or on a Conference level..

Article 3. When persons desire to unite with the church, the pastor shall explain to them the privileges of membership in the church and the requirements of the general rules, and if they are acceptable candidates, the minister shall in a public service receive them into the membership of the church. 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, is received to membership by a vote of the Church. From other churches, immersed persons are received by letter. No one, against whom any valid objection is made, is received to membership. When any member objects to the reception of an applicant, the matter is deferred until the Church can ascertain the nature of the objection. If, in the opinion of the Church, the objection is not a valid one, the applicant may be received. Excluded members are received again only when they confess their errors and give evidence of repentance. Persons excluded from other churches are not received, unless it be made evident that they were excluded upon unjustifiable grounds. The hand of fellowship is extended to all who are received into the membership of the church.

Article 4. When a member of a local church shall absent himself from all religious services of the church for 3 successive months without a reason deemed justifiable by the church board, his name may be removed from the church roll by action of the church board, after he has been visited and dealt with faithfully, when possible.

Article 5. When a licensed or an ordained minister has united with the church membership or ministry of another denomination, his membership in the local church shall, because of that fact, immediately cease.

Article 6. When a member of a local church has accepted license to preach or ordination from any other religious organization, his membership in the local shall, because of that fact, immediately cease.

Article 7. A meeting of the members of a local church for conference and for the transaction of any business not otherwise provided for shall be known as a church meeting.

Each church meets as often as practicable for the public worship of God.

The times of celebrating the Lord's Supper, Washing Feet, and of Business Meetings, are arranged by each local Church to suit its own convenience.

Article 8. Any business, including elections, in harmony with the spirit and order of the church and not otherwise specially provided for, may be transacted at any church meeting. Members of local churches failing to pay tithes to the church shall lose their voting rights in local church meetings. Also, members not attending at least 50% of all church meetings will lose their voting rights in local church meetings.

Article 9. An annual church meeting of members of each local church shall be held prior to the meeting of the Annual Conference, public notice of the same always being given from the pulpit at least two Sundays preceding.

Article 10. The secretary of the church shall be the secretary of all church meetings; in his absence a secretary pro tempore shall be elected.

Article 11. Reports shall be given at the annual church meeting by the pastor, the superintendent of the Sunday School, the president of the Young People's Society, the president of the local Foreign Missionary Society, the secretary, and the treasurer of the church.

Article 12. At the Biennial Church meeting, there shall be an election of the deacons, secretary, treasurer, trustees, the Sunday School Superintendent, and the members of the Sunday School board of the local church to serve for the next two years and until their successors are elected.

Article 13. Special meetings of church members of the local church for conference or transaction of business may be called at any time by the pastor or the church board, after having obtained consent of the pastor or the Conference Superintendent. Public notice of special church meetings shall always be given from the pulpit in at least two preceding regular services, or in such manner as meets the requirements of civil law.

Article 14. The church year shall begin on July 1st and end on June 30th.

Section II—Church Officers

Article 15. The officers of the local church shall be a Pastor, a Secretary, Treasurer, a Board of Deacons, and a Board of Trustees. It is permissible for deacons to serve as trustees. One person may hold office of Secretary and Treasurer.

Article 16. All officers shall be elected according to the provisions set forth in Article 15 of this Manual. They shall be required to be members in good standing of the local Church in which they hold office.

Section III - The Pastor

Article 17. A pastor is a licensed or ordained minister who, under the call of God and His people, has the oversight of a local church.

Article 18. The duties of a pastor are:

(1) To preach the Word.

(2) To receive persons into membership in the local church according to our discipline.

(3) To administer the sacraments in harmony with our discipline.

(4) To care for the people by pastoral visitation, particularly of the sick and needy.

(5) To comfort those who mourn.

(6) To reprove, rebuke, and exhort, with all long-suffering and doctrine.

(7) To seek, by all means, the conversion of sinners, the Sanctification and Baptism with the Holy Ghost of the converted, and the up-building of God's people in their most holy faith.

(8) To have the care of all departments of local church work.

(9) To administer the sacrament of the Lord's Supper and feet washing. If he is a licensed minister, he shall arrange for such administration by an ordained minister.

(10) To supervise the preparation of all reports from all departments of the local church and present promptly all such reports to the Conference office. The pastor shall have the right to review the records of the church at his or her discretion.

(11) To submit a report to the annual Church Meeting.

(12) To appoint an investigating committee of three in case of accusation filed against a church member.

(13) He shall have the duties and powers of the general supervision of the church.

(14) That all pastors see that a financial statement in writing be posted monthly for all members to review at their discretion.

Article 19. The pastor may, when requested by a member in writing, grant a transfer of church membership, a certificate of commendation, or a letter of dismissal.

Article 20. The pastor, together with the church board, according to plans adopted by the Annual Conference, shall arrange for the raising of the apportionment of the funds made to the local church of which he is a pastor, and shall see that these funds reach the conference treasurer each month.

Article 21. The pastor shall be chairman of the church board and head of the church schools, the young people's societies, and all other subsidiary organizations in connection with the local church.

Article 22. The pastor shall have the right to a voice in the nomination of all heads of all departments of the local church.

Article 23. The pastor shall not contract bills nor create financial obligations for the local church of which he is pastor, unless he is authorized and directed by vote of the church board or by vote of a church meeting; and such action shall be duly recorded in the minutes of the church board or of the church meeting respectively.

Article 24. The pastor shall always show due regard for the advice of the Conference Superintendent and the Conference Board.

Article 24-A. The General Board shall deal with any minister pastoring a church that is not abiding by the Constitution and By-Laws of the Conference, if the minister is found supporting an independent spirit and is leading the church to not support the Conference.

Article 25. In case a licensed or ordained minister presenting credentials from another denomination shall during the interim of sessions of the conference, make application for membership in a local church, the pastor may not receive such applicant without first having obtained the favorable recommendation of the Conference Superintendent.

Article 26. For the exercise of his office, the pastor shall be amenable to the quarterly and Annual Conference, to which he shall report and give brief testimony to his personal Christian experience. If he fails to report for three consecutive quarters, his name shall be dropped from the conference roll of ministers.

Article 27. An ordained or a licensed minister may be called to the pastorate of a local church by a favorable vote of the majority of church members of voting age present and voting at a duly called Biennial or special meeting of the local church.

Article 28. In case of disagreement between the church board and the pastor, the church board or the pastor may submit the matter to the Conference Superintendent for his decision. From such decision either the church board or the pastor may appeal to the Conference Board for a final decision.

Article 29. The call of a pastor shall be for a term ending June 30th before Biennial Conference. (Every two years)

Article 30. In case any local church has not called a pastor prior to the convening of the Annual Conference, the Superintendent and the Conference Board, in concurrence with the delegates from such local church, shall make pastoral arrangements for that local church.

Article 31. When a pastor is called, the local church should specify the remuneration he may expect. The amount of this remuneration may be determined by the church board or by vote of the local church membership. When agreement has been entered into between the local church or the church board and the pastor in regard to his remuneration, the payment of the pastor's salary in full shall be considered a moral obligation by the church.

The local church should also make provision for his traveling and moving expense.

Renewing the Call of the Pastor:

Article 32. The call of a pastor may be renewed for the second term and each succeeding term of his pasturage without nomination by the church board, by a majority vote of all church members of voting age present and voting at a church meeting duly called for this purpose. The Official Board shall have the authority to work with the church board to reach a decision on filling the pulpit, when any pastor receives a vote of *55%* or less during a church pastoral election.

Article 33. Every two (2) years, during the first week of May, each church should vote "Yes" or "No" if they want to change pastors or not, and send in forms to the Conference Office showing the results of their vote within five (5) days after the vote has been made. Pastors are to notify the church and the Conference Office within five (5) days after the vote has been made if they are changing pastorates, and the change should be made no later than June 30th, including full-time Conference officials.

Article 34. So long as the minister's life and conduct is above reproach the Church cannot terminate his term of office before June 30th of Biennial Conference Year unless the Church decides to pay him in full for 90 days or until the end of his term. The Minister, should he leave before his term has ended, is to be dealt with by the General Board, unless a working agreement be worked out with the Pastor, Church and General Board.

Section IV - Secretary-Treasurer

Article 35. The Secretary shall keep the church membership roll, and be the custodian of the church records (i.e. deeds, titles, charters, etc.).

Article 36. The Secretary shall prepare the local church reports monthly and shall send them to the General Headquarters by the tenth of each month. All Church letters and reports shall be signed by the Secretary.

Article 37. The Treasurer shall have custody of the church funds, and shall keep a full and accurate account of all receipts and disbursements. The salaries and regular expenses of the local church he will pay on his own initiative, but all other bills must be approved by the pastor and church board, unless he has been authorized by vote of the Church to care for such expenses.

Section V - The Trustees

Article 38. The trustees of the local church shall be no fewer than three nor more than nine in number. They shall be elected from among the members of the church to serve for the next two years and until their successors have been elected.

Article 39. Where the local church is not incorporated, or where the civil law requires it, or where for other reasons it is deemed best by the Conference Trustees the trustees shall hold the title to church property and manage it as trustees of the local church.

Article 40. They shall administer and handle all financial and legal details relating to maintain or improve the property. They will arrange for all minor repairs to the buildings and advise the church when major repairs or improvements seem essential to maintain or improve the church property and its value. For ordinary administration the trustees shall act on their own initiative. For major changes, improvements, or repairs, the trustees must act only when given authority by vote of the local church.

Article 41. Where no particular mode of election is required by civil law, the trustees shall be elected at the Biennial meeting of the local church or at a special meeting duly called for that purpose.

Article 42. A vacancy in the office of trustee may be filled by the local church at a duly called church meeting.

Property Restrictions

Article 43. The real estate of the local church shall not be mortgaged to meet current expenses.

Article 44. The local church may not purchase real estate, nor sell, mortgage, exchange or otherwise dispose of real estate except by majority vote of the members

present at an annual meeting, or at a special meeting duly called for that purpose.

Article 45. A local church contemplating the purchase of real estate or the erection of a church building or parsonage should submit the proposition to the Conference Superintendent and the Conference Board for their consideration and advice.

Article 46. Upon the majority vote of the members present and voting at a meeting duly called for the purpose, the trustees present and voting at a meeting duly called for the purpose, the trustees shall be empowered to sell, mortgage, or exchange church property. Also to secure a loan for the purpose of property improvement, construction of additional buildings, parsonage, etc. In this case the contract made by the trustees shall be binding upon the local church.

Article 47. Trustees may not divert property from the use of the Free Will Baptist Church of the Pentecostal Faith.

Section VI - The Church Board - (Deacons)

Article 48. Every local church shall have a Church Board composed of the pastor, who shall be chairman, and three, five, seven, or nine other men elected by the Biennial Church Meeting. These men shall be known as the Board of Deacons. They shall be elected Biennially with the oldest one going off each election. In the case of a three-man Board, one goes off; five-man Board, two; seven-men Board, three; and a nine-man Board, three. They should be men distinguished among their brethren for piety and benevolence. Before entering upon the duties of their office they are ordained by the pastor or other Ordained Minister. The Ordination of a Deacon consists of charge, laying on of hands, and prayer.

Article 49. The Church Board shall have regular meetings to discuss and supervise the affairs of the local church. The deacons shall not be empowered to conduct business meetings in the absence of the pastor without first having his consent.

Article 50. The business of the Church Board shall be:

(1) To care for the interest of the local church and its work not otherwise provided for, in harmony with the pastor.

(2) To suggest to the local church, after having consulted the Conference Superintendent, any minister whom it may deem the proper person to become pastor.

(3) To arrange for pastoral supply until such time as a pastor shall be secured by the local church.

(4) To recommend to the annual Church meeting the salary the pastor should receive. If authorized by the local church, the Board shall determine the pastor's salary. The Church shall be responsible for one-half of the social security on the salary paid to the pastor by the church.

(5) To provide ways and means for the support of the pastor. The Church Board shall give special attention to raising money for the support of the pastor, that he may be free from secular work and anxiety, and may give himself wholly to the work of the ministry.

(6) To cause careful account to be kept of all funds received and disbursed by the local church. They shall have the right to request an audit of the financial records of the local church at their discretion.

(7) The Church Board may remove the name of a church member from the church roll upon his or her failure to attend or report to the church at least once in 3 months.

(8) The Church Board shall be responsible for the upkeep of the church property and see that the church is properly lighted and heated.

(9) The Church Board shall not have authority to conduct a Church Conference, nor to receive members into the Church.

Article 51. With the exception of new churches, to be eligible for a Deacon one must have held membership in the local church not less than one year. A licensed or Ordained Minister shall not hold the office of Deacon.

Article 52. It shall be the duty of the Church Board to assist the pastor in keeping order, to distribute the bounty of the church among the needy, to visit the sick, to serve at the Lord's table, and conduct the regular worship service in the absence of a minister.

Section VII - The Sunday School

Article 53. The Sunday School is that department of the local church which promotes the Christian education program of the local church. It shall be under the general supervision of the church board and the direct care of the pastor.

Article 54. The Objectives of the Sunday School are:

(1) To teach the doctrines of Christianity and the standards of Christian behavior as revealed in the Bible, and interpreted by the "Articles of Faith" in the discipline of the Free Will Baptist Church of the Pentecostal Faith.

(2) To begin the development of Christian character in young children.

(3) To seek the salvation of the unsaved, the Sanctification and the filling with the Holy Ghost of believers.

(4) To promote a progressive and continuous development of Christ-like character, attitudes, and habits.

(5) To reach the largest possible number of people for Christ and the church.

These objectives are to be accomplished through devout and diligent study and teaching of the Word of God and any other contributive agencies.

Article 55. Every local church shall have a Sunday School board composed of the pastor, the Sunday School Superintendent, and three persons elected by the Biennial Church Meeting to serve for the next two years. The Sunday School board shall have general supervision of the Sunday School.

Article 56. The Sunday School board shall hold regular monthly or quarterly meetings for the transaction of any business pertaining to the Sunday School work. The board shall give an annual report to the annual church meeting.

Article 57. The Duties of the Sunday School Board shall be:

(1) To encourage Bible study, Mission study, temperance study, and Christian Service Training.

(2) To make plans to meet the Christian educational needs of the local church and community.

(3) To recommend certain individuals to the annual church meeting for election as Sunday School Superintendent, officers, teachers, and other workers as may be necessary.

(4) To disapprove the appointment or election of a teacher or recommend the removal of an officer or teacher.

(5) In a small church, the Board of Deacons may function as the Sunday School board if necessary.

Article 58. Each Sunday School shall be organized and administered under the following By-Laws.

(1) Membership in the Sunday School of the Free Will Baptist Church of the Pentecostal Faith is open to all who desire the help and association the Sunday School offers.

(2) For the teaching work and group activities the Sunday School shall be divided into classes on the basis of age. Each class shall be under the care of a competent teacher suited to the group age.

(3) The officers of the Sunday School shall be a superintendent, assistant superintendent, a secretary, a treasurer, and such other officers as may be needed.

(4) It shall be the duty of the superintendent, to administer the affairs of the school, to counsel with the teachers relative to their work, to give an annual report to the annual church meeting, and to cooperate with the conference program and promotion of the Sunday School work.

(5) It shall be the duty of the secretary to keep an accurate record of the enrollment of the Sunday School, the record of attendance, absentees, visitors, and other required items.

(6) It shall be the duty of the treasurer to receive all funds raised by the Sunday School and disburse the same as directed by the Sunday School Board. He shall keep an accurate account of all finances and make a detailed report to the school board. In a small church one person may serve as secretary-treasurer.

These By-Laws may be amended by a two-thirds vote of the annual conference at the regular annual session, or at a special meeting called for this purpose.

Article 59. The Sunday School Superintendent shall be a member of the local church whose Sunday School he serves and shall be in full accord with the doctrine and government of the church. He shall be elected by a majority vote at the annual church meeting.

Article 60. The other officers and teachers shall be professing Christians, exemplary in life, in full harmony with the doctrines of the church, and must be a member of the church.

Article 61. Each class above the junior age shall have the right to elect their own teacher, as long as they do so in harmony with the By-Laws and secure the approval of the Sunday School Board. The teacher for junior age classes and under shall be appointed by the Sunday School Board.

Article 62. The Sunday School Board shall have the right to remove from office any Sunday School officer or teacher who is properly proven unsound in doctrine, imprudent in conduct, or neglectful of their duty.

Section VIII - Church Discipline

Article 63. The object of Church discipline is not the punishment of offenders, but vindication of the truth, purification of the church, warning of the careless, and reformation and Salvation of the guilty. Members who refuse to bear their proportionate part of the Church expenses, or casts their influence against the Church, shall be admonished by the pastor and deacons, and if they still persist, their case shall be brought before the Church as one for discipline.

Article 64. Offenses that may require the exercise or discipline are either private or public. Private offenses are such as are from their nature known to very few persons; public offenses include all others. In case of private, individual transgression, the offender is admonished privately by the pastor and the church board, and if satisfaction is given, the case is carried no further; but if satisfaction is not given, the case is reported to the church for final action. In case of private grievances in which two or more members are concerned, the aggrieving and the aggrieved parties should be brought together by the pastor or deacons and the matter settled privately if possible. No such case is allowed to come before the Church except as directed in Matthew 18:15-17.

Article 65. When a member is openly at variance with his fellowman, whether it be a member of the Church. or not, he shall be required to make a reasonable effort to become reconciled according to Matthew 6:14-15 and Mark 11:25-26.

Article 66. When two or more members are openly at variance, or when a member is walking in a disorderly manner by general report, the Church, through a committee or otherwise, shall call the offender to account; and in the presence of such offender - 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 party is found guilty and does not give satisfactory evidence of repentance, they are to be excluded from the church.

Article 67. If charges are brought against a minister by the local church, the following steps shall be taken to determine the validity of such charges:

(1) The General Superintendent shall make a thorough investigation and brings his findings to the Official Board.

(2) If the charges prove to be serious, the minister against whom the charges have been made shall be brought to trial before his accusers. Before any charge will be considered and an investigation of the charges made, the accusation must be filed in writing with the General Superintendent, and signed by at least one reputable member of the Free Will Baptist Church of the Pentecostal Faith.

(3) The minister on trial shall be informed of the charges filed against him, and shall have a right to examine the same. He shall be allowed to defend himself, or secure another minister or layman to act as his counsel.

(4) The General Board shall secure a minister or layman to act as the prosecuting attorney to present the evidence against the minister on trial.

(5) A jury of six Ordained Ministers shall be selected from the Conference roll in an un-biased process (drawing names from a hat).

(6) The General Superintendent shall sit as judge, but shall confer with the General Board before any action is taken.

(7) If the minister on trial is found guilty of the charges, he shall have the right to appeal to the General Board for a new trial. The General Board shall use their own discretion in granting or refusing the new trial. One appeal is all that shall be allowed.

(8) The minister shall have the right to appeal to the General Conference in session.

Section IX - Constitution and By-Laws
General Conference of the Free Will Baptist Church of the Pentecostal Faith
Constitutional Declaration

Whereas, it is the express purpose of God, our heavenly Father, to call out of the World a saved people, who shall constitute the body or church of Jesus Christ, built and established upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, and

Whereas, the members of the body, the Church of Jesus Christ are enjoined to assemble themselves together for worship, fellowship, counsel and instruction in the Word of God, the work of the ministry and for the exercise of those spiritual gifts and offices provided for the New Testament church order; and

Whereas, it is evident according to the Scripture that the early churches came together in such fellowship as a representative body of saved, Spirit-filled believers, who ordained and sent out evangelists and missionaries, and who under the supervision of the Holy Ghost, set over the church pastors and teachers, therefore be it

Resolved, that we recognize we are a cooperative fellowship of Pentecostal, Spirit-baptized saints from local Pentecostal believing Free Will Baptist Churches of like precious faith throughout the United States and of foreign lands, to be known as the General Conference of the Free Will Baptist Churches of the Pentecostal Faith whose purpose is not to usurp authority over the various local churches nor to deprive them of their spiritual and local rights and privileges, but to recognize and promote scriptural method and order for worship, unity, fellowship, work and business for God; and to disapprove unscriptural methods, doctrines, and conduct, endeavoring to keep the unity of the Spirit in the bond of peace "till we all come in the unity of Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." -Eph. 4:13.

Article I. Name

The name. shall be: THE GENERAL CONFERENCE OF THE FREE WILL BAPTIST CHURCH OF THE PENTECOSTAL FAITH.

Article II. Nature

The General Conference of the Free Will Baptist Church of the Pentecostal Faith is a cooperative fellowship based upon the mutual agreements voluntarily entered into by its membership.

Article III. Prerogatives

The General Conference shall be the supreme doctrine-formulating and lawmaking and elective authority of the Free Will Baptist Church of the Pentecostal Faith, whose duty shall be to:

A. To approve all scriptural teaching, methods, and conduct; and to disapprove unscriptural teachings, methods, and conduct.

B. To encourage and promote the evangelization of the world.

C. To provide a basis of fellowship among Christians of like precious faith.

D. To establish and maintain such departments and institutions as may be necessary for the propagation of the Gospel and the work of this conference.

E. To have the right to own, hold in trust, use, sell, convey, mortgage, lease or otherwise dispose of, such property, real or chattel, as may be needed for the prosecution of its works.

Article IV. Principles

The General Conference of the Free Will Baptist Church of the Pentecostal Faith shall represent as nearly as possible in detail, the body of Christ as described in the New Testament Scriptures, recognizing the principles inherent in that body as also inherent in this conference, particularly the principles of unity, cooperation and equality. Its purpose is to maintain conditions under which it can demonstrate these principles and their consequent development.

Article V. Statement of Fundamental Truths

The Bible is our all-sufficient rule for faith and practice. Hence this Statement of Fundamental Truths is intended as a basis of fellowship among us (so that we all may speak the same thing. I Cor. 1:10; Acts 2:42).

Article VI. Relationships

The General Conference of the Free Will Baptist Church of the Pentecostal Faith shall prosecute its activities through its General Board.

Article VII. Meetings

A. Regular sessions of the General Conference shall be held yearly. The time of the General Conference Meeting to be set by the Conference Board. Special sessions of the General Conference may be called by the General Superintendent if a majority of the General Board agrees.

Article VIII. Membership

The membership of the General Conference shall be composed of ministerial and lay delegates. All Mission Workers Licensed and Ordained Ministers, and their spouses, and missionaries under appointment for foreign service, holding accredited certificates shall have a vote in business. Any local Church is entitled to three delegates; churches with members totaling from 50 to 99 are entitled to four delegates; churches with 100 members and over are entitled to five delegates; to sit as members of the General Conference and act as representatives of their local church in the business of the General Conference.

Article IX. Officers

The Free Will Baptist Church of the Pentecostal Faith shall have a General Board to govern the affairs of the Church. This Board shall consist of not less than five men who are to be: Conference Superintendent, Assistant Superintendent, Secretary and Treasurer, and Board Members. In the event the Superintendent is not able to perform his duties, the Assistant Superintendent will assume the duties of the Superintendent. In the absence of the Superintendent and Assistant Superintendent, the Secretary and Treasurer will be in charge.

Article X. Departments

1. Foreign Missions Department

The Free Will Baptist Church of the Pentecostal Faith shall have a Foreign Missions Department. It shall be supervised by a Foreign Missions Board of not less than five men and shall be under the direction of the General Secretary of Foreign Missions.

2. Christian Education and Evangelism Department

A. The Christian Education and Evangelism Department of the Free Will Baptist Church of the Pentecostal Faith shall be known as the C.E.E. Department. It shall be under the direction of the C.E.E. Director and shall be governed by a C.E.E. Board consisting of a C.E.E. Director, Assistant C.E.E. Director, and three Board Members.

B. The CEE Director and Assistant CEE Director must have three years of continuous service as an Ordained Minister with the Free Will Baptist of Pentecostal Faith Conference. Board Members must be Ordained Ministers.

3. Women's Auxiliary

The Women's Auxiliary of the Free Will Baptist church of the Pentecostal Faith shall be under the direction of the President of the Women's Auxiliary and governed by its officials.

4. Girl's Auxiliary

The Girls Auxiliary of the Free Will Baptist Church of Pentecostal Faith shall be under the direction of its Advisor and governed by its officials, under supervision of the Women's Auxiliary.

5. Royal Eagles

The Royal Eagles, boys' club of the Free Will Baptist Church of the Pentecostal Faith, shall be under the direction of its President and governed by its officials.

Any board member attending less than 50% of all duly called meetings will not be eligible for reelection for another Board until one term has passed.

Article XI. Local Churches

All true Pentecostal believers associating themselves in local bodies as churches, and accepting their full personal share of responsibility for the maintenance of scriptural order in the local body, shall have as a standard for membership the articles set for us in Sections I through Section VIII.

Local churches shall be set in order by the General Superintendent, and the District Pastor.

Each local church has the right of self-government under Jesus Christ, its Head, and shall have power to choose, or call its pastor, elect its Official Board, and transact all other business pertaining to its life as a local unit. It shall have the right to administer discipline to its members according to the Scriptures and Church Discipline. It shall have the right to acquire and hold title to property, either through trustees or in its corporate name as a self-governing body.

Trustees may not divert property from the use of the Free Will Baptist Church of the Pentecostal Faith but said property shall be held in trust for the usage and ministry of the Free Will Baptist Church of the Pentecostal Faith.

Article XII. Amendments

Amendments to the Constitution may be made at any regular meeting of the General Conference, provided the proposed amendments shall have been submitted in writing to every Minister and church prior to the General Conference meeting for at least two weeks. Amendments to the Constitution shall require a two-thirds vote of all votes cast.

BY-LAWS

Article I. Parliamentary Order

In order to expedite the work of the Conference and to avoid confusion in its deliberations, the Conference shall be governed by the 'Discipline, Constitution & By-Laws;' its order of business shall be carried out following 'Robert's Rules of Order,' in keeping with the spirit of Christian love and fellowship.

Article II. Qualifications and Election of Officials

The Assistant Superintendent and Official Board of the General Conference shall be elected at the Biennial Conference. They must have at least three years of continuous service as an Ordained Minister with the Free Will Baptist of Pentecostal Faith Conference and shall be of mature experience and ability, whose life and ministry are above question. Full-time Officials will be elected at the last Quarterly Conference prior to Biennial Conference.

Article III. Duties of Officers

I. Duties of the General Superintendent:

a. He shall be a full-time Superintendent.

b. The General Superintendent shall have general supervision of the Free Will

Baptist Church of the Pentecostal Faith, subject to the Laws, Discipline, B y-Laws and the resolutions adopted by the General Conference. He shall act as President of the Corporation in all legal matters.

c. He shall preside over all Conference meetings and the General Board Meetings.

d. He shall meet when necessary with the Ordaining Council and shall sign all credentials.

e. He shall be General Superintendent of all work on the field conducted in the behalf of the Conference and shall encourage the different Departments of the Conference.

f. He shall administer discipline in all cases when requested by the Official Board and/or the Ordaining Council.

g. He shall have at least six years of continuous service as an Ordained Minister with the Free Will Baptist of Pentecostal Faith Conference. He also must have served on the General Board for two years in the past or present before he can serve as Superintendent.

h. The General Superintendent shall be allowed two weeks of vacation per year.

II. Duties of the General Secretary and Treasurer:

a. The General Secretary and Treasurer shall make and keep true records of the proceedings of the General Conference and shall publish the same as approved and directed by the General Board.

b. He shall sign credentials issued under the direction of the Ordaining Council and shall keep records of all churches and ministers.

c. He shall act as secretary of the General Board and shall keep accurate minutes of the deliberations of these bodies.

d. He shall be custodian of all Conference Funds.

e. He shall keep an accurate record of all receipts and disbursements, conducting the work of his office according to accepted business methods.

f. He shall give reports from time to time as may be requested by the General Conference or the General Board.

g. The salaries and regular expenses of the Conference he shall pay on his own initiative, but all other expenditures must be approved by the General Board.

h. He shall give bond for the faithful performance of his duties, in a good and sufficient sum, as the General Conference may direct.

i. The treasurer's book shall be audited annually by competent auditors.

III. Duties of the General Secretary of Foreign Missions:

a. He shall be the General Secretary of Foreign Missions Department under the Supervision of the Foreign Missions Board.

b. He shall keep a record of all decisions of the Missions Board and all official acts of the Missions Department.

c. He shall conduct all correspondence with prospective missionaries and with those already on the fields.

d. He shall conduct the Missionary columns in the Church Paper from Missionary letters and reports.

e. He shall represent the General Conference in all relationships with governments or authorities where our missionary work is involved.

f. He shall direct the missionary activities of the Conference.

g. He shall distribute all missionary funds as directed by the donors by agreement with the Foreign Missions Board.

h. He shall keep such records of all funds received and disbursed and will safeguard the funds from loss en route to the fields.

i. He shall act as purchasing agent for missionary supplies.

j. He shall perform such other functions as may be directed by the Foreign Missions Board or the General Board.

IV. Duties of the General Board:

a. The General Board shall supervise and direct and shall have the general oversight of all Departments. They shall be authorized to act for the corporation in all matters that affect its interests.

b. The General Board shall promote the financial and material affairs of the Conference, and shall be responsible for all expenditures not authorized by the General Conference, subject to the Discipline, Constitution, and By-Laws, and Resolutions adopted by the General Conference.

c. The General Board shall be in charge of all Conference publications.

d. The General Board shall have the power to settle grievances in the local church and shall take steps necessary to bring about harmony.

e. The General Board shall have the power to call a special session of the General Conference.

f. The General Board shall have the general oversight of the planning and promoting Camp Meeting each year.

g. The General Board shall be responsible for the upkeep of present property.

V. Duties of the Ordaining Council:

a. The Conference Ordaining Council shall examine all candidates for license or ordination on the principal doctrines of the Bible and the government of the Free Will Baptist Church of the Pentecostal Faith.

b. Holiness of heart and life being the New Testament standard, the Free Will Baptist Church of the Pentecostal Faith insists upon a clean ministry, and requires those who bear its credentials as ministers to be orthodox in doctrine and holy in life. It is the duty of the Ordaining Council, upon the examination of the candidate, to determine his qualifications, and recommend to the General Conference for ordination only those who have the necessary qualifications.

c. The Ordination Council shall not recommend a minister to the General Conference for ordination unless he has experienced the Baptism of the Holy Ghost according to the Scriptures as set forth in Article 14 under Faith of this Discipline.

d. The Ordination of a minister shall consist of laying on of hands of the Ordination Council and prayer, after the ministerial charge has been given, under the direction of the General Superintendent.

e. The General Superintendent shall present to the person so ordained a certificate of ordination signed by himself, the general secretary, and chairman of the ordaining council.

f. The Ordaining Council shall meet at their discretion to perform their duties for the Conference with proper notification to the General Superintendent.

VI. Duties of the C.E.E. Director

a. Establish and promote new missions; work closely with the pastor in promoting new works. A mission work will not be accepted into the Conference as a church until that mission work has been in operation for one year under the supervision of the C.E.E. Department.

b. At the request of a new church or mission, assist the church in a building program.

c. Fill pulpits on a temporary basis when requested to do so by a church until a pastor is secured.

d. Be responsible for two weeks of Youth Camp.

e. Be responsible for the Conference newsletter.

f. Be responsible for promotion of Christian Education in the Conference, which consists of work shops, etc., throughout the districts and local churches.

g. Make a monthly report on all activities and finances to the Conference Board.

h. The office secretary shall assist in the day to day operation of the Book Store.

i. Any new works or major expenditures are to be approved by the Official Board.

j. The C.E.E. Director shall be allowed two weeks of vacation per year.

Article IV. Committees

I. Standing Committees.

Standing Committees shall be appointed as necessity may require. They shall serve for the designated time or until their purpose is accomplished. In the event a vacancy shall occur in a standing committee, the General Board shall be authorized to fill the vacancy.

The Ordaining Council is elected for six years with the oldest member going off every two years. The Council shall be composed of three ordained members who are known for their maturity and sound judgment and have been a member of the Conference for at least six years.

II. Any special Committee may be appointed by the General Conference or the General Board in cooperation with the Department heads, when the need arises.

Article V. Districts

I. The General Conference may be divided into districts when the need arises with each district having its own officials.

II. Duties of the District Pastor.

a. He shall assist the General Superintendent.

b. He shall supervise the Conference Program only in his district and this shall include the Christian Education and Evangelism Department.

c. When any grievance shall arise in his district, he shall investigate same and settle same if it is a minor one. He shall call the General Superintendent if he feels that he cannot handle the problem or if it is a major one.

d. Records shall be kept of all business that he attends to and a report given in writing to the General Superintendent.

Article VI. Ministry

I. Kinds of Ministry:

Three classifications are recognized: The ordained minister, the licensed minister, and the exhorter or mission worker. All applicants for license and ordination must give testimony to having received the Baptism of the Holy Ghost according to Acts 2:4. The

conference will not accept as ministers applicants who are members of the Masonic Lodge.

All ministers shall be required to make written monthly reports to Conference Headquarters. This report shall be in by the 10th of the month and must include tithes on all net income, both secular and ministry related. Anyone not doing so will be subject to have their license revoked. Any minister not reporting for 2 consecutive months shall be brought in and will be subject to lose his/her license.

II. Qualifications for Mission Workers' papers:

1. Clear evidence of a Christian experience.
2. Must have been a member of the Local Church for one year.
3. Must believe in the teachings and government of the Free Will Baptist Church of the Pentecostal Faith.
4. Shall preach at least 12 times per year.
5. Must pay his tithes to the Conference treasurer.
6. A Mission Worker will not be allowed to pastor a church except with the approval of the General Board and Ordaining Council.
7. The Ordaining Council shall have the authority to delete Mission Workers license requirements for applicants that have at least two years of Bible College experience.

III. Qualifications for License:

1. Must have been a member of a local church for two years.
2. Application for license must be accompanied with a copy of active mission workers license or a letter of recommendation from the local church where he is a member signed by the pastor and church clerk.
3. Clear evidence of a divine call, a practical experience in preaching, together with an evident purpose to devote one's time to preaching the gospel or engaging in other full time ministry. They shall preach at least 20 times per year except in case of ill health or infirmity.
4. A licensed minister shall not be able to pastor a church except under the supervision of the District Pastor.
5. He shall not be able to administer the rites of water baptism, the Lord's Supper, or perform marriage ceremonies.
6. He shall not be able to hold church conference without the District Pastor or without an ordained minister who has the consent of the District Pastor.
7. He shall conform to such provisions as are made for candidates by the General Board in reading courses and other training.
8. He shall pay his tithes to the General Treasurer.

IV. Qualifications for Ordination:

1. Must meet the qualifications listed in I Timothy 2:1-7, Titus 1:7-9.
2. Must have been licensed and having been in active work as a pastor or evangelist for two consecutive years.
3. Applicants must be at least 21 years of age.
4. Shall meet all of the requirements and pass all tests given by the Credential Committee.
5. Must conform to such provisions as are made by the General Board in reading, studying, and other training.

6. Must preach at least 25 times per year except in case of ill health or infirmity.

7. He shall pay his tithes to the General Treasurer.

VI. Certificates and expiration thereof:

License and ordination papers shall be issued by the Ordaining Council and signed by the General Superintendent, the General Secretary, and the Chairman of the Ordaining Council. License certificates are good for two years. Ordination certificates are issued for life subject to the keeping of rules, regulations, discipline, and recommendations of the General Conference or as long as character, ministry, and affiliation shall so deserve it.

VII. Official List:

1. An official list of all licensed and ordained ministers shall be compiled by the General Secretary and published for the convenience of all concerned. The list shall show whether or not a minister is giving his or her full time to the ministry.

2. Ministers who preach less than 15 times per year shall be considered inactive and shall be put on an inactive list. When a minister returns to a more active duty, his name shall be returned to the active list.

VIII. Ministerial Relations:

All ministers holding credentials shall be amendable to the General Conference and General Board in matters of conduct and doctrine. Any minister who endorses or receives as members of the local church divorced persons who are remarried shall have their licenses revoked.

IX. Affiliating With Other Organizations:

When any of the ministers of the Free Will Baptist Church of the Pentecostal Faith shall identify themselves with other organizations granting ministerial credentials, their affiliation with this body shall be regarded as ceased. He shall return to the General Secretary the credentials issued him.

X. Termination and Restoration of Credentials:

1.In the event of announced desire of a minister to withdraw from our Conference, the Ordaining Council shall consider his request and after an investigation, shall grant the request with his name being published as "withdrawn, removed, suspended" or "dropped," depending upon the verdict. When a minister shall apply for reinstatement, any re-affiliation must be after one year has passed; and, after satisfying the Ordaining Council, the minister will again be given credentials equal to those he held at the time he left the Conference.

2.In the event a minister falls from grace having his credentials revoked or voluntarily surrendered, and then decides he wants to come back in the Conference as a minister, he must start over with Mission License, rising through the ranks of Minister license and then Ordination, with this also including taking all of the tests that are required for a minister.

3.The Official list of ministers will be reviewed prior to Annual Conference by the Ordaining Council and ministers may be called in question upon a two-week notice.

XI. Discipline of Members:

In the event that the Ordaining Council in their review or the General Board, upon notification in writing stating specific charges against a minister, the General Board and the Ordaining Council shall have a hearing. If evidence is adequate, the Board and Council may offer a decision. If the minister is not satisfied, he can ask for a trial.

XII. Performing Marriage Ceremonies (Divorced Persons):

We disapprove of any General Conference minister performing a marriage ceremony for anyone who has been divorced and whose former companion is still living. We also warn that any minister of our Conference who performs such a ceremony, unless he is innocently deceived into doing the same, may be called in question from the Conference.

XIII. Violations of Ministerial Courtesy:

1. All ministers are under the supervision of the Conference and are therefore not to have voting power in the church in which they hold membership and shall not interfere in the local church business.

2. All ministers are advised against interfering with pastors in charge of churches without consent or writing to the members letters that would hurt the pastor's influence. Any minister who so offends shall be subject to question by the General Board and his credentials may be recalled.

XIV. Ministerial. Candidates from other Denominations:

Ministers coming from other denominations having satisfied the Ordaining Council with their belief in our doctrine, laws, and by-laws, as well as evidence of their Christian experience, and having a letter of recommendation from three ministers of our own organization and a letter of standing with prior organization shall be granted credentials equal to those he possesses.

Article VII. Churches

I. Government of U.S.A. Requirements:

Whereas, the government of the U.S.A. requires of Headquarters a report periodically of the members or lay members of our churches, it is important that each church of the General Conference keep an up-to-date record of its membership and that a record of same be sent annually to the Office of the General Secretary.

II. Safeguarding the Churches:

It is known that many unreliable and unsafe teachers and preachers go about seeking entrance into churches without any recommendation; therefore. all pastors, workers, and leaders of churches should make proper investigation regarding such not known to them, and the platform be denied strangers until proper recommendations be forthcoming. The advice and counsel of the General Board should be sought in such cases, and in all matters of importance, when at all possible. Pastors and officials should notify each other, reciprocally, as to such persons when any unreliability becomes manifest.

Ministers who have been excluded from our Conference shall not be permitted to preach or hold religious services in our churches or on church property without the consent of the General Superintendent and the General Board. Any pastor giving such consent without prior permission shall be called in question by the Official Board.

III. Church Finance to Conference Treasurer:

1. All local churches shall send 10 per cent of the tithes and offerings to the Conference Treasurer:

2. All local churches' Sunday Schools and Youth Work shall send 10 per cent of their offerings to the C.E. Department.

3. All local Churches' Ladies Auxiliaries shall send 10 per cent of their

offerings to the General Treasurer of the Ladies Auxiliary.

4. Voting rights will be denied delegates from churches who are delinquent in tithes to the Conference and/or fail to attend 50 per cent of regular Conference meetings for the last two years.

IV. Church Delegates:

1. The General Conference shall be composed of ministerial and lay delegates. All licensed and ordained ministers, in good standing, shall be a part of the General Conference, and shall have a vote in its business. Each local church shall be entitled to delegates to sit as members of the General Conference, and as representatives of their local church in the business of the General Conference.

2. All ministers' wives, who are members of the Conference, shall have a vote in all Conference Businesses.

3. All ministers and spouses must have attended 50 per cent of all regular Conference meetings for the last two years in order to be eligible to vote in the present meeting, except for retired ministers and spouses absent due to health reasons only.

THE FOREIGN MISSIONS DEPARTMENT of the FREE WILL BAPTIST CHURCH OF THE PENTECOSTAL FAITH

Section 1. Authorization and purpose:

a. The General Board of the Free Will Baptist Church of the Pentecostal Faith shall assume responsibility and do all within its power for the spread of the Gospel in foreign lands. In keeping with this objective, there shall be a Foreign Missions Department to which shall be committed all the foreign missionary interests of the Conference.

b. The Pauline example shall be followed as far as possible by seeking out neglected regions where the Gospel has not been preached, as well as by establishing self-supporting, self-governing, self-propagating national churches.

c. In fields where Pentecostal missionaries are already stationed, consultation shall be had with the brethren on the Field and in the Foreign Missions Department, and a satisfactory plan agreed upon before an attempt shall be made to establish new stations in such localities.

d. Every church shall be encouraged to assume definite responsibility for full or partial support of one or more missionaries in cooperation with the Foreign Missions Department.

Section 2. Government and Organization:

a. The Director of Foreign Missions shall be elected at the last Quarterly Conference prior to Biennial Conference for a term of two years,.

b. The activities of the Foreign Missions Department shall be under the supervision of a Foreign Missions Board (subject to the Official Board) which shall consist of the Director and four Ordained Ministers of proven missionary zeal and accomplishments. This will include an Assistant Director and three other ministers who shall be nominated and elected at the Biennial Conference. The term of office of the appointed pastors shall be for two (2) years.

The responsibilities of this Board shall be the establishing of policy, the appoint-

ment of missionaries, and such other duties as may be assigned to it by the Conference. The F.M. Board shall be authorized to appoint secretaries for major office divisions of departmental activities as need may arise. The F.M. Board shall also be authorized to:

1. Consistently evaluate missions policies in the light of changing conditions.

2. Devise and publish a code of procedure that will serve to guide the Department and Board in matters of discipline.

3. Establish clear, decisive standards of ethics that shall govern in the relationships between all parties concerned with the missionary program.

4. Declare the position of the F.M. Board clearly in matters relating to specific field problems.

5. Sit as a Board of Appeals in all matters relating to Field and Department decisions.

6.Field Secretaries to represent major geographical areas shall be appointed by the General Secretary on the basis of nominations by the missionaries in he respective areas. These appointments shall be subject to the ratification of the F.M. Board and the General Board of the Conference.

7. The General administrative work of the department shall be conducted by the General Secretary under the supervision of the Foreign Missions Board.

8. All the activities of the Foreign Missions Department and the decisions of the Foreign Missions Board shall be subject to review by the General Board of the Conference as well as the Annual Conference. The Foreign Missions Department shall be amendable to the Annual Conference.

Section 3. Support of Foreign Missions Department:

The expense of operating the Foreign Missions Department shall be provided from:

a. The percentage of tithes paid to the Conference designated by the Finance Committee annually.

b. Any other amount to be raised at the Annual Missions Rally.

Section 4. Missionary Candidates:

a. The selection and appointment of missionaries shall be the prerogative of the Foreign Missions Board on recommendation of the Credential Committee (known as the Ordaining Council.)

b.The Foreign Missions Board shall be governed in its selection and appointment of missionaries by the following requirements. Each applicant shall be examined -

1. As to personal experience of full New Testament Salvation.

2. A definite experience of the Baptism of the Holy Ghost according to Acts 2:4.

3. As to definite call to foreign work.

4. As to physical, mental and spiritual fitness for work.

5. As to Christian standing and general qualifications, it being required that each applicant receiving appointment shall have the unqualified endorsement of his church, pastor, and General Supt., particularly in regard to effective ministry and Christian character.

6. Young men shall not be granted missionary appointment until they have first qualified for ordination in the home land, and women candidates shall prove their ministry and stability of character by a similar probationary period of service in the home land. Men must have pastored at least two successful years in order to be considered.

c. Prospective missionaries shall be expected to exercise faith in God to provide their outfit to the field. The fitness of the candidate for foreign service however, will influence the decision of the F.M. Board more than the amount of funds pledged toward the applicant's support.

d. Funds provided for the prospective missionaries who shall for any reason be prevented from going to the field can be made available for other missionaries or missionary purposes after consultation with the churches from which the funds have been received.

e. Candidates for foreign service of a specialized character such as nurses, teachers, et cetera, may be granted appointment for such types of work if properly qualified, without the necessity of being ordained. Nevertheless, such candidates shall have the endorsement of their respective churches and pastors in regard to their Christian experience and local church activity.

f. All persons making application for appointment as missionaries shall be expected to meet the requirements of the Foreign Missions Department.

g. The Foreign Missions Department shall confine its missionary activities within the limits of its resources and shall not accept and send out missionaries until the condition of its finances fully warrants such action.

h. Each missionary shall be expected to devote two full years to language study, if necessary, before taking up his full active work. Courses of study with examinations shall be arranged by an advisory committee on each field. Failure on the part of any missionary to obtain a working knowledge of the language during his first term shall furnish ample ground upon which to question his fitness for a second term.

Section 5. Support for Missionaries:

a. The first Sunday in every month should become Missions Sunday in all of our Sunday Schools and a special offering should be received on this Sunday to supplement the Mission Pledges.

b. It is requested that all missionaries send a monthly report of monies received and submit a budget of expenses to the Foreign Missions Department. It shall not be incumbent upon the Foreign Missions Department to send of its undesignated funds to missionaries who do not furnish such a report.

c. Missionaries expecting the endorsement and aid of the Foreign Missions Department shall report to the Foreign Missions Department and receive its approval before leaving this country. The Foreign Missions Department shall assume no responsibility whatever, where the foregoing requirements are not complied with.

d. It is recommended that churches endorsing candidates for missionary appointment assume as far as is practicable, responsibility for their support.

e. Transportation to and from the field will be paid by the Foreign Missions Department.

f. An insurance policy of $ 10,000.00 shall be given to the missionary who has a family with these qualifications:

g. In the event of death one-half of the amount shall go to the family for security during the years of adjustment.

h. The remaining one-half shall be used to bring the body back home, if this is the wish of the family, and provide for burial. If any amount is left it shall be put in the Foreign Missions Treasury for future missions.

Section 6. Ordination of Missionaries:

The Ordination of Missionaries under appointment of the Foreign Missions Department shall be determined on the basis of their qualifications for ordination rather than on the basis of their appointment.

Section 7. Field Organization:

a. In all fields occupied by Free Will Baptist of the Pentecostal Faith missionaries, every effort shall be exerted to establish autonomous Free Will Baptist of the Pentecostal Faith organizations composed of cooperating, sovereign assemblies. It is realized that no fixed organizational pattern is possible. Every organization should take on a form fully consonant with local conditions, manners of life and thought patterns. Missionaries should studiously avoid the practice of proposing a foreign type of organization, but should encourage a type readily understood and easily operated by the natives of the country. These organizations shall be encouraged to maintain the closest fraternal relationship with Free Will Baptists of the Pentecostal Faith in other countries and shall be considered an integral part of the Free Will Baptist Church of the Pentecostal Faith in the United States of America.

b. Missionary Field Fellowships, composed of all missionaries under appointment by the Foreign Missions Department, shall be formed in each political or geographic area as circumstances may indicate. These Field Fellowships are to be considered as the direct creation of and amenable to the Foreign Missions Department since Missionary appointments automatically confer membership in the Field Fellowship. The Missionary Field Fellowship shall serve in a consultative capacity to the Foreign Missions Department in, matters or policy and missionary personnel relative to their respective fields. They shall strive to maintain harmonious relationships on the field and with the Foreign Missions Departments of the Pentecostal believing groups.

Section 8. Property:

a. All possible precautions shall be taken to safeguard funds invested in foreign properties so that they shall continue to advance the cause of the Free Will Baptist Church of the Pentecostal Faith in those countries. No funds shall be made available for the purchase of property until arrangements have been made to comply with the laws of the respective countries concerning the legal holding of title and in order to maintain a proper relationship between these missionary projects and the Foreign Missions Department, these principles shall be followed:

1. All missionary residences shall be held in the name of the General Conference wherever legally possible.

2. It shall be a general policy to hold institutional property in the name of the General Conference (Free Will Baptist Church of the Pentecostal Faith). However the Foreign Missions shall be authorized to transfer title to the local Free Will Baptist organization when it deems such action to be in the best interest of the work.

3. Church buildings or pastors' residences which are procured solely for the benefit of the local church with either local or foreign funds may be held in the name of its national Free Will Baptist organization or by a local church which is fully established and competent to hold property in its own name.

4. In all cases where the Foreign Missions Department has advanced trust funds on a loan basis the General Board shall hold title to the property or receive other adequate security until the loan is fully paid.

Missionaries contemplating the purchase of property or erection of buildings should cooperate with the Missionary Fellowship on the field and secure its endorsement.

before submitting the proposition to the Foreign Missions Department.

6. A certified copy of the property deeds, titles, and other legal papers relating to all missionary properties which have been purchased shall be forwarded to the Foreign Missions Department for file.

Section 9. National Workers:

a. It is recommended that great care be exercised in the selection of national workers and in the setting up of the national organization so that credentials may be issued only to those maintaining the highest standards and manifesting a real consecration.

b. All foreign funds for the support of national workers shall be administered either by the Missionary Field Fellowship or the National Free Wili Baptist Organization.

Section 10. Furloughs:

a. A furlough is designed primarily for the physical and spiritual benefit of the missionary through a change of climate, food, and livin[g] conditions and fresh association in spiritual meetings and conferences in the homeland. It is expected that each missionary will cooperate with the Foreign Missions Department in planning for his own financial interests and for the good of the work in general.

b. The length and frequency of furloughs shall be determined by the Foreign Missions Department in consultation with the Missionary on the various fields. It shall not be incumbent on the Foreign Missions Department to assume any financial obligation to a missionary who has returned home without having first obtained the approval of the Field Fellowship and the Foreign Missions Department.

c. It shall be the responsibility of the Missionary Field Fellowship to recommend to the Foreign Missions Department whether or not a missionary returning on furlough shall be reappointed to another term of service. The decision shall be made before the missionary leaves the field and if the recommendation is negative the missionary shall be entitled to a personal hearing before the field committee. The final decision in regard to reappointment shall rest with the Foreign Missions Board.

d. When a missionary does not intend to return to the field or, for any reason, he is not recommended for further service, it shall not be incumbent on the Foreign Missions Department to continue his allowance for more than six months unless his retirement from missionary services is because of ill health or the infirmities of age.

Ministers' Retirement Program

I. Retirement Board:

1. Shall be governed by five (5) Ordained Ministers, consisting of a Secretary-Treasurer and four (4) Board Members.
2. The Conference Official Board may serve as this Board.

II. Finances:

1. The Secretary-Treasurer shall handle the day-by-day operations of the program. All other moneys must have two signatures on account.
2. The Board has the right to use the funds in any way that will be profitable to the program.
3. The pay-in and pay-out from the Retirement Program will be set by the Finance Committee Report.

III. Eligibility Requirements for Retirement Benefits;

1. Must have paid into the program.

2. To qualify for Retirement Benefits, a minister must be 65 years old, or disabled at any age. When any minister desires to retire, he should contact the Conference Board.

3. Any minister's wife is eligible for her husband's benefits at his death as long as she remains unmarried.

4. Retired ministers will not be eligible for full-time positions in the Conference.

5. A minister must have 15 years of service in the Free Will Baptist Conference of the Pentecostal Faith to be eligible for Retirement Benefits.

6. Any disabled minister leaving his disability status will be eligible to also resume his full-time duties.

7. When a minister is dropped from the Conference roll for any reason, he will be reimbursed all retirement premiums he has paid into the program, and the Conference will no longer be responsible for his retirement; effective August 1, 1992.

8. When a minister dies, his widow is eligible for a one-time death benefit of 2 1/2 times his monthly retirement amount.

Order of Business for Local Church Quarterly Meetings

Article 104

1. Call to order for business.
2. Roll call.
3. Read minutes of last meeting.
4. Confessions.
5. Censures.
6. Unfinished business.
7. Report of deacons.
8. Report of committees.
9. Report of treasure of finance committee.
10. New business.
11. Miscellaneous business.
12. Adjournment.

History

Free Will Baptist of the Pentecostal Faith

Conference



Rev. D. L. Smith

1986

FAITH OF OUR CHRISTIAN HERITACE

HISTORY OF THE FREE WILL BAPTIST OF THE PENTECOSTAL FAITH CONFERENCE

This information was collected by the Rev. D. E. Smith and presented to the Rev. Norris Powell to compile and present to the people of the Free Will Baptist of the Pentecostal Faith Conference.

PREFACE AND EXPOSITION

For 50 years I have with abundant satisfaction watched the Free Will Baptist Church take shape, having for its guidance the Holy Ghost, and for its foundation the Blessed Savior, the Lord Jesus Christ. For with incontestable proofs, He is the Son of the living God. Upon this Rock the Free Will Baptist Christian Church is built. Sad to say, but it has come through many hardships that later generations would not understand or care to read. Yet through all the hardships and trials it has been very profitable and rewarding.

At the present, 1982, the Free Will Baptist of the Pentecostal Faith Conference is not one of the larger denominations, but it is very rewarding to know that from the very beginning it has been among the purest of churches in its doctrine. Since its inception, it has stood for Bible holiness. Praise God, it still does today. May I say to those of you who now sit, or in the years to come will sit, in the seat of leadership, clean living, preaching, and holiness supported by the Word of God are the only things worthwhile for this life and the life to come.

Whereas a tide of worldliness threatens the spirituality of the church, be it resolved that you, as Free Will Baptist of the Pentecostal Faith, reaffirm your standard of holiness in doctrine, conduct, and as a living reality in your hearts. May you rededicate yourselves to this purpose and guard your lives against conformity to the world in appearance, in selfish ambition, and in evil associations, and seek to conform to the positive virtues of love, mercy, kindness, forgiveness, and humility as taught by our Lord Jesus Christ.

My precious wife, Sister Mable, and I grew up in the Free Will Baptist Church (Holiness). I began attending the church at age 12, and Sister Mable never knew any other church. It has been a big part of our lives and we would not trade it for the world.

Since Sister Mable and I were brought up in North Carolina, we would naturally have mixed feelings about leaving, but since 1939 our hearts have been in the Free Will Baptist of the Pentecostal Faith. Any contribution we have made toward its progress has been made with joy. Our prayers are that God will lead you to greater things as time passes. My warfare will soon be ended; my race is almost run, then I'm going Home.

I appreciate the Conference in session asking me to collect the following information. At first I thought the task was too great for me and I gave up the idea. After Rev. Norris Powell offered his assistance I thought it was worth a try. So, with his help, I dedicate this brief history to all Free Will Baptist of the Pentecostal Faith, present and future. May God grant you courage to stand for your convictions and faith to work for the fulfillment of your vision.

God has dealt very kindly with us in our efforts to do what was best and to follow the will and mind of God. We still have made many awkward steps and failed many times. May you profit by our mistakes and, by our passing this way, may travelling be made easier for you.

Rev. D. E. Smith

It is sad to say, yet it is true, many of the early preachers (1700's) had some education and were good speakers but were not converted. More emphasis was placed on water baptism than on salvation.

On June 30, 1780, in New Durham, with four males and three females, Benjamin Randall started what was referred to as the "Free Church." As best I can interpret history, it was in direct opposition to the doctrine of Calvinism. The name "Free Will" was forced upon them as a slander, which later became their name. In July of 1780, Randall was sanctified in a corn field. The "Free Will Church" grew in number and size but became very formal. After many years there was a part of the church which wanted to return to Randall's teachings of holiness and, thus, there came a split. A group of the church walked out of a conference held in the Long Branch Church near Dunn, N. C., with the contention that they were the "Original Free Will Baptist." About the year 1853 or 1854, they took the matter to court. The court granted them the name "Original Free Will Baptist;" and they formed the "Cape Fear Conference of the Original Free Will Baptist."

From November 1 - November 4, 1855, eight churches came together at Stoney Run Church near Dunn, N. C. These eight churches, with John Williams serving as moderator, formed the "Cape Fear Conference of the Free Will Baptist Church," leaving off the word "Original." This conference stood for and preached sanctification (holiness) as Randall had from the start. The eight churches that attended and formed the Conference were:

1. Stoney Run - It was originally located on the south side of Stoney Run Creek near Dunn, N. C., in Cumberland County. It later moved to the north side of the Run in Sampson County where it now stands.

2. Long Branch - It was in Cumberland County near Dunn, N. C.

3. Free Union - Cumberland County, N. C.
4. Fayetteville - Cumberland County, N. C.
5. Shady Grove - Sampson County, N. C.
6. Bethesada (now Hodges Chapel) - Harnett County, N. C.
7. Prospect - Harnett County, N. C.
8. Ellbethel - Robinson County, N. C.

About the turn of the 19th century, Pentecost began to be poured out as on the Day of Pentecost. Although there were people receiving the Pentecostal experience prior to this, it is generally held that the outpouring of the Holy Ghost in America began in the Azusa Street revival in Los Angeles, California, during 1906. Countless thousands since have received the infilling of the Holy Ghost as recorded in Acts 2, Acts 10, and Acts 19. Many have been slain by the power of God and remained in trances for hours (many were carried home in wagons, still under the power of God), and when they came from under the Spirit they would prophesy and give great messages. Multitudes were healed by obeying the Scriptures.

This is a testimony given to me by James Richard Parker, Sister Mable Smith's father. He was not a minister, but a great layman in the church nearly 60 years. He helped many young ministers and churches, including the Free Will Baptist of the Pentecostal Faith, through financial difficulties. Mr. Parker said he was one of the first in the century to receive the Holy Ghost. Brethren from Dunn, N. C., came by horse and buggy to his home in Clinton, N. C. (38 miles), to learn more about this new experience. One of the brethren received the experience in an upstairs bedroom of his home. After the service, the brother spoke out and said, "Just as I expected to do, I spake in a regular billy goat language." There is no record of the man having spoken in tongues again. The reason I pass this on to you is to warn you to be careful what you do and say about the working of the

Holy Ghost. The baptism experience is a gift to us from God. We should never speak a slack word about the Holy Ghost.

The Cape Fear Conference of the Free Will Baptist grew, and in 1908 it had 70 churches, with a membership of 4,097. By this time no church or community could contain them. It was thought best to divide the conference into two organizations. The division was made and the new conference was called the "Wilmington Conference." It was made up of 28 churches and 27 preachers. The Wilmington Conference was to remain under the Discipline of the Cape Fear Free Will Baptist Conference. For some reason, they did not, but were self-chartered and had their own Discipline. Their first conference was held in the Lebanon Church near Clinton, N. C.

In 1913 there was a Free Will Baptist Church organized near Turbeville, S. C., named Olive Grove. Rev. J. C. Pope from the Lebanon Church in N. C. conducted a revival under a brush arbor about one-half mile north of where the present Olive Grove Church now stands. Rev. Pope was a native of Sampson County, N. C., and married Miss Lennie Turbeville of Turbeville, S. C.

It was at this brush arbor that many people first heard holiness preached and accepted it as a way of Christian faith. After a very successful revival, the saints met in the home of Mr. and Mrs. A. M. Dennis to organize a church. Their home stood where Olive Grove Church now stands. A. M. (Adison Malicih) and Daisy Olivia Dennis, Hampton and Lillie Morris, Sam G. Morris, W. T. (Tom) Atkinson, Ellie and Ina Morris, and Honey Floyd, and their families made up the charter members of the first Olive Grove Church. Rev. J. C. Pope and Rev. R. H. Mills were the ministers present to organize the church.

The first Olive Grove Church building stood where the home of Mr. and Mrs. Charlton Dennis now

stands. It is in front of our Superintendent's home. In 1935, the church moved to its present location.

From this brush arbor beginning emerged the Free Will Baptist of the Pentecostal Faith. Until the Free Will Baptist of the Pentecostal Faith Conference was organized in S. C., the Olive Grove Church held membership in the Wilmington Conference, as did other groups in S. C., one of which was in Holly Hill.

In 1915, 1916, and 1917, the community held school in the church and the school was governed by the church. In 1915, the first teacher was Miss Cantell Parker, sister to Mrs. Mable Parker Smith. In 1916, Miss Minnie Bell Sessoms was the teacher; and in 1917, Miss Juanita Howard taught at the school. Miss Sessoms and Miss Howard came from Roseboro, N. C. All three teachers married ministers. Miss Parker married Rev. K. D. Brown of Burgaw, N. C.; Miss Sessoms married Rev. J. Vance Rich of Garland, N. C.; and Miss Howard married Rev. Evander J. Cashwell of Garland, N. C. The Cashwells are now living in Roseboro, N. C., and they have a son, Rev. Clifton Cashwell, who was in the Free Will Baptist of the Pentecostal Faith in the 1950's.

In 1916, Mr. A. M. Dennis moved to Columbia, S. C., and helped to build a church on Bluff Road. On October 9 and 10, 1918, a group met at the Bluff Road Church to make plans to organize a Free Will Baptist of S. C. Conference. Rev. R. H. Mills served as moderator, and Rev. C. J. Carr and Rev. Mack Elexander of North Carolina were with him. There were delegations present from Olive Grove (Turbeville), Anderson, New Berry, Blackville (now Pine Hill), Clio, Masedonia, Edmon, and Toccoa, Ga. Ministers present were: J. C. Pope, B. R. Frifth, Ralph H. Mills, E. W. Proctor, Luther Collins, and Rev. Hitt and Rev. Gasnell. Rev. J. L. Sisk, who was a railroad en-

gineer who ran the Sisk Music House in Toccoa, Ga., as not present but went on record as favoring the rganization. All of the afore-mentioned, except ev. Carr and Rev. Elexander, joined the new organzation within the next two years, which were taken p in planning and fellowship.

It will be of interest to some to know that in he early days, denominational barriers were not so reat. At one time in Columbia, another full-Gospel roup did not have a church and used the Free Will aptist Church on Sunday afternoons to hold their unday School. Rev. H. H. Gaff and Elder James ichard Parker served on the board of the Falcon Orhanage (now Pentecostal Holiness) for 20 years or ore. Ministers pastored in different denominations, o say nothing of conducting revivals. In many sections there would be only one Holiness church, and ll would worship together.

The Free Will Baptist Conference of the Pentecostal Faith was chartered and incorporated with the tate of S. C. on June 29, 1926, as the Free Will aptist of South Carolina. For many years all annual eetings were held at the Bluff Road Church in Columia. A moderator was elected to serve at all annual eetings. Much of the time the quarterly conferences, r, as they were then called, Union Meetings, had a ifferent moderator and secretary. There was no permanent office for many years and the conference secreary was the custodian of all records. The reason here are no records of the meetings prior to 1940 is hat during a lunch break at a meeting in 1940, someie raided the church and took all the records.

The Articles of Faith were the same from the beinning as they are now. The section below is copied om the first Discipline, page five, section four. hese are some of the General Rules for members of urches and the conference:

1. Every member of Annual Conference shall be equired to hold nominal membership in some local

church. No nominal member shall have a voice, or vote, in the local church conference unless it is granted to him by a majority vote of the members of said church.

2. No one shall hold office in the Annual Conference who is not a member of the Annual Conference.

3. No one shall be admitted to membership in this church who is not in full accord with the teachings of the same as set forth in the Basis of Union.

4. He must also give satisfactory evidence aside from his own testimony that he is regenerated and earnestly seeking, or with joy tarrying for, the Pentecostal baptism with the Holy Ghost.

5. In accordance with these professions, all who remain with us shall take the Bible known as the 66 Books of the Old and New Testaments, and shall conform outwardly as well as inwardly in their daily walk and conversation to its simple teachings (Gal. 6:16).

6. All our members are forbidden to hold membership in, or have fellowship with, oathbound secret societies, and places of worldly amusements, such as moving picture shows, baseball games, picnics, circusses, dancing halls, county and state fairs, and to follow after anything that will destroy their spirituality (2 Cor. 6:14-17; Eph. 5:11; Rom. 12:2; 2 Tim. 3:5).

7. The preceding paragraph is not intended to prohibit a legal effort on the part of labor (Jas. 5:1-5). Picnics shall not apply to any Sunday School or church outing for recreation, and dinners on the church grounds.

8. The use of tobacco in any form is forbidden; also its sale, also its growth, whether as landlord or tenant, and its harvesting, curing, and manufacture, whether as proprietor, employer, or employee. This does not apply to minors who are

forced to do these things in obedience to their parents, nor to wives who do so in obedicence to their husbands. The same restrictions are also placed on intoxicants, morphine, and all drinks containing narcotics (II Cor. 7:1; I Cor. 10:31).

9. Filthiness of speech, foolish talking, and speaking evil of others are also forbidden (Eph. 4:29-31; I Thess. 5:22).

10. All members are forbidden to wear any outward adorning, such as jewelry, artificial flowers, feathers, and costly apparel, or needless ornamentation (I Tim. 2:9; I Pet 3:3).

11. All our members are required to observe the first day of the week as the Holy Sabbath according to the teachings of the Old and New Testaments (Ex. 20:8-11; Isa. 58:13; Mark 2:27-28).

12. Also to abstain from mentioning the faults of an absent person, and refuse to listen to those who do, except it be for the glory of God, and for the good of the person concerned (Lev. 19:16; Psa. 15:3).

13. All our members are required to be patterns of faith and charity, taking up the Cross daily, and true to the abiding baptism of the Holy Ghost; also to witness on suitable occasions, even if it cost us our lives, to what the Lord has done for us, especially to sanctification, divine healing, and the baptism with the Holy Ghost and fire.

It is rewarding to know that ministers in this denomination started out with a clean doctrine, preaching and living a holy life, sounding out the truth of holiness; and the church still stands for Bible holiness.

The Free Will Baptist of the Pentecostal Faith Conference has functioned for the most part as a state organization. Its first and foremost thrust has been for the salvation of the lost. There have

been times when we have ventured into foreign missions programs. At one point it looked as though our foreign missions program was going to be successful, but, for reasons not mentioned, it was not; and our foreign missions department was disbanded. One wonderful point that resulted was that our people did not become bitter and are now ready to begin the foreign missions department again. We look to God to grant to us greater accomplishments in the years ahead.

The Free Will Baptist of the Pentecostal Faith Conference has been used by many, both ministers and churches, to make a start and then move on to bigger organizations. In the end, our Conference will have its reward from the One who knows all things.

In the year 1938, the Wilmington and S. C. Conferences entered again under the same Discipline and worked together hand in hand. In April of 1943, the Cape Fear Conference, the Wilmington Conference, the New River Conference, and the S. C. Conference met at Lumberton, N. C., in general session, with the hope of greater fellowship and all becoming one. Rev. W. H. McCurly of Spartanburg, S. C., a member of the S. C. Conference, was elected moderator.

Through this fellowship, we jointly purchased a printing business and published our own literature. and church paper, "The Christian Mirrow." For years, Rev. D. E. Smith wrote a youth lesson which was printed in the "Mirrow." This fellowship also operated the Dunn Free Will Baptist Orphanage. The moderators serving were: W. H. McCurly, D. E. Smith, H. H. Gaff, and J. T. Blanton.

In 1957, a committee from the Cape Fear, Wilmington, and S. C. Conferences met in Turkey, N. C., to choose a name suitable to all. The names offered were "Pentecostal Free Will Baptist" and "Free Will Baptist of the Pentecostal Faith." The name "Pentecostal Free Will Baptist" was selected. Rev. Ray Rumsey contended

that the name "Free Will Baptist of the Pentecostal Faith" be used, and as a minority, offered it to the South Carolina Conference, which they accepted. In 1961 a Discipline was drafted as such.

The Cape Fear, Wilmington, and New River Conferences in 1959 took the name "Pentecostal Free Will Baptist" and made up one denomination, still functioning as such today. There is another conference of the same faith which is known as the "Free Will Holiness." They are located primarily in North Carolina.

In 1943, land was secured from F. E. Ross near Blaney, S. C. (now Elgin), for a camp ground for the Free Will Baptist of the S. C. Conference. There were no wealthy men in our conference, just working-class people. Many sacrifices were made by a few who were willing to do the work. Men such as Brother R. D. Robinson of Florence, S. C., and W. O. Eubanks of Camden, S. C., stood by the cause so we could have a conference grounds. Many times people go unnoticed who contribute greatly in their own way. Sister Eubanks and Sister Mable Smith worked in a cotton mill at night so that their husbands, W. O. Eubanks and D. E. Smith, respectively, could work on the camp grounds. People like these may never gain recognition here, but they will receive their reward from their Heavenly Father.

On the second Sunday in September, 1943, with a humble beginning, we began our first Camp Meeting under a ragged Gospel tent. Rev. and Mrs. McCurly were our first speakers. Our conveniences consisted of three small buildings and a pup tent (for sleeping). One of the buildings was a 16 by 24-foot dining room with a dirt floor. We had a wood stove for cooking and outside toilets. We did have R. E. A. lights, but no hot water or bathing facilities. Our water source was a hand pump. Although our facilities were inadequate for housing those who would come

to Camp Meeting, the community would open its homes to provide the additional sleeping quarters needed. As time progressed, so did we. A tabernacle and additional buildings were constructed.

Our first Youth Camp (the first of any Free Will Baptist), then called "Training School," was held in June of 1947. This was a venture of faith by Rev. D. E. Smith and Rev. T. B. Frierson. We had 180 children who came free of charge. By Tuesday, the food was gone, but many of the young people attending were Christians and they began to pray about the situation. Before the sunset, Brother A. M. Dennis brought us an abundant supply of groceries. He said that God had spoken to him to bring the food and he could not get it off his mind. The next day, Wednesday, Brother Grover Hutson brought enough beef, pork, flour and potatoes to last for the two weeks of camp. For several years afterwards, Brother Hutson supplied Camp Meeting with meat, potatoes, and flour. Mr. Warren Bowen, a local store owner, allowed us to keep our perishables in his refrigeration system.

Since the children attending did not bring enough clothes to last the entire camp, someone had to launder the clothes they brought. The larger girls, led by Doris Thompson (daughter of Archie and Ilean Thompson and granddaughter of A. M. Dennis) assumed this task. Most of the children who came to camp did not have much of the world's finer things, but by the time they left, most of them had the best thing in this world--a great experience with God. With the consent of those in charge, Rev. Ray Rumsey took about 30 children to a pond and baptized them.

In those days, to leave Camp Meeting and Youth Camp was like leaving the family you loved. After 10 days together sharing the blessings of God, there were not many who did not shed tears and wave until those leaving were out of sight. It is unknown how many were blessed in those days; but many were called into the ministry and Christian service.

In 1950 the Conference changed the name "Moderator" to "Superintendent;" and began paying him a salary of $50 per month, with the understanding that all love offerings received by him would apply toward the $50 he was to receive. He was not to pastor, but rather, he was to visit churches, hold meetings, and promote the conference.

On September 1, 1969, a called conference was held in Olive Grove Church. A vote was taken (97 in favor, 6 against) to purchase land and move the Camp Meeting and headquarters to Turbeville, S. C. Plans were put into action and the land which we now own was purchased. We bought 18½ acres for $10,500; and in January of 1970 construction began. With much hard work, free labor, gifts of money, and a $60,000 loan from People's Federal Savings and Loan of Florence, S. C., the tabernacle, dining room, and Adam and Eve dorm buildings were completed and ready for use.

On May 15, 1971, we held our first meeting, a quarterly conference, in our new tabernacle. Rev. W. C. Osborne gave the devotion. A dedication service was held July 17, 1971, with Rev. W. C. Osborne in charge of the service and Dr. William Howard Carter as the speaker. Beginning on August 22, 1971, we held our first Camp Meeting in the new tabernacle. Dr. William Howard Carter and Rev. John Sorrow were the speakers for the meeting. Annual Conference was held August 27 and 28.

Since that time God has brought us a long way. In 1973, we began having a full-time youth director. The parsonage was erected; and Rev. and Mrs. Darby Welch and family were the first to occupy the home. Sister Welch served as secretary to both the superintendent and the youth director. We then built a parsonage for the superintendent and later an office building. The office building was funded by the Christian Education Department and the Women's Auxiliary.

The Women's Auxiliary, which began in 1942 with Mrs. W. O. Eubanks serving as the first president, has been a tremendous asset to our conference. We thank God that since 1970 this branch of our denomination has proved to be a great blessing. Serving as Womens Auxiliary President in recent years have been: Mabel Smith, Grace Ivey, and Irene Rackley (present).

* Past and present moderators and/or superintendents are: R. H. Mills, E. W. Proctor, L. Claud Evans, N. S. Pitts, D. E. Smith, Ray Rumsey, W. Dalton McIntyre, D. E. Smith, and J. Carnell Floyd (present). Those serving as secretary: G. Claud Sharp, W. A. Galloway, R. I. Haley, Oliver Howard, O. M. Pope, W. C Osborne (pro tem), and W. T. Rackley (present). Past and present treasurers: W. A. Galloway, R. D. Robinson, and W. T. Rackley (present).

Past and present C. E. Directors are: Darby Welch, Freddie Gaymon, Cassel B. McKenzie (assumed title of C.E.E. Director when Christian Education & Evangelism Departments combined into one). Succeeding C.E.E. Directors are: Clyde K. Chan, and James Arthur McElveen (present).

For what we are, what we have been, and what we will be, past, present, and future, to God be the glory.

*Present officers up-dated as of 1993.

THE GREAT REVIVAL OF 1932

In 1967 Mrs. Earlene Powell and other members of the Ladies Auxiliary conducted a research to gather all the information possible for the history of New Hope Church. From all of their collection it seemed that the Church was organized in 1907 and the meeting place was an old school house near the church we have now.

We don't know why but according to our source of information the next place of worship was a brush arbor in what is now our Church yard, then a building was erected near the same site. It had walls and a roof but only a dirt floor. Later a larger building was built, nothing fancy but this was to have had windows and a wood floor. That was the Church that some of our members still remember and brings us to the thought we would like to dwell on to-day.

From 1907 there has been a <u>place</u> of worship provided for the people of this area but later for reasons unknown to us to-day the Church doors were closed and locked. We do not know how many weeks or months this went on but God always sees, hears and understands what is going on, and He always has someone He can use. He saw there was a place prepared to worship Him but no one was using it, but there were three families who lived almost on a straight line North of our Church beginning where Brother Rease lives, next a house just around the bend from the Church and then down to Powell area where Brother Jay was raised.

We will never know which of the three mothers our Heavenly Father began to deal with but I would like to think He began to talk to them in His still, small voice and remind them there was no Sunday School for the children, no worship service going on in the community to teach the children about Him, and one of those mothers spoke out and said "lets go out to the Church Sunday after noon and have prayer meeting with the children." I am sure they didn't have literature for Sunday School bu I believe they still remembered the songs they sang when the Church doors were open and I believe they had kept on praying in their homes and maybe they had been praying for a revival.

My family had lived in this area practically all my life but early that year we had moved to the area called "Mill Branch" where Community F. W. B. Church of the Pentecostal Faith now stands but on a Sunday in late May some of the young people that lived near us and I came back in this area, they had attended New Hope Church too and it has been so long I don't remember whether we had heard about the prayer meeting or if we just came back to be with friends and family but one thing I do remember, we came to church that after noon and several young people including myself gave our heart to God

and that is one thing I would like to remember --- "FOR AS LONG AS ETERNITY ROLLS".

We had a Camp Meeting service but that was not the end. Someone announced service Monday night, then on through the week, then weeks. I do not know who was preaching (that is when he got a chance) but to the best of my knowledge the revival ran for six weeks every night and then every other night far into the summer.

The news of the revival seemed to spread like wild fire and people began coming from many directions. Some walked a long distance. some came by horse and buggy or mules and wagon, and there were probably a few cars but however the transportation people came and when the call was given the alter filled up, people would pray, rejoice, and praise the Lord until far into the night but some way they were able to work the next day and be back the next night. On Sunday morning the families who lived several miles away would bring dinner and after morning worship they would eat out under the trees in the Church yard. After dinner they were back in the Church singing, praying, and praising the Lord.

There is no way one person can tell all the good things that happened during that revival. Rev. Arthus Williams and Rev. James Powell were the ministers that stand out in my mind but there were others who came and worked with us, and only Heaven can reveal the good that has been accomplished since that revival began, but I am glad of one thing the doors have never been closed in that manner since that revival began. We are still having revivals, we have just had a good one in April and the Lord is still blessing.

I am sure those precious Mothers whom we want to honor and remember to-day had no idea of the results that would come from their humble efforts.

On Mother's Day, May 13, 1990 Rev. Glenn Prosser, Pastor of New Hope Church presented Brother Jay Powell and Sister Mary Jane Hope, son and daughter of Sister Mattie H. Powell, who died less than three years after the revival began, Brother A. J. Humphries and Sister Ardell H. Humphries, son and daughter-in-law of Sister Bertha A. Humphries, who died on December 24, 1988 a plaque which read:

IN MEMORY OF --NAME------ FOR HER LABOR OF LOVE IN THE RE-BIRTH OF NEW HOPE F. W. B. CHURCH IN 1932.

Sister Ida P. Hughes is the only living Mother of the three but due to poor health she was unable to attend the special service; therefore, her neice, Sister Ulmer Hughes Hanna was asked to accept a plaque for her. The only difference in the inscription on her plaque was the word <u>HONOR</u> in lieu of MEMORY.

It was noted that the name of the Church was not the same as

the sign in the Church yard. The sign reads New Hope Free Will Baptist Church of the Pentecostal Faith. This was due to the fact New Hope F. W. B. Church was introduced to Holiness during the revival, but the name was not changed until New Hope Church joined The Free Will Baptist Conference of the Pentecostal Faith in 1946.

I know that families or members of famlies have gone to other Churches even in other states and how do we know but what some are in foreign countries, but thats no reason for us not to love one another for "I WANT US ALL TO BE TOGETHER IN HEAVEN."

THE SIR NAMES OF ALL THE FAMILIES WHO ATTENED THE REVIVAL THAT HAS BEEN BROUGHT TO MIND ARE AS FOLLOWS:

Altman, Ard, Avant, Baggett, Benton, Bruce, Browder, Cribb, Creel, Davis, Dennis, Dunahoe, Eaddy, Gaster, Haselden, Hughes, Humphries, Joyes, Matthews, Owens, Powells (Four Different Families) Parker, Prosser, Rhames, Stone, Tanner, Venters, and Williams.

I would like to thank Rev. Glenn Prosser for his help and also for relinquishing a portion of his service time to make this possible.

I would also like to thank:

Sister Donna for the beautiful music -

Sister Earlene Powell, Sister Katie Avant, and Sister Veretha Cribb for the beautiful singing-

Sister Stacy Turner for taking care of the plaques-

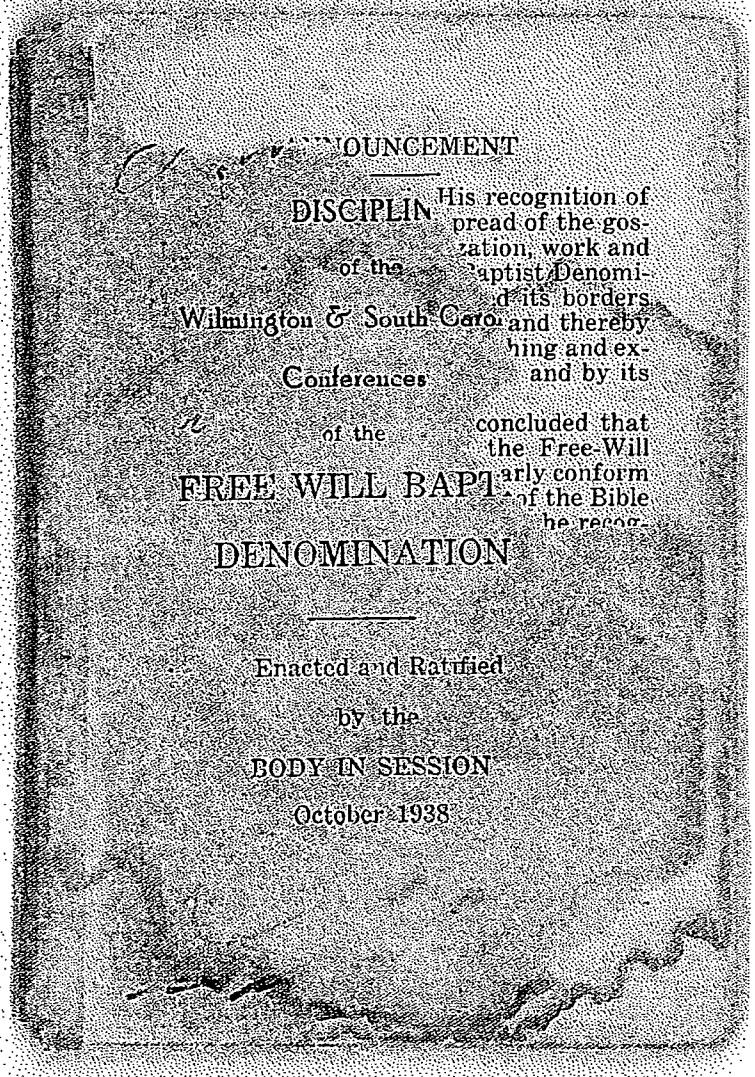
Sister Harriett Fryer and Sister Stacy Turner for the beautiful flowers, and any one else who gave a helping hand in any way.

May God Bless You All

Blondell Dennis Stone

Mother's Day, Sunday May 13, 1990

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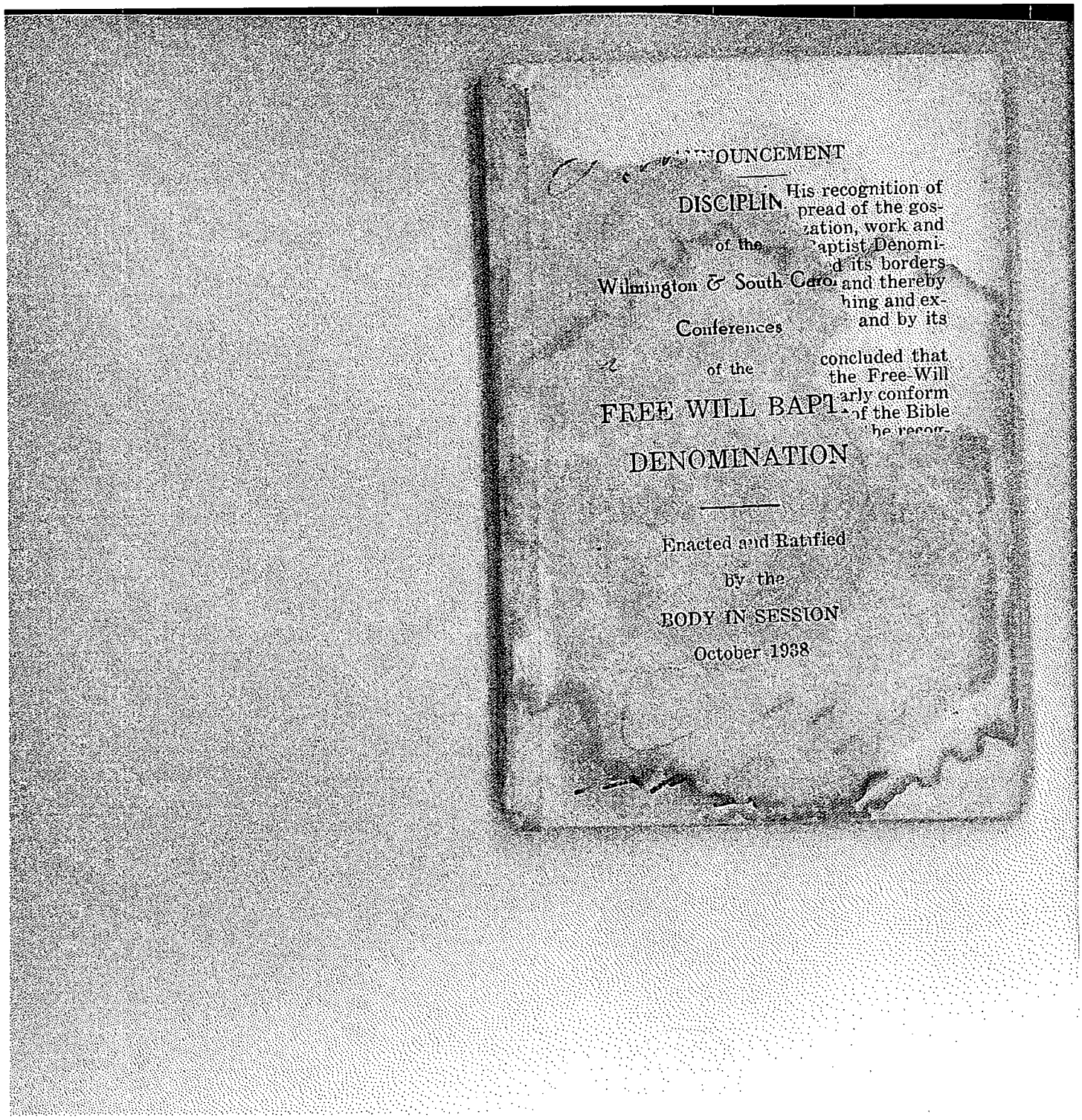
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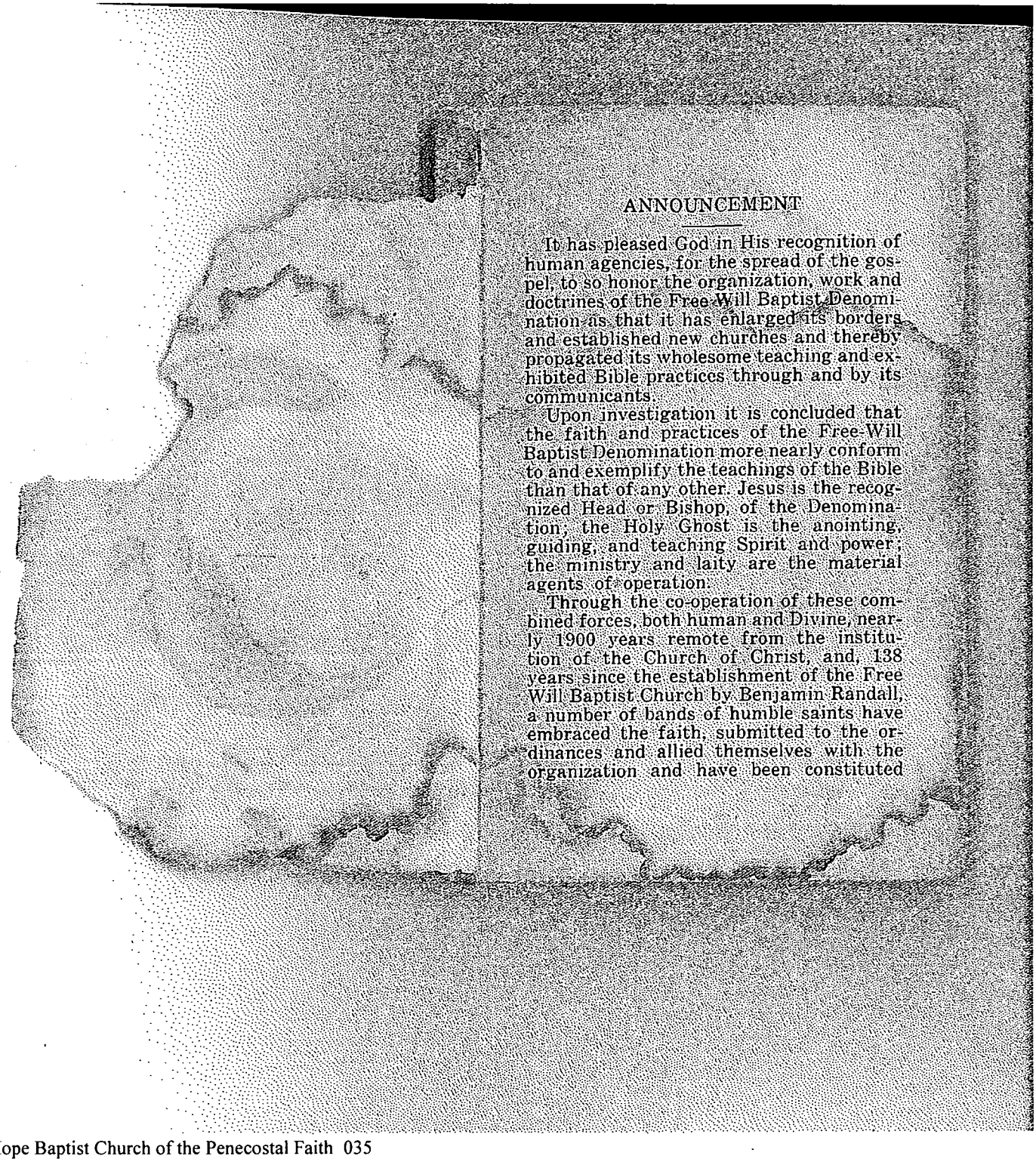
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ANNOUNCEMENT

It has pleased God in His recognition of human agencies, for the spread of the gospel, to so honor the organization, work and doctrines of the Free Will Baptist Denomination as that it has enlarged its borders and established new churches and thereby propagated its wholesome teaching and exhibited Bible practices through and by its communicants.

Upon investigation it is concluded that the faith and practices of the Free-Will Baptist Denomination more nearly conform to and exemplify the teachings of the Bible than that of any other. Jesus is the recognized Head or Bishop, of the Denomination, the Holy Ghost is the anointing, guiding, and teaching Spirit and power; the ministry and laity are the material agents of operation.

Through the co-operation of these combined forces, both human and Divine, nearly 1900 years remote from the institution of the Church of Christ, and, 138 years since the establishment of the Free Will Baptist Church by Benjamin Randall, a number of bands of humble saints have embraced the faith, submitted to the ordinances and allied themselves with the organization and have been constituted

into the Wilmington and South Carolina Free Will Baptist Conference.

It has for its mission the redemption of souls by the spreading of the Gospel in the home and foreign land; the establishment of a high standard of morals in communities where churches are organized; and the building up of the sanctity of the homes with which it comes in touch.

The Conference stands for the advancement of education and all institutions and industries that tend to the betterment and uplifting of the human race. It stands out boldly against the evils of the land and denounces the political and social perpetrations and breaches of equity. We are always against war.

It desires that all should come to repentance; and, that they "might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" and that they might "keep the Spirit of unity in the bond of peace," and in the end be found worthy to "walk with Him in white" in the golden city of light.

It is the desire of the Brotherhood not to antagonize any orthodox teaching but to fellowship all saints and have the saints in return fellowship them.

FAITH AND PRACTICES

CHAPTER I

Holy Scriptures

Section 1. We believe the Holy Bible to be the Holy Scriptures.

Sec. 2. They were written by men moved upon by the Holy Ghost.

Sec. 3. They contain God's will as revealed to man.

Sec. 4. They are a sufficient and infallible guide in faith and practice.

Sec. 5. They are the Supreme standard by which all human conduct, creeds, and opinions should be tried.

Sec 6. They include both the Old and New Testament.

CHAPTER II.

Article 1.—Deity.

Section 1. We believe that there is but one true and living God.

Sec. 2. That He is a Spirit.

Sec. 3. That He is self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just and merciful.

Sec. 4. He is the Creator, Preserver and Governor of the universe.

Sec. 5. He is the Redeemer, Savior, Sanctifier, Healer, Comforter and Judge of men.

Sec. 6. He is the only proper object of Divine worship.

Sec. 7. No man can understand His existence nor comprehend Him.

Sec. 8. Nothing in the universe can justly represent Him for there is none like Him.

Sec. 9. He is the foundation of all perfection and happiness.

Sec. 10. He is glorified by the whole inanimate creation.

Sec. 11. He is worthy to be loved and served by all intelligence.

Sec. 12. He is a Triune God composed of Father, Son and Holy Spirit.

John 7:28; John 4:23:24; Matt. 19:26.

Article 2—The Father.

Section 1. He is the Father of Christ.

Sec. 2. Psalm 24:1. He is the Supreme Ruler. Psalm 22:28.

Sec. 3. He is the first person in the Godhead.

Sec. 4. He is the grantor of petitions.

Sec. 5. He is the giver of the Holy Spirit.

Sec. 6. All prayers should be addressed to Him in the name of Jesus. John 16:23. Matt. 10:20; Psalms 22:28.

Article 3—Christ.

Section 1. We believe that He is the Son of God, the second person in the Godhead. Matt. 16:16.

Sec. 2. That He possesses all divine perfections.

Sec. 3. He and the Father are one. John 1:1, 2.

Sec. 4. He is the Revelator of God's will to man.

Sec. 5. He was God made flesh. John 1:14.

Sec. 6. As man He performed all the duties toward God that we are required

to perform, repentance of sin excepted.

Sec. 7. His titles, attributes and works prove His divinity.

Sec. 8. The Bible ascribes to Him the titles of Saviour, Jehovah, Lord of Hosts, the first and the last, God, true God, great God, God over all. Mighty God, and the everlasting Father.

Sec. 9. He is eternal, unchangeable, omnipresent, omniscient, omnipotent, holy and is entitled to Divine worship.

Sec. 10. By Him were all things created. John 1:3.

Sec. 11. He upholds all things and by Him all things consist.

Sec. 12. He has provided redemption for all men and will be their final judge.

Sec. 13. He condescended to a state of humiliation in becoming like us; polution of sin excepted.

Sec. 14. In this state he was liable to the infirmities of our nature; was tempted as we are; but, He lived our example, and rendered perfect obedience to the Divine requirements.

Sec. 15. We believe that He was born of the seed of David and begotten of God, therefore, He was called the Son of man, and, the Son of God. He was the only be-

gotten of the Father, and the only incarnation of the Divine Being.

John 4:42; Phil. 3:20.

Article 4—The Holy Spirit.

Section 1. We believe that the Holy Spirit is God. He is the third person in the God-head.

Sec. 2. He is an intelligent being and not a mere influence.

Sec. 3. He guides, knows, moves, gives information, commands, forbids, sends forth, reproves and can be sinned against.

Sec. 4. To the Holy Spirit are ascribed the attributes of God, such as eternal, omnipresence, omniscience, goodness, and truth; also the works of God, such as creation, inspiration, giving of life, and sanctification.

Sec. 5. He is equal with the Father and the Son in Divine perfections and these three are one God.

Sec. 6. He has charge of the kingdom of God on the earth.

Sec. 7. He anoints and prepares individuals for service rendered Him.

Sec. 8. He is not a being of absolute

authority and therefore cannot forgive sin.

Sec. 9. He is the drawing element that brings souls to God.

Sec. 10. He speaks through sanctified and spirit-filled saints in unknown tongues.

Sec. 11. He teaches Christian workers how to interest and instruct seekers.

John 16:13; Acts 10:19; John 14:26; John 16:8.

CHAPTER III.

Article 1.—Creation.

Section 1. God created the world and all things that it contains for His own pleasure and glory and for the enjoyment of His creatures.

Sec. 2. The angels were created by God to glorify Him and to obey His commands.

Sec. 3. The angels which have kept their first estate He employs in ministering blessings to the heirs of salvation, and in executing His judgment upon the world.

Sec. 4. God created man consisting of a material body and a thinking, rational soul.

Sec. 5. He was made in the image of God to glorify his maker.

Rev. 4:11; Col. 1:16; Rev. 7:11.

Art. 2.—Primitive State of Man and His Fall

Section 1. Adam and Eve were originally upright.

Sec. 2. They naturally desired and preferred to obey God, and, had no inclination to disobey God uutil they were influenced by the tempter.

Sec. 3. Originally their only tendency was to do righteousness.

Sec. 4. Their first disobedience involved them and their posterity in sin.

Sec. 5. Since Adam mankind is not naturally willing to obey God but is inclined to do evil.

Sec. 6. No transgressor can by their own goodness nor mere works become a child of God. Therefore, redemption for all is freely provided through the blood of Christ.

Sec. 7. Children are not included under the curse until they knowingly transgress God's law.

Sec. 8. We believe that all human beings possess immortal souls.

Sec. 9. We believe that all human souls must give account to God and that every one must appear for himself.

Eph. 4:24; Col. 3:10; Rom. 5:12.

CHAPTER IV.

Divine Government and Providences.

Sec. 1. God exercises a providential care and superintendence over all His creatures, and governs the world in wisdom and mercy.

Sec. 2. God has endowed man with the power of free choice, and governs him by moral laws and motives.

Sec. 3. The power, or ability, of man's free choice is the exact measure of his responsibility.

Sec. 4. All events are present with, or known to God, but He does not decree all events which He knows will occur.

Josh. 24:15; Luke 16:13.

CHAPTER V.

Atonement and Mediation of Christ.

Section 1. We believe that a sacrifice is necessary for the pardoning of and cleansing from sin.

Sec. 2. Christ was made a sacrifice for the sins of the world and thus through Him was salvation made possible for all men.

Sec. 3. He died upon the cross thus becoming a sacrifice for our sins and a substitute for our punishment, that He might

fulfill the demands of the law and redeem us from under the curse, thereby bringing us to the righteousness of God and setting us free from the law of sin and death.

Sec. 4. Through his complete atonement God is just in justifying sinners that believe in His Son.

Sec. 5. Those who render obedience to the known requirements of God can enjoy this salvation in this world and in the world to come.

Sec. 6. By this sacrifice Christ became the Mediator between God and man. Afterward he arose for our justification, and, now sits at the right hand of the Father, where he will make intercession for men until the final judgment.

Sec. 7. This perfect sacrifice and complete atonement on the part of God demands perfect obedience on the part of man.

Rom. 8:34; Heb. 7:25; 9:24.

CHAPTER VI.

Gospel Call.

Section 1. As the atonement was for all men the Gospel call is to all men, both by the Word and the striving of the Spirit.

Sec. 2. The universal call makes possible the salvation of all.

Sec. 3. Those who refuse the call will be wholly responsible for their failure of eternal life.

Mark 16:15.

CHAPTER VII.

Repentance.

Section 1. Gospel repentance requires a deep conviction for, a penitential sorrow for, an open confession of, a decided hatred for, and an entire forsaking of all sin.

Sec. 2. God has enjoined this repentance on all men.

Sec. 3. Except the sinner thus repent, in this life, he must perish eternally.

Sec. 4. Repentance is an experience in the soul akin to the death of the natural body, and, is so bitter in its operation that the natural man rebels against it and does not wish to be oft called upon to endure it.

II Cor. 7:10; Acts 3:19.

CHAPTER VIII

Faith

Section 1. Saving faith is believing with

the heart the fundamental truths of the Gospel.

Sec. 2. Saving faith gives a simple and confident trust in Christ.

Sec. 3. The fruit of faith is obedience to the Gospel.

Sec. 4. By faith Christians overcome and gain all victories.

Sec. 5. Faith is the knowledge of things hoped for and things unseen.

Sec. 6. The power to believe is the gift of God.

Sec. 7. All creatures are required to exercise saving faith, as a condition for salvation.

Gal. 2:20; Heb. 11.

CHAPTER IX.

Experiences

Article 1.—Justification.

Section 1. Justification is pardon for sins committed by the person justified.

Sec. 2. Pardon or justification must be granted by the party who has been offended; therefore man, the offender, must be justified by God, the offended.

Sec. 3. God the Father pardons for Je-

sus' sake, and the Holy Ghost bears witness to the soul pardoned.

Sec. 4. Justification is the act of the Father in Heaven and precedes the regeneration of the soul on earth by the Holy Ghost.

Sec. 5. Gospel repentance and saving faith must precede justification.

Sec. 6. Justification restores a person to peace with God.

Rom. 5:1-16.

Art. 2.—Regeneration.

Section 1. Regeneration is the act of the Holy Ghost in washing, from the justified soul, the stains of actual sins whereby the soul is born again.

Sec. 2. In regeneration the penitent sinner receives new life; becomes a child of God; and is disposed to serve Him.

Sec. 3. Regeneration restores a person to his childhood condition and relationship with God.

Sec. 4. Regeneration is an instantaneous work of the Holy Spirit and immediately follows justification.

St. John 3:3.

Art. 3.—Sanctification.

Section 1. Definition—Sanctus — Holy, and facio—Make. Make holy, pure, pure in heart—cleansed, holy—holiness.

Sec. 2. Man's Side.—A complete consecration of himself and all his to God and His service.

Sec. 3. God's Side.—An instantaneous work of the Holy Spirit in a believer's heart whereby the heart is cleansed from inbred sin and made pure by the blood of Christ.

Sec. 4. This experience is obtained by faith after the person has fully consecrated to God.

Sec. 5. Sanctification is subsequent to regeneration.

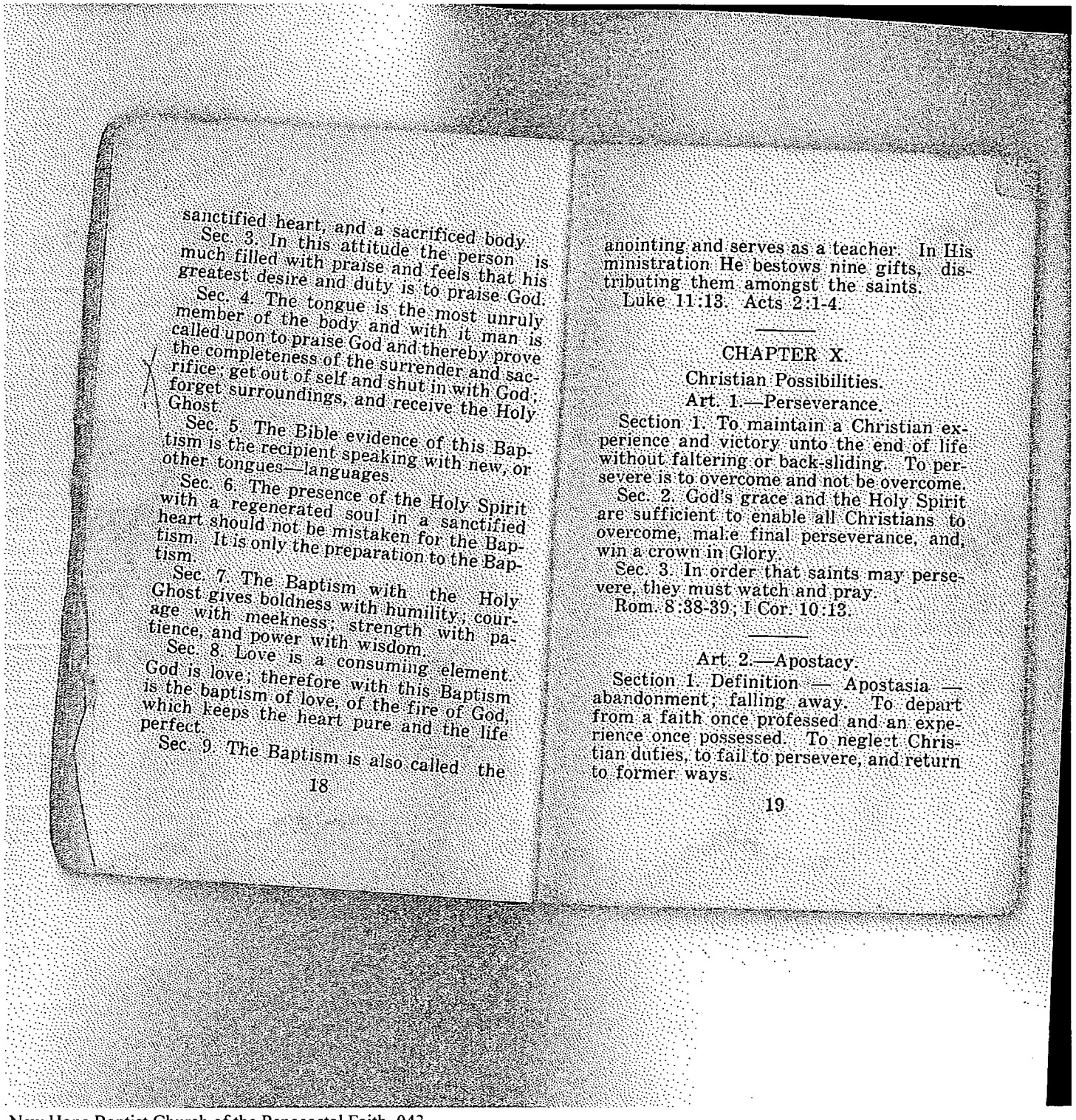
Sec. 6. It is possible and a duty for those who receive the experience to abide in this state unto the end of life.

Rom 12:1; John 17:17.

Art. 4.—Baptism With the Holy Ghost

Section 1. Baptism means to immerse, to go in all over; therefore, to be baptized with the Holy Ghost is to plunge into Him and have Him fill and saturate your being.

Sec. 2. The pre-requisite preparation for this Baptism is a regenerated soul, a



sanctified heart, and a sacrificed body.

Sec. 3. In this attitude the person is much filled with praise and feels that his greatest desire and duty is to praise God.

Sec. 4. The tongue is the most unruly member of the body and with it man is called upon to praise God and thereby prove the completeness of the surrender and sacrifice; get out of self and shut in with God, forget surroundings, and receive the Holy Ghost.

Sec. 5. The Bible evidence of this Baptism is the recipient speaking with new, or other tongues—languages.

Sec. 6. The presence of the Holy Spirit with a regenerated soul in a sanctified heart should not be mistaken for the Baptism. It is only the preparation to the Baptism.

Sec. 7. The Baptism with the Holy Ghost gives boldness with humility; courage with meekness; strength with patience, and power with wisdom.

Sec. 8. Love is a consuming element. God is love; therefore with this Baptism is the baptism of love, of the fire of God, which keeps the heart pure and the life perfect.

Sec. 9. The Baptism is also called the

anointing and serves as a teacher. In His ministration He bestows nine gifts, distributing them amongst the saints.

Luke 11:13. Acts 2:1-4.

CHAPTER X.

Christian Possibilities.

Art. 1.—Perseverance.

Section 1. To maintain a Christian experience and victory unto the end of life without faltering or back-sliding. To persevere is to overcome and not be overcome.

Sec. 2. God's grace and the Holy Spirit are sufficient to enable all Christians to overcome, make final perseverance, and win a crown in Glory.

Sec. 3. In order that saints may persevere, they must watch and pray.

Rom. 8:38-39; I Cor. 10:13.

Art. 2.—Apostacy.

Section 1. Definition — Apostasia — abandonment; falling away. To depart from a faith once professed and an experience once possessed. To neglect Christian duties, to fail to persevere, and return to former ways.

Sec. 2. It is commonly called "back-sliding," which is to fall from grace and faith in Christ back into sin or the law.

Sec. 3. The Christian should never think himself beyond danger since no one is free from temptation. The grace is sufficient, to keep, but to yield to a temptation is to apostatize, lose the childhood relationship with God, all claims in heaven, your place in the kingdom of God, and return to the kingdom of darkness from which you were saved.

Sec. 4. The apostate is as though he had never been saved in his relationship with God.

Sec. 5. The state of the apostate is worse than before he was regenerated.

Sec. 6. Apostasy forms in the mind; brings forth in the heart, and is manifested in the life.

Sec. 7. No person can apostatize from the Baptism with the Holy Ghost, nor from sanctification without apostatizing from regeneration and justification.

Sec. 8. The sin that severs a child from God will also sever a regenerated person.

Sec. 9. In apostasy all righteousness is forgotten and former sins remembered.

Gal. 5:4; Matt. 12:43, 45.

Art. 3.—Restoration

Section 1. The apostate man may return to God and be restored.

Sec. 2. The conditions for restoration are a confession of back-sliding, a repentance for sins, and a renewal of faith and allegiance to God.

Sec. 3. In restoration all former sins are forgotten and new life begins.

Sec. 4. A person may back-slide and be restored immediately upon complying with the conditions.

Gal. 6:1.

Art. 4.—Achievements

Section 1. "All things are possible to him that believeth." By this we understand that God's equipment is sufficient for a christian to overcome and accomplish His will. It is appropriated by faith.

Sec. 2. The waging of our warfare is against the world, the flesh, and the devil but the victory is won through Jesus Christ by whom we are "conquerers and more than conquerers."

Sec. 3. Our victory or defeat depends upon our will from which eminates our thoughts, words and deeds, for by these only do we offend or serve.

Sec. 4. Through Him we can do all things. In our weakness He becomes our strength; in our ignorance He becomes our wisdom; in our failures He becomes our success; in our inability He becomes our power.

Sec. 5. Through Christ christians are enabled to obey the commission, "Heal the sick, cleanse the lepers, cast out devils."

Sec. 6. We are living in the last days of the days of the Holy Ghost, which are the days of faith and miracles. The Holy Ghost will operate only so far as faith opens the way.

Sec. 7. No miracle is impossible to him whose faith can lay hold upon it and claim it.

Sec. 8. By faith christians can establish churches, erect institutions, support missions, overcome their enemies, defeat the devil, spread the gospel, christianize the world, and enter through the pearly gates into Glory to be forever with God and angels.

Sec. 9. The army of the Lord should know no defeat.

CHAPTER XI.

The Sabbath.

Section 1. God hallowed one day out of seven and made it a day of rest.

Sec. 2. This hallowed day is called the Sabbath. In it both man and beast are commanded to rest from their labors and render holy service to God.

Sec. 4. We believe it to be wrong to do, aid or assist in any manual labor, or business, on the Sabbath, for which we or those concerned, receive pecuniary remuneration for service rendered.

Mark 2:27.

CHAPTER XII.

The Church.

Article 1.—The True Church.

Section 1. The True Church was established by Christ and founded upon the faith expressed by Peter, "Thou art the Christ, the Son of the Living God."

Sec. 2. The Church is a band called out from the world and separated.

Sec. 3. The True Church is composed of all blood-washed saints of which Christ is the Head and Bishop.

Sec. 4. We become a member of the

True Church by obtaining righteousness through faith and repentance; we remain a member by retaining this righteousness through faith and obedience.

Sec. 5. The True Church will never be overthrown; but it will prevail over all its enemies, wade through the tribulations of time, and stand in the great and notable day of the Lord, on the right hand of the Son of God, the grandest company of triumphant soldiers in the entire knowledge and universe of God.

Sec. 6. This True Church is holy, being without spot or blemish.

Sec. 7. Only those who belong to the True Church can enter heaven.

Sec. 8. God is no respector of persons; therefore, people of all nations, tribes and tongues who comply with the conditions can become members of this church.

I Cor. 1:2.

Art. 2.—Church Militant.

Section 1. The Church Militant is the True Church under the supervision of the Holy Ghost in the earth whereby a warfare is waged against sin.

Sec. 2. Human beings constitute this church and they are the organized forces against sin.

Sec. 3. True soldiers never desert their army to join the ranks of the enemy. True christians will not join the ranks of sin.

Sec. 4. The church suffers many things in her combat with sin and satan but her adherents prefer to die for the right rather than compromise with the wrong.

Sec. 5. She witnesses and stands by her convictions in prison, in wounds and stripes, in tumult or mobs, in sufferings, in privations, in fastings, in scorns and jeers, in scoffs and sneers, in flames at the stake, in the shedding of blood, and in deaths.

1 Peter 2:5.

Art. 3.—The Visible Church.

Section 1. This is an organized body of believers banded together for the purpose of union and strength in christian work and worship.

Sec. 2. The only persons entitled to membership in the visible church are those who are members of the Church Militant.

Sec. 3. However, the condition of the Visible Church is represented by the parable of the tares and the marriage of the King's son. People can become members of the Visible Church without complying

with the requirements for membership in the True or Militant churches.

Sec. 4. The mission of the Visible Church is to observe the ordinances instituted by Christ; teach all nations; evangelize the world, and be unblamable at His coming.

Sec. 5. There is no saving power in the Church. It is a means of grace to lead souls to God.

Sec. 6. Communicants should not work for their church, but work for God through the church. Converts to church only will still be lost; converts to God will forsake sin and be saved.

Rev. 14.

Art. 4.—Church Triumphant

Section 1. This is the True Church triumphant over all the enemy, when the warfare is passed, safe at home with Jesus in Glory.

Sec. 2. The mission of the Church Triumphant will be to praise and glorify God forever.

Sec. 3. Its members will be white robed spirits beyond the reach of temptation who and where they will never apostatize.

CHAPTER XIII

Gospel Ministry.

Article 1.—Qualifications.

Section 1. A Gospel Minister is a servant of Christ and stands in His stead.

Sec. 2. They must be specially called of God to the work.

Sec. 3. They must possess good, natural, and acquired abilities and deep and ardent piety.

Sec. 4. They must be blameless, no tattlers, but men of prayer.

Sec. 5. They should seek how that they might best please Him who hath called them.

Sec. 6. They are ordained by the laying on of hands by the Council.

Sec. 7. True Ministers will not shun to declare the whole counsel of God nor will they compromise the Truth.

Sec. 8. All gospel ministers must be saved and should be sanctified and baptized with the Holy Ghost.

Sec. 9. God calls; prepares; sends forth; and helps true gospel ministers.

Art. 2.—Duties.

Section 1. It is their duty to preach the Word, administer the ordinances of the

Gospel, visit their people, and otherwise perform the work of faithful pastors and evangelists.

Sec. 2. They should be an example to the flock before whom they live and walk.

Sec. 3. They must be peace-makers.

Sec. 4. They should put on the whole armor of God.

Art. 3.—Who?

Section 1. The individual must decide this and whomsoever God calls to this special work should answer.

Sec. 2. Any person from the cesspools of sin to the mansions of wealth, from the haunt of ignorance to the court of wisdom and knowledge, from the stammering lips to the clear tongued orators, whom God may call He can fit and qualify.

Sec. 3. We believe that God calls women to be co-laborers in the work and requires them to be under the auspices and supervision of the men.

Sec. 4. Lady workers should be very careful in the selection of their male escorts; they should be chaste in their conversation; modest in their manner of dress, humble in spirit, and much resigned to prayer.

CHAPTER XIV.

Ordinances of the Gospel

Article 1.—Baptism.

Section 1. Baptism is the immersion of the body of the believer in water in the name of the Father, the Son, and the Holy Ghost.

Sec. 2. It represents the burial and the resurrection of Christ, the death of christians to the world, the washing of their souls from the polution of sin, their rising to newness of life, and their resurrection at the last day.

Sec. 3. It typifies the Holy Ghost Baptism which is the immersion of the body in and filling the same with the Holy Ghost.

Sec. 4. All christians should be baptized as an act of obedience and an outward confession to the world of their conversion.

Matt. 28:19-20. Matt. 3:13-16.

Art. 2.—The Lord's Supper.

Section 1. It was instituted by Christ to be observed by the saints in the commemoration of His death and sufferings.

Sec. 2. Bread and wine are the emblems used. Bread represents His body and wine represents His blood.

Sec. 3. We believe it proper to use unleavened bread and unfermented wine.

Sec. 4. By this ordinance is shown the authority of Christ and the union of the saints. It points to His death and His second coming.

Sec. 5. We believe that all saints should commune together and thereby show forth a oneness in Christ and a similar hope in redemption.

Sec. 6. It is the duty of all saints to commune as often as they can.

Sec. 7. All communicants should examine themselves and see that they are in covenant favor with God and the saints before partaking.

Sec. 8. The church should observe this ordinance as oft as is convenient.

Matt. 26:17-30. 1 Cor. 11:23-30.

Art. 3.—Feet Washing.

Section 1. This is a sacred ordinance instituted by Christ to be observed by His saints in which they are to wash one-another's feet as He gave them example.

Sec. 2. This is our Savior's example of humility given for the benefit of the saints but the benefit can only be obtained in observance and practice.

Sec. 3. Feet washing is not a compulsory but a voluntary obligation which brings to the participant a greater reward than an obligatory duty.

St. John 13:5-15.

Art 4.—Anointing With Oil.

Section 1. This is the pouring of oil on the head, or the wound of the sick person in the name of the Lord, and praying for him.

Sec. 2. Olive oil should be used if it can be obtained, otherwise sweet oil, or some other kind may be used.

Sec. 3. The anointing avails only when the prayer of faith is offered by the administrators.

Sec. 4. The taking of remedies does not interfere with the success of the anointing.

Sec. 5. Each church ought to keep a supply of olive oil on hand.

James 5:14-15.

Art. 5.—Laying on of Hands.

Section 1. There is a special virtue in the laying on of hands by the proper administrators.

Sec. 2. By this ordinance ministers and deacons are ordained; the sick are healed; in some cases believers receive the Holy Ghost; and devils are cast out.

Acts 8:14-17.

CHAPTER 15.

Death and the Intermediate State.

Article 1.—Death.

Section 1. Death is visited upon the entire human family in consequence of the sin of Adam.

Sec. 2. Death does not annihilate but changes from one state to another.

Sec. 3. In death the body returns to dust and the soul to God who gave it.

Sec. 4. Death is the end of suffering to the saints and the end of hope to the sinner.

Sec. 5. There is no sting in death to the saint for sin has been removed by the blood of Christ.

Rom. 5:12; Ecclesiastes 12:7.

CHAPTER 16.

Article 1.—Second Coming of Christ.

Section 1. We believe that Christ will return to the earth in bodily form.

Sec. 2. He will come to rule as King.

Sec. 3. He will come unexpectedly as a thief in the night. Only the truest saints will be looking for Him.

Sec. 4. Every eye shall see Him.

Sec. 5. He will come to judge the earth.

Sec. 6. All saints are admonished to be ready for His coming.

Acts 1:11; Rev. 1:7.

Art. 2.—First Resurrection.

Section 1. This will occur just prior to the coming of Christ.

Sec. 2. None but the saints will be resurrected at this time, for, "blessed and holy is he that hath part in the first resurrection."

Sec. 3. The bodies will be glorified and made fit for celestial habitation.

Sec. 4. At the resurrection of the body the soul will re-enter it, and they will be forever united.

1 Thes. 4:15-17.

Art. 3.—Translation of Saints.

Section 1. This is a catching away from the earth by divine power, the bodies of certain saints that are alive.

Sec. 2. This translation immediately follows the first resurrection and precedes the marriage of the Lamb.

Art. 4.—The Millennium

Section 1. This is a period of one thousand years.

Sec. 2. Jesus will be universal King and His will be a reign of universal righteousness.

Sec. 3. There will be no devil here to disturb nor tempt, and no wicked spirits to molest.

Rev. 20:1-6.

CHAPTER 17.

Final Resurection.

Section 1. This is the resurrection of all the remaining dead at the end of the world.

Sec. 2. They that have done good will come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Rev. 20:12-15.

CHAPTER 18.

General Judgment and Final Retribution.

Section 1. There will be a general judgment, just after the final resurrection, when all souls will receive their reward according to their works.

Sec. 2. Immediately after the judgment the righteous will enter into eternal life and the wicked into everlasting punishment.

CHAPTER 19.

Sin.

Section 1. Sin is two-fold—actual and existent.

Sec. 2. Actual sin is the violation of God's law.

Sec. 3. Existent sin is the inbred nature in an unsanctified heart.

Sec. 4. Actual sin must be repented of and pardoned.

Sec. 5. Inbred sin must be confessed and eradicated.

Sec. 6. Actual sins are of two classes,—pardonable and unpardonable.

Sec. 7. All sins against God and man

are pardonable; the sin of blasphemy against the Holy Ghost, is unpardonable.

Sec. 8. Blasphemy against the Holy Ghost is maliciously attributing the work and power of the Holy Ghost to the devil. Rom. 6:23; 8:6-7.

CHAPTER 20.

Grace

Section 1. Grace is of God and is composed of love, mercy and favor.

Sec. 2. The grace of God is free and is received only upon conditions of true repentance and complete surrender to God. Rom. 3:24-25; Rom. 5:1-2.

CHAPTER 21.

Perfection.

Sec. 1. Perfection is of four kinds: Human Perfection, Christian Perfection, Angelic Perfection, and Divine Perfection.

Sec. 2. Human Perfection is a high

state of morals in which God has ordained that all human beings should live. This perfection is the true characteristic of a lady or a gentleman.

Sec. 3. Human Perfection does not qualify for heaven.

Sec. 4. Christian Perfection is a holy state entered into by human beings, through the blood of Christ, wherein they are cleansed from all sin and made and kept pure and holy and live above the committal of sin.

Sec. 5. Christian Perfection qualifies for heaven and without it no one can enter there.

Sec. 6. Christian Perfection is also called sinless perfection which makes the individual soul like unto God but not equal with Him.

Sec. 7. Angelic Perfection is that perfection which belongs to the angels. It is unattainable by human souls.

Sec. 8. Divine Perfection belongs to God only and will never be attained by created or redeemed beings.

Sec. 9. It is the source from which all other perfections come.

Eph. 4:13.

CHAPTER 22.

Hope.

Section 1. Hope is the confident expectation of something as yet unobtained.

Sec. 2. Christians possess a hope of a life beyond this, which hope is Christ in them.

Sec. 3. "He that hath this hope purifieth himself even as He is pure."
I John 3:3.

CHAPTER 23.

Love.

Section 1. Love is that element in the heart which makes rational beings affectionate one for another and binds them together.

Sec. 2. Love is of two kinds,—Human and Divine.

Sec. 3. Human love is that which binds human hearts together and makes them treat each other honestly and kindly and live in harmony.

Sec. 4. Human love is the family tie that makes them one. When broken enmity arises and quarrelings, fightings, and separations follow.

Sec. 5. A person can possess Human love and be destitute of Divine Love.

Sec. 6. Human love is no element of the grace of God and therefore no evidence of salvation. However, no one can possess salvation without also possessing Human Love.

Sec. 7. Divine Love is that element of God's grace which surpasses all things and rules His Kingdom everywhere. It is unselfish and therefore embraces all creatures.

Sec. 8. Divine Love moved God to pity; brought Christ to earth; brings mankind to God; overcomes evil; sends the wicked to hell; and makes heaven the grandest place for habitation in existence.
St. John 3:16.

CHAPTER 24

Humility.

Section 1. Humility is that state into which persons enter when they surrender and consecrate themselves to God; wherein they fully acknowledge His superiority and realize their insignificance.

Sec. 2. There are degrees in humility. Some consecrate more fully than others and are more humble.

Sec. 3. The humblest saints are the most powerful saints, for "God giveth grace to the humble."

1 Peter 5:5-6; Phil. 2:8.

CHAPTER 25.

Surrender and Consecration.

Section 1. Surrender is the yielding up of all the rebellious members of the human being to the will of God.

Sec. 2. Surrender is necessary to salvation.

Sec. 3. Consecration is the yielding of the body and possessions to the use and service of God.

Sec. 4. The extent of the consecration is the measure of the humility and power.

Sec. 5. Consecration is subsequent to surrender and is the preparation to the experience of sanctification.

Rom. 5:1-16; Acts 13:39.

CHAPTER 26.

Sacrifice.

Section 1. Sacrifice is the offering of the body to God to be consumed upon His altar by the fire of Divine Love and then be a "living sacrifice" for God.

Sec. 2. The body must be holy and acceptable to God before it can be offered as a sacrifice.

Sec. 3. In presenting the body the person must consent unto its subjection in which the habitual desires and evil inclinations are crucified, after which the body, being filled with the Holy Ghost, remains dead to those things and alive to God.

Sec. 4. Daily sacrifice is to deny self and forsake things that would be for human pleasure and welfare rather than for the glory of God.

Rom. 12:1-2.

CHAPTER 27.

Gift of the Spirit.

Section 1. The Holy Spirit has the power to bestow special gifts to the saints.

Sec. 2. By these gifts the saints are commissioned to go forth with the work of

the ministry and work miracles, such as, healing the sick, cleansing the lepers, and casting out devils.

Sec. 3. No gift is to be used for a selfish end, nor a private gain, nor personal honor.

Sec. 4. It will require deep depths of humility to get the better gift.

I Cor. 12.

CHAPTER 28.

Prayer.

Section 1. Prayer is the utterance of a sincere desire of the heart.

Sec. 2. God's order is desire, pray, believe and receive.

Sec. 3. The manner of prayer is,—Pray to the Father in Jesus' name by the Holy Spirit.

Sec. 4. The promise of Jesus is that we shall have all our faith can claim for which we ask the Father in His name.

Sec. 5. It is impossible to maintain christian power and zeal without much prayer.

Sec. 6. Prayer lets the person down into humility. Opens the way for faith which leads the way for the Holy Ghost thereby

giving God an opportunity to co-operate with the person and grant to him his desire.

Mark 11:24.

CHAPTER 29.

Fasting.

Section 1. Fasting is a means of increasing desire.

Sec. 2. It is the duty of all saints to fast.

Sec. 3. By fasting the saints are able to overcome evil and win victories that they cannot otherwise gain.

Sec. 4. The Church should observe special fast days and the individual saints should be governed by the Holy Spirit in keeping personal fastings.

Mark 9:29.

CHAPTER 30.

Conviction.

Section 1. Conviction is the troubling of the mind and the awakening of the soul to its lost and ruined condition.

Sec. 2. Conviction comes by the hearing of the, or the manifestation of the Spirit, or by overwhelming trouble.

Sec. 3. Conviction causes a person to decide to stop and forsake sin; and, makes him willing to say or do anything the Holy Spirit may suggest.

John 8:9; Rev. 22:17.

CHAPTER 31.

Confession.

Section 1. This the acknowledgment of a wrong that has been committed by thought, word or deed.

Sec. 2. By confession is the only true way to settle a wrong.

Sec. 3. The confession must be made to the one that has been wronged.

Sec. 4. All sinners, before obtaining salvation, must confess, or, be willing to confess, all wrongs to God and man.

Sec. 5. Should there arise any fault thereafter it must be confessed.

Rom. 10:10.

CHAPTER 32.

Forgiveness.

Section 1. Forgiveness is the settlement by pardoning words of a wrong that has been committed.

Sec. 2. No person deserves forgiveness until they make, or promise to make, restitution so far as they are able.

Sec. 3. It is not lawful for the person wronged to demand the amount or extent of the restitution.

Sec. 4. Christians forgive as soon as they learn of the wrong committed against them.

Sec. 5. As we forgive our fellowman, just so do we stand forgiven before God.

Sec. 6. Our patience should endure and our forgiving spirit be faithful until seventy times seven offenses have been forgiven against each individual in a day.

Sec. 7. True forgiveness restores to former relationship.

Sec. 8. We are to be forgiven as we forgive others, and a breach of our forgiveness brings back the guilt of former wrongs.

Col. 3:13.

CHAPTER 33.

Restitution.

Section 1. Restitution is the giving again, as far as is possible, that which has been taken wrongfully whether in possession or reputation.

Sec. 2. Restitution is a prerequisite to regeneration and a necessary step in Bible repentance.

Sec. 3. Restitution alone is not sufficient to bring salvation, but no one can obtain salvation until they make, or are willing to make, restitution.

Sec. 4. No one in making restitution has the right to withhold anything from the person wronged until the wrong has been satisfied.

Sec. 5. No christian has the right to demand restitution of the offender.

Sec. 6. Any person who makes, tells or takes up a false, damning report against anyone shall restore the reputation of the person wronged as far as is possible.

St. Luke 19:8.

CHAPTER 34.

Temperance.

Section 1. Temperance is the abstinence

from intoxicating liquors as a beverage; moderation in eating, and simplicity in dressing.

Sec. 2. Christians must be temperate in all things.

Sec. 3. Christians should use their influence and engage their powers against all forms of intemperance.

Sec. 4. We believe in, advocate and contend for Local, State and National prohibition.

Sec. 5. All saints should dress in a simple, plain, neat manner, avoiding the immodest styles and fashions of the world.

1 Cor. 9:25.

CHAPTER 35.

Giving.

Section 1. Giving is the transferring of anything by the owner without reserving any right or claim and without demanding or expecting anything in return.

Sec. 2. The true giver receives more joy than the party who receives the gift.

Sec. 3. It is the duty of all to give.

Sec. 4. Christians are required, by the Divine Law, to give.

Sec. 5. Giving is the manifest victory over the spirit of stinginess.

Sec. 6. Stinginess and selfishness debar people of citizenship in the Kingdom of heaven.

Sec. 7. All blessings from God to man are given.

Sec. 8. The rule for receiving is giving.

Sec. 9. The giver should not praise his act nor publish his gift.

Sec. 10. All saints should lay by on Sunday for the Lord's cause, according as the Lord has prospered them during the week before.

Sec. 11. Church members should give to their pastor and the expenses and work of the church, then give as liberal as they can to the Lord's cause in other channels.

2 Cor. 8:2; Acts 20:35; 1 Cor. 16:2.

CHAPTER 36.

Tithing.

Section 1. Spiritual tithing is giving the tenth of all income to the Lord's cause.

Sec. 2. Tithing was a legal requirement during the dispensation of the law; but, in the Holy Ghost dispensation grace is the ruling element and the amount of the donation is optional with the giver.

Mal. 3:8-10.

CHAPTER 37.

Filthiness.

Section 1. Filthiness is unholiness of heart and life.

Sec. 2. No one can indulge in filthiness of the flesh and enjoy the holiness of the Lord.

Sec. 3. The filthiness of the spirit is unholy desires, evil thoughts, and wicked imaginations.

Sec. 4. Christians should keep from all scenes and places that would actuate or increase these inclinations.

CHAPTER 38.

The Tongue.

Section 1. The tongue is the most unruly member of the body, and its offences are the most common.

Sec. 2. The common offenses are:—Tattling, back-biting, lying, taking up a reproach against another, and, profanity.

Sec. 3. No person can be perfect who commits the common offense of the tongue, for, "if any man offend not in word, the same is a perfect man."

James 1:26.

COVENANT.

Having accepted the Lord Jesus Christ as our Saviour and Preserver we do now solemnly and joyfully enter into covenant with one another that we will, by God's help, keep the following obligations:

Section 1. Watch over each other and walk together in brotherly love.

Sec. 2. Share each other's joys and sorrows.

Sec. 3. Pray for ourselves and others.

Sec. 4. Not forsake the assembling of ourselves together.

Sec. 5. Endeavor to bring up those under our care in the nurture and admonition of the Lord.

Sec. 6. Minister to each other in sickness and afflictions, in distress and imprisonments, in poverty and want.

Sec. 7. Never speak of anyone as we would not have them speak of us.

Sec. 8. Defend one another in things that are right.

Sec. 9. Bear each other's burdens.

Sec. 10. Prefer one-another in honor.

Sec. 11. Affiliate with no party nor faction in measures of evil.

Sec. 12. Strive in all things to exemplify our profession by a corresponding practice.

Sec. 13. Abstain from all sinful conformity to the world.

Sec. 14. Be just in all our dealings and endeavor to pay all our just and honest debts.

Sec. 15. Be faithful in our engagements.

Sec. 16. Be exemplary in all our deportment.

Sec. 17. Have family worship in our homes and give thanks at the dining table.

Sec. 18. Seek not your own interests alone but the interest and welfare of others.

Sec. 19. Abstain from the sale and use of intoxicant liquors as a beverage.

Sec. 20. 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.

Sec. 21. We will sustain the worship, ordinances, discipline, and doctrines of this Church.

Sec. 22. We believe the habitual use of tobacco in any form is against the influence of any christian and must not be indulged in by any of our members. We deem it best not to grow it, but will leave the growth optional with each local Church.

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

MARRIAGE CEREMONY

God, in His wisdom, instituted the family. The man He called husband; the woman He called wife. The husband He appointed to be head of the family; the wife he gave to be help-meet to the husband; they twain became one flesh.

We are here assembled before God and the holy angels, in the presence of these witnesses, for the purpose of uniting in the holy bonds of matrimony.....
(man)

and.....
(woman)

If any person knows any just cause or reason why they should not be thus united you will now speak or henceforth and forever hereafter hold your peace.

You will now join your right hands.

.....will you take this woman whom you hold by the right hand to be your lawful and wedded wife; to live with her after God's ordinances in the holy bonds of matrimony? Will you love,

cherish, care for, minister unto, and keep her in sickness and in health? and, forsaking all others, keep you only unto her so long as you both shall live? If so, answer, I will.

.....will you take the man who holds you by the right hand to be your lawful and wedded husband; to live with him after God's ordinances in the holy bonds of matrimony? Will you love, cherish, care for, and minister unto him in sickness and in health? and, forsaking all others, keep you only unto him so long as you both shall live? If so, answer, I will.

Inasmuch as you have consented unto each other in holy wedlock, and witnessed to the same in good faith, I now pronounce you man and wife. "What God hath joined together let not man put asunder."

Prayer.

Congratulations (if desired).

Exit.

BURIAL SERVICE

The corpse being placed in position, the service may be opened with a song and prayer. A scripture lesson as desired by minister in charge may be read if desired. 1 Cor. 15-20, or 1 Thes 4:13-18, or any other desired. Then a song may be sung. Then some talks, or a sermon, as desired.

When the corpse is let down into the grave, the minister shall say:

Inasmuch as we have been called upon to perform this sad duty for the deceased, we commit this body to the ground. Earth to earth, ashes to ashes, dust to dust, looking to Him who is the resurrection and the life, at whose second coming and glorious majesty to reign over earth, He will bring those who sleep in Him, and change these corruptible bodies and make them like unto His own glorious body, according to the mighty works whereby He is able to subdue all things unto Himself.

Then prayer, then extend an appreciation of thanks for the family to the friends for all their kind deeds and sympathy. When the grave is filled up or before if desired, pronounce the benediction.

BAPTISMAL CEREMONY

1. Take position with candidate in the water.
2. Raise the right hand.
3. Then say, "Obedient to the command of Christ, the great Head of the Church; and upon a Profession of your Faith in Him; I baptize you my brother (or sister) in the Name of the Father, and of the Son, and of the Holy Ghost.
4. Immerse the body, after which say "Amen."

ORDER OF BUSINESS

1. Call to Order.
2. Enrollment.
3. Declare Ready for Business.
4. Welcome given Visiting Brethren.
5. Appointment of Committees.
6. Reports from Churches.
7. Call for Petitionary Letters.
8. Business.
   Unfinished Business.
   New Business.
   Miscellaneous Business.
9. Reports of Committees.
10. Election of Officers.
11. Location of Next Session.
12. Selection to Preach Introductory Sermon.
13. Vote of Thanks.
14. Farewell Address.
15. Closing Service.

PRACTICES

The Organization of the Church.

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.

OFFICERS

The officers of the Church are Clerk, Treasurer, Deacons, Deaconesses, Finance Committee and Pastor.

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.—It is the Treasurer's duty to receive all the money belonging to the Church, and pay out the same by order of the Church. He should keep a correct account of all receipts and expenditures and make a full statement of the same to the Church at the end of each Conference year, or oftener, if so ordered by the Church.

Deacons.—They are elected for life or during good behavior. They should be men distinguished among their brethren for piety and benevolence. Before entering upon the duties of their office they are ordained by the pastor or other regular minister. Ordination consisting 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 and attendance upon the means of grace, to see that an efficient scriptural discipline be enforced in the Church and conduct religious meetings in the absence of the pastor.

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

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.

Pastors.—Each Church elects its own Pastor, 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 of the flock, to visit the members, especially the sick, as he has opportunity, and to do all in his power to promote the religious interests of the Church which he serves, and to advance the cause of Christ among them.

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 is received to membership by a vote of the Church. From other churches, immersed persons are recieved by letter. No one, against whom any valid objection is made, is received to membership. When any member objects to the reception of an applicant, the matter is deferred until the Church can ascertain the nature of the objection. If, in the opinion of the Church, the objection is not a valid one, the applicant may be received. Excluded members are received again only when they confess their errors and give evidence of repentance. Persons excluded from other churches are not received, unless it be made evident that they were excluded upon unjustifiable grounds. The hand of fellowship is extended to all who are received into the membership of the Church.

Dismission of Members.

Only members in good standing are dismissed from the Church, and these for no other reason than to unite with some other Church. Such members receive letters of honorable dismission and commendation, but are under the watch-care of the same Church until they are received into some other.

A withdrawal without such letter of commendation is equivalent to excommunication, and treated as such by the Church.

Principles of Discipline.

Offenses that may require the exercise of discipline are either private or public. Private offenses 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 Deacon, and if satisfaction is given the case is carried no further; but if satisfaction is not given, the case is reported to the Church for final action. In the case of private grievance in which two or more members are concerned, the aggrieving and agrieved parties should be brought together by the Deacons and the matter settled privately if possible. No such case is allowed to come before the Church except as directed in Matt. 18:15-17.

When two or more members are openly at varience, or when a member is walking in a disorderly manner by 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 penitence, after 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 Deacon, and if he still persists, his case is brought before the Church as one for discipline.

A Minister, if guilty of transgression or heresy, is brought to trial and acquitted or convicted like any other member; only

in the Minister's case the Church calls a council of two or more Ministers to advise with her in respect to her final action.

Meetings of the Church

Each Church meets as often as practicable for the public worship of God.

The times 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. Foot Washing follows the Lord's Supper.

Conference or Business Meetings are opened and closed with suitable devotional exercises. The Pastor acts as Moderator of the Business Meeting of the Church. In the absence of the Pastor the Church may meet when necessary and attend to ordinary 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

When a Church has satisfactory evidence that one of her members has been called of God to preach the Gospel, she grants him a license to preach signed by the Pastor and Clerk. This license is generally for one year, but may afterwards be renewed by the Church.

A Church desiring the ordination of a member, who has been previously licensed, recommends him to the Ordaining Council.

This Council examines him on the principles of doctrines of the Bible and the practices of the Free Will Baptist Church.

If he is found worthy the Council furnishes him with a certificate of ordination, after they have ordained him by the laying on of hands, prayer, a charge, the hand of fellowship and a sermon.

The Council shall sign the certificate and among his brethren he bears the title of Elder.

When a minister of another denomination desires to unite with the Free Will Baptists, 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 through the

examination, and instead of a second ordination his former certificate is endorsed by the Council.

Independence of the Churches, Etc.

Each local Church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But the principle of the independence of each Church is not held as a law of isolation; on the contrary, Churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a Church and the settlement of serious difficulties. On the same principles, the Churches meet by delegation in the Annual Conferences, etc.

The Annual Conference being the highest tribunal shall have final jurisdiction over the local Churches.

CONSTITUTION

Article 1. This body shall be known as The Wilmington and South Carolina Free Will Baptist Conferences.

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

Art. 3. This Conference 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 three delegates.

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 full funds raised during the year for denominational or other benevolent purposes.

Art. 5. The officers of this body shall be a Moderator, a Treasurer, Corresponding and Recording Secretary, who shall be elected for a term of two years, and said election to take place one year prior to

their entering upon the duties of said office.

Art. 6. This Conference may, at each regular meeting, elect as many Boards or Standing Committees as may be necessary in carrying out its benevolent purposes. These shall keep a record of their proceedings and make a report at each regular meeting of this Conference.

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

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

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

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 language.

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 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 miutes 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 request of the Conference.

The member first named on a Committee shall be its chairman to call the Committee together, but after it is convened the Committee may elect its own chairman and secretary.

Any subject under debate or any matter of business may be referred to a Committee with or without instructions.

All reports of Committees shall be made in writing, signed by a majority. When a majority report is followed by a minority report from the same Committee, the former, after being read, shall lie on the table until the latter is presented, after which it may be considered.

A report of a Committee may be recommitted, when necessary for further investigation, or to present it in some more acceptable form.

All reports when read shall be considered as properly before the body without a motion to accept.

Voting.

Voting shall be done by "aye" and "nay," by standing up when a vote is close, or when it becomes necessary to count the affirmative and negative, and in special cases by ballot.

The Moderator, in case of a tie, may give the casting vote.

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

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

Laying on the Table

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

Privilege Questions.

When a motion or resolution is before the body the only motions in order shall be: 1st, to adjourn; 2nd, previous quesiton; 3rd, to lay on the table; 4th, to postpone indefinitely; 5th, to postpone to a definite time; 6th, to refer; 7th, to divide,

if division is admissible; 8th, to amend—to take precedence as herein arranged.

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

Filling Blanks

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

Reconsideration.

A motion to reconsider a motion previously passed must be made by one who voted in the affirative when the motion passed, and if a vote to reconsider is lost it cannot be renewed during the session.

Finis.

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MINUTES

OF THE

Twenty-sixth Annual Session

OF THE

SOUTH CAROLINA FREE WILL BAPTIST CONFERENCE



HELD AT

BETHEL CAMP-GROUND

SEPTEMBER 9, 10, 11, 1916

MODERATOR, REV. D. B. SMITH

SECRETARY, REV. R. I. HALEY

PROCEEDINGS

THURSDAY, SEPT. 9, 1948

On September 9th, 1948 at 11 o'clock marked the beginning of the Twenty-sixth annual session of the Free Will Baptist Conference of the Pentecostal Faith which met at Bethel Camp Ground near Blaney, S. C. with the devotional service Rev. John Grant of the Wilmington Free Will Baptist Conference brought the message which was enjoyed by those who were present, the power of the Holy Ghost in our midst.

Time being well spent we adjourned for dinner to meet back at 2 o'clock p.m. for business.

THURSDAY AFTERNOON

The conference was called to order by Moderator Rev. D. E. Smith with the congregation singing, I Want to Be Ready.

Scripture reading by Rev. S. T. Jordon using John 1st chapter. Prayer was offered by Rev. M. F. Howell. Roll call of officials and ministers followed.

SEPTEMBER 1947 — SEPTEMBER, 1948

Moderator, Rev. D. E. Smith ..... P.P.P.
Assistant Moderator, Rev. N. S. Pitts ..... A.A.A.
Secretary, Rev. R. I. Haley ..... P.P.P.
Reading Clark, G. W. Norman ..... A.A.A.
Treasurer, R. D. Robinson ..... P.P.P.

TRUSTEES

N. S. Pitts ..... A.A.A.
W. A. Galloway ..... A.P.P.
W. J. Stubbins ..... P.P.P.

ORDAINING COUNCIL

Rev. J. F. Merck ..... A.P.P.
Rev. J. H. West ..... P.P.P.
Rev. I. L. Davis ..... A.A.A.
Rev. T. B. Pierson ..... Protem.
Rev. M. F. Howell ..... Protem.

ORPHANAGE TRUSTEES

Rev. N. S. Pitts ..... A.A.A.

ADVISOR

Rev. D. E. Smith ..... P.P.P.

ORPHANAGE BOARD

Rev. J. H. West ..... P.P.P.
Rev. N. N. Davis ..... P.P.P.

Rev. H. C. Hunt ..... A. A. A.
Rev. J. E. Christmas ..... A. P. P.

PRESIDENT TRAINING SCHOOL

Rev. D. E. Smith ..... P. P. P.

PRESIDENT CAMP MEETING

R. D. Robinson ..... P. P. P.

SECRETARY & TREASURER OF CAMP MEETING

W. O. Eubanks ..... P. P. P.

ORDAINED MINISTERS

Rev. A. A. Bailey ..... A. A. P.
Rev. W. J. Brumbaby ..... P. A. A.
Rev. J. H. Brown ..... A. P. P.
Rev. E. C. Bonh ..... A. P. P.
Rev. J. F. Davis ..... P. P. P.
Rev. Jamie Davis ..... P. P. P.
Rev. N. N. Davis ..... P. P. P.
Rev. J. L. Davis ..... A. A. A.
Rev. L. M. Dabbs ..... P. P. P.
Rev. C. L. Evans ..... A. A. A.
Rev. T. B. Frierson ..... P. P. P.
Rev. W. A. Galloway ..... P. P. P.
Rev. W. H. Gainey ..... P. P. P.
Rev. J. L. Gainey ..... P. P. P.
Rev. R. J. Haley ..... P. P. P.
Rev. H. C. Hunt ..... A. A. A.
Rev. M. F. Howell ..... P. P. P.
Rev. S. L. Jordan ..... P. P. A.
Rev. T. Z. Kelley ..... A. A. A.
Rev. E. W. Lane ..... A. A. P.
Rev. J. T. Merck ..... A. P. P.
Rev. W. M. Mathis ..... A. P. A.
Rev. S. E. Pitts ..... A. P. A.
Rev. James Powell ..... P. P. A.
Rev. M. O. Roland ..... A. A. A.
Rev. Ray Ramsey ..... A. P. A.
Rev. D. E. Smith ..... P. P. P.
Rev. M. W. Summers ..... A. P. P.
Rev. D. C. Thompson ..... P. P. P.
Rev. E. H. West ..... P. P. P.

LICENSED MINISTERS

Rev. J. Z. Avant ..... A. A. A.
Rev. H. A. Hodson ..... A. A. P.

Rev. H. B. Brown ..... A.A.A
Rev. L. W. Chavious ..... A.A.A
Revi Lhelis Johnson ..... A.P.P
Rev. Reedy Graham ..... P.P.P
Rev. J. W. Christmas ..... A.P.P
Rev. Sam Hopkins ..... P.A.A
Rev. W. J. Magahee ..... A.A.P
Rev. S. W. Waldon, Jr. ..... A.A.A
Rev. Joe Pleasant ..... A.A.A
Rev. Moss Gleaton ..... A.A.A
Rev. J. N. Todd ..... A.A.A
Rev. J. H. McKenzie ..... A.A.A
Rev. J. V. Baggott ..... P.P.P
Rev. Oliver Howard ..... P.P.P
Rev. Ruth Howell ..... P.P.A
Rev. Tommie Howell ..... A.P.A
Rev. Eugene Thompson ..... A.A.A
Rev. G. O. Powell ..... P.P.A
Rev. E. W. Morris ..... P.P.P

HONORARY MINISTERS

Rev. P. W. Anderson ..... P.P.P.
Rev. A. J. Benton ..... A.A.A
Rev. Luther Collins ..... P.P.P.
Rev. W. H. McCurley ..... Deceased
Rev. E. W. Proctor ..... A.A.A.
Rev. H. E. Darnell ..... A.A.A.
Rev. W. H. McGrory ..... Dropped

ROLL CALL OF CHURCHES AND DELEGATES

ANDERSON

Maggie Brown ..... A.A.P.

CONWAY

Odell Jordan ..... P.P.A.
Maggie Hardrick ..... P.P.A.
Alice Debbs ..... P.P.P.

CALVERY

Laurie Hayes ..... P.P.A.
Louise Gannon ..... A.P.P.
Wesley Lewis ..... P.P.P.

CAMDEN

W. L. Sherfield ..... P.P.P.
E. M. Scott ..... P.P.P.
T. K. Bailey ..... P.P.P.



CHINA GROVE

W. L. Matthews ..... A.P.P.
Clarence Wilks ..... A.P.P.
Ivy Lawhorn ..... A.P.P.

COLUMBIA

Mattie Summers ..... P.P.P.

HARTSVILLE

(None)

LAURENSBURG

(None)

MACEDONIA

Grover Hudson ..... P.P.P.
Willie Jackson ..... A.P.P.
Elmer Jackson ..... A.P.P.

MT. HEBRON

Grover Owens ..... A.A.A.
Loton McCastle ..... A.A.A.
Viola Stokes ..... P.A.A.

NEWBERRY

(None)

NEW HOPE

R. B. Altman ..... P.P.P.
Jack Powell ..... P.P.P.

OLIVE GROVE

Ethel Addinson ..... A.A.A.
Edith Floyd ..... P.A.A.

PLEASANT HILL

(By Letter)

SHUMPERT MISSION

(None)

SUMTER

Dewey Floyd ..... P.P.P.
Albert Mitchum ..... P.P.P.
Edd Christmas ..... A.P.P.

TOCCOA

(None)

FREE WORSHIP

S. P. Skipper ..... P.P.A.
Emerson Cooper ..... P.P.A.
Emma Cooper ..... P.P.A.

FLORENCE

H. J. Morris ..... P.P.P.
H. C. Yopps ..... P.P.P.
Claude Osborne ..... A.A.P.

FREE WELCOME

(None)

GREEN SAVANNAH

Whaley Dennis ..... A.P.A.
J. F. Brown ..... A.P.A.

GREERYVILLE

Cora Gamble ..... A.A.A.
Emma Rosor ..... A.A.A.

GEORGETOWN

Wyman Jacobs ..... P.P.A.
Earl Jacobs ..... P.P.A.
Loten Foston ..... P.P.A.

GRAY COURT

Annie Mae Templeton ..... A.A.P.

GETHSEMANE

Seaman Roberts ..... A.P.P.
Gussie Richardson ..... A.P.P.
Allie Yeye ..... A.P.A.

CENTER

Sister Lambert ..... A.P.A.
Mazie Gaunack ..... A.P.A.

BRITTONS NECK

(None)

LITTLE LAMB

W. D. Hurl ..... A.P.P.
U. A. Sanders ..... A.P.P.
Robert Hicks ..... P.P.A.

FRIESON TABERNACLE

Elmer McKenney ..... A.A.P.
Snider Debose ..... A.P.P.
John Thigpen ..... P.P.A.

Welcome was then given to visitors from churches as follows: Rev. G. W. Howell, Original Free Will Baptist, Bucksport, S. C., Rev. B. L. Todd and wife, Assembly of God Cal., Rev. R. H. Mills and wife of Miami, Fla., a member of Wilmington Free Will Baptist conference, Rev. B. W. Howell and wife, Church of God, also Rev. Mrs. Carrie Bordeaux, F. W. B. conference of Wilmington, N. C.

Petitionary letters were called for.

Being ready to continue business, motion was duly made and seconded that the moderator have power to appoint the necessary committees.

The following were appointed:

DEVOTIONAL

R. D. Robinson, W. O. Eubanks, W. J. Branham.

FINANCE

W. O. Eubanks, Grover Hudson, R. D. Robinson.

SUNDAY SCHOOL

Ruth Howell, Ellen Davis, Viola Stokes.

TEMPERANCE

Oliver Haward, John Thigpen, Allen Mitchum.

RESOLUTION

N. N. Davis, W. H. Gamey, G. O. Powell.

OBITUARY

W. J. Branham, J. V. Baggett, H. C. Yopp.

HOME MISSION

L. C. Thompson, Ready Graham, Wesley Lewis.

CAMP MEETING

N. N. Davis, R. B. Altman, E. W. Morris.

DEPARTMENT OF MINISTRY

To fill E. W. Morris vacancy, Dewey Floyd.

ORDAINING COUNCIL

M. F. Howell (protem), T. B. Frieson (protem).

TRAINING SCHOOL

T. B. Frieson, W. J. Branham, E. W. Morris.

ORPHANAGE

L. M. Dabbs, Luella Eubanks, R. W. Emerson.

A motion was entertained, after a brief interview was given on the condition at Muddy Creek church by the moderator that the

conference give him a rising vote of confidence for action taken. A motion was duly made and seconded that the officials board of the conference go to Muddy Creek and try to get the church cleared up and put the church back in operation if possible.

A motion was made and seconded that we adjourn until 9 A.M. Friday.

FRIDAY MORNING, SEPTEMBER 16th

Called to order by singing (He Set Me Free).

Rev. W. H. Gainey came forward to read the scripture lesson Thess. 4th chapter. Prayer was offered by Rev. P. W. Amerson.

Request from the moderator that each minister and delegate be very attentive to the proceedings of the conference.

Roll call of officials, ministers and delegates also delegates were seated who were unable to attend Thursday P.M. session.

Upon declared being ready for business a motion by T. B. Ericson, seconded by E. D. Robinson that the delinquent ministers who had failed to meet conference requirements and their names had been dropped to meet with the ordaining council and the department of ministry in a joint session at a time set by them to discuss their case and to decide as to whether or not their excuse would be accepted. If accepted their names will appear in the minutes, if not accepted their names will not appear in the 1948 minutes.

Moved and seconded that we give ministers coming to us from other conferences the same standing in our conference in regard to license or ordained provided they are in good standing with the conference from which they are coming also have a recommendation that they be holded in accordance with the Free Will Baptist doctrine of the Pentecostal faith.

We paused to welcome the following visitors from the Cape Fear Conference. Rev. Vanch Rich, Rev. J. H. Crech, Rev. J. H. Butler and wife also Rev. J. E. Johnson and wife who is the Superintendent of Dunn F.W.B. orphanage.

Church letters were called for, received, and read by the secretary, Rev. R. I. Haley.

They are as follows

ANDERSON

We the church at Anderson send as delegates Margie Stamps. We are glad to report our church at Anderson is getting along fine. We pray God's blessing upon the conference. Paid pastor A. A. Bailey, $119.20; Ray Rumsey, $152.06; paid evangelist, $45.30; charity, other expenses, $202.63; moderator, $9.30. Sunday School roll, 85. Young people treasury, $60.00.

A. A. BAILEY and RAY RUMSEY, Pastors.
MRS. J. W. COLE, CC.

BRITTEN NECK

(No Report).

CALVERY

We the church at Calvery send as delegates Wesley Lewis, Lizzie Hayes, Louise Cannon. Paid pastor, $700.00; paid evangelist, $81.50; conference expenses, $15.00. Our church is doing fine. Sunday School roll, 80.

L. M. DABBS, Pastor,
JULIA LEWIS, CC.

CONWAY

We the church at Conway send delegates as follows: Odell Jordan, Alea Dabbs, and Maggie Hardrick. Paid pastor Rev. L. M. Dabbs, $700.00; evangelist, $169.00; general expenses, $50.00; tithes, $55.70; total, $954.70. Sunday School roll, 103.

REV. L. M. DABBS, Pastor,
MAGGIE HARDRICK, CC.

CAMDEN

We send delegates as follows: Sister B. M. Scott, Sister T. K. Baxley and W. L. Sherfield. Tithes and offerings received, $1783.05; paid pastor, $1008.80; paid evangelist, $162.71; general expense, $474.14; conference expense, $5.00; total paid out, $1650.65; in treasury, $138.00. Members received, 1; dismissed, 3; on roll now, 34. Sunday School roll, 38. Average attendance, 20. Paid Orphanage, $65.00. Spiritual condition of church good.

REV. R. I. HARVEY, Pastor,
CATIE HUBANKS, CC.
T. K. BAXLEY, Sunday School Supt.
Kendall St., Camden, S. C.

CENTER

We send as delegates Sister Lumber K. Maude Causack. Paid pastor $10.00; charity, $196.00; orphanage, $2.00; camp ground, $5.00; conference expense, $2.00; total, $215.00. Sunday School roll, 35. We appreciate these new churches and we are expecting much good to be accomplished from each of them.

REV. J. R. GAINEY, Pastor,
KATHERN TAYLOR, CC.

CHINA GROVE

We send as delegates W. E. Matthews, Clarence Wilkes, Iris Laybourn. Paid pastor, $104.02; paid evangelist, $86.86; general expense, $157.15; tithes to conference, $27.48; orphanage, $4.78; total, $357.82. Sunday School roll, 42.

E. W. LANE, Pastor,
W. L. MATHEWS, CC.

COLUMBIA

We send as delegates Mattie Summers. Paid pastor Rev. J. L. Davis, $1,364.82; paid evangelist, $219.26; general expense, $279.82; tithes, $178.16; orphanage, $37.71; total $2,079.77. Sunday School average attendance, 44.

REV. J. L. DAVIS, Pastor,
MATTIE SUMMERS, CC.

FREE WORSHIP

We send as delegates S. P. Skipper, Emerson Cooper, Emma Cooper. Tithes to conference, $3.00; camp ground, $5.00; paid pastor, $49.85; paid evangelist, $45.00; general expense, $700.00; orphanage, $11.81; total, $814.46. Sunday School roll, 108; average attendance, 70.

REV. S. T. JORDAN, Pastor,
GENE TODD, CC,
T. M. COOPER, Sunday School Supt.

FLORENCE

We send as delegates H. J. Morris, Claude Osborne, H. C. Yopps. Paid pastor $1,406.36; camp ground, $5.00; conference expense $3.00; total, $1,414.36. Sunday School roll, 62.

REV. E. H. WEST, Pastor,
A. D. MORRIS, Sunday School Supt.

FREE WELCOME

(No Report).

FRIESON TABERNACLE

We send as delegates C. H. Thigpen, Sudie Dubose, Elma McKenzey. Paid pastor, $1,284.56; paid evangelist, $40.08; general expenses, $15.10; tithes to conference, $39.08. Members, 35. Sunday School roll, 146.

REV. T. B. FRIDSON, Pastor,
CHOLLIE GOWDY, CC,
Rt. 1, Lake City, S. C.

GREEN HAVANNAH

We send as delegates Wesley Rhodes, Whaley Dennis. Members 17. Paid pastor, $20.26; paid evangelist, $32.98; conference expenses, $10.00.

REV. W. M. MATHEWS, Pastor,
WESLEY RHODES, CC,
WHALEY DENNIS, Sun. School Supt.
Rt. 4, Manning, S. C.

GRAY COURT

We send as delegates Annie Mae Templeton. Paid pastor, $26.00; paid evangelist, $20.00; general expenses, $37.00; conference ex-

penses, $5.00. Sunday School roll, 54.

REV. W. J. MAGSBEE, Pastor,
ANNIE MAE TEMPLETON, CC,
Gray Court, S. C.

GREELEYVILLE

We send as delegates Cora Gamble, Emma Roark. Paid pastor, $175.62; paid evangelist, $28.15; general expenses, $245.89; orphanage, $7.00; camp ground, $15.00; conference expenses, $1.00; total, $470.66. Sunday School roll, 90.

REV. JAMES POWELL, Pastor,
CORA GAMBLE, CC.

GEORGETOWN

We send as delegates Lawton Perrin, Earl Jacobs, Wyman Jacobs. Paid pastor, $1,457.31; paid evangelist, $210.26; general expense, $696.86; tithes to conference, $168.92; orphanage, $98.14; camp ground, $5.00; conference expense, $10.00; total, $2,651.78. Sunday School roll, 150.

REV. W. H. GAINEY, Pastor,
M. C. McCLENDON, CC.

GETHSEMANE

We send as delegates Sallman Roberts, Guess, Riversdale. Paid pastor, $515.70; paid evangelist, $218.27; general expense, $380.54; tithes to conference, $8.42; orphanage, $25.00; camp ground, $10.00; conference expense, $40.00; total, $1,404.03. Sunday School roll, 108.

REV. W. H. GAINEY, Pastor,
FLOYD, CC.

HARTSVILLE

By Proxy Rev. W. M. Summers.

LITTLE LAMB

We send as delegates W. D. Hurd, C. A. Sanders, Roberta Hudson. Paid pastor, $297.38; paid evangelist, $15.00; general expense, $249.36; tithes to conference, $22.00; orphanage, $8.00; camp ground, $10.00. Sunday Schools roll, 86.

REV. N. N. DAVIS, Pastor,
MORROW MARTIN, CC.

MACEDONIA

We send as delegates N. W. Jackson, Delma Jackson, Grover Hudson. Paid pastor, $651.62; paid evangelist, $426.57; general expense, $962.84; tithes to conference, $69.22; orphanage, $24.76;

camp ground, $21.00; conference expense, $7.00; total, $2,176.45
Sunday School roll, 60.

N. W. JACKSON, Sunday School Supt
Neeses, S. C.
REV. E. C. BOAN, Pastor,
BLIBREE HUDSON, CC,
Blackville, S. C.

MT. HEBRON

We send as delegates Viola Stokes, G. W. Owens, L. M. McCaskil
Paid pastor, $95.60; paid evangelist, $70.75; general expens
$89.23; tithes to conference, $4.37; orphanage, $28.00. Sunda
School roll, 62.

REV. W. A. GALLOWAY, Pastor,
VIOLA HOPKINS, CC,
Cassell, S. C. Rt. 2.

NEW HOPE

We send as delegates, Roland Altman, Jack Powell. Paid pastor
$405.28; paid evangelist, $324.70; general expense, $340.19; tithe
to conference, $19.42; orphanage, $18.25; camp ground, $30.60
conference expense, $6.00. Sunday School roll, 188.

WILLIE BURTON, Sunday School Supt
REV. M. F. HOWELL, Pastor,
O. D. Altman, CC,
Johnsonville, S. C.

NEWBERRY

(No Report)

OLIVE GROVE

We send as delegates, Edith Floyd, Ethel Atkinson. Tithes t
conference, $24.00; paid pastor, $217.95; camp ground, $6.00; con
ference expense, $6.00; paid evangelist, $169.30; charity, $16.45
incidental expense, $88.50; total, $526.20. Sunday School roll, 40.

REV. N. N. DAVIS, Pastor,
LOTTIE CASTINE, CC.

PLEASANT HILL

We send as delegates. We are reporting by letter. Paid pastor
$275.60; paid evangelist, $15.08; camp ground, $10.00; total, $300.68

REV. JAMES HOWELL, Pastor,
FLORIE MARSH, CC.

SUMTER

We send as delegates Dewey Floyd, Albert Milhum. Paid pastor

$765.30; paid evangelist, $491.70; charity, $139.48; tithes to conference, $128.41; general expense, $521.87; total, $2,054.48. Sunday School roll, 117.

REV. L. C. THOMPSON, Pastor,
L. E. CHRISTMAS, CC.

TOCCOA

(No Report).

Motion duly made and seconded that we adjourn for morning devotional service to return for business at 2 P.M.

The message was brought by Rev. Oliver Howard using as his subject (Even Your Sanctification) which was enjoyed.

FRIDAY AFTERNOON

Called to order by singing (Oh, Say But I Am Glad) Prayer was offered by Edward Christmas after which Rev. J. E. Johnson, Supt. of Dunn Free Will Baptist Orphanage gave us an outline on how the work there was progressing. He also spoke of what they planned for future buildings the NEXT year and how he appreciated our co-operation to make it possible after which a free will offering was taken for this worthy cause. The amount received was $156.58. We wish to say we feel very fortunate in having Rev. J. E. Johnson as our Orphanage superintendent. We thank God for him.

After which followed a talk by Rev. Vance Rich on discipline which was of high interest and was appreciated.

Motion made by Rev. L. M. Dabbs, seconded by Revel W. Christmas that we accept the resolution from the ministers meeting held Wednesday, Sept. 8th, 1948 at Bethel camp ground in regard to the discipline. Full details will be found under resolution.

Motion made and seconded to take a vote on whether or not we divide the conference into two districts. Seven voted to divide 52 voted to remain as we were.

Motion duly made and seconded that we take a vote as to where the quarterly unions be held. 7 voted to hold all quarterly unions at camp ground, 48 voted to continue to remain as we were, having them at various churches.

Moved to adjourn until 9 A.M. Saturday.

SATURDAY, SEPTEMBER 11, 1948

Called to order by singing "I'll Fly Away". Scripture reading by Rev. W. A. Galloway who also offered prayer. Roll call of officials and ministers and delegates. Moved and seconded that we drop Laurenburg Mission, not reporting. Also that we dispose of Hartsville but upon request that we try it one more year. Rev. J. L. Gainey volunteered to attend to it.

Moved and seconded that the Newberry church some disposition

of it by the trustees as they see best.

Upon request it was moved and seconded that we drop Shumya Mission, followed by receiving of reports.

RESOLUTIONS

Moved and seconded that it be received by paragraph and plac in the minutes as passed on.

1. In accordance with the word of God we believe we should n ordain a woman only give her a license.

2. That we do not ordain any one only at Annual Conferenc The question of requiring our ministers to pay tithes or chan their credentials or license were tabled until Annual conferenc 1949.

3. That we elect a committee to meet with the other F.W. conferences, table the discipline we now have and reinstate a re one and if the committees could not agree that the same commi tees have the power to set a new one for the S. C. conference to governed and controlled by same.

4. That we put a man on the field with the conference tent and th he who is appointed stay on the job for the purpose of new wo only.

5. Also that we purchase another tent as soon as possible to used by other ministers at the conference as opportunity affor only by permission of moderator.

6. We also ask our pastors and churches to be sure of the call those whom they recommend to be licensed.

We, your committee,

REV. NAIN DAVIS
REV. W. H. GAINEY
REV. C. O. POWELL

DEVOTION

We your committee on devotion, recommend that the camp me ing committee secure ministers and teachers for camp meeting sisted by moderator.

R. D. ROBINSON
W. O. EUBANKS
W. J. BRANHAM

FINANCE

We your committee on finance, recommend that we pay the m erator .05 per mile traveled for conference duties also that an of ing be taken at each union and annual conference for same. A that each church continue to send 10 per cent of their tithes offerings to each union and annual conference to defray the penses of the conference, also each church send $6.00 each quar

for camp ground and 60 cents per member per quarter for training school.

W. O. HUBANKS
E. D. ROBINSON
GROVER HUDSON

SUNDAY SCHOOL

We your committee on Sunday School suggest that we have a Sunday School convention that we have a standing committee on Sunday School and the chairman of the committee act as secretary and treasurer of the convention.

That convention keep in treasury not less than $25.00 and that a prize be given to the Sunday School that has the best report at the end of the conference year and the committee appointed acting as judges the committee get a record at each union.

These officials are to be elected or appointed at annual conference.

All Sunday Schools, on their pastors first appointment, elect their Sunday School officials and send name and address of their superintendent of Sunday School to the conference secretary so they will appear in the minutes.

Each Sunday School bring ten cents per member to we can have a treasury for convention.

We also ask that the Sunday School evangelist be required to visit each church at least once a year.

RUTH HOWELL
EUGEN DAVIS
VIOLA STOKES

PUBLIC MORALS OR TEMPERANCE

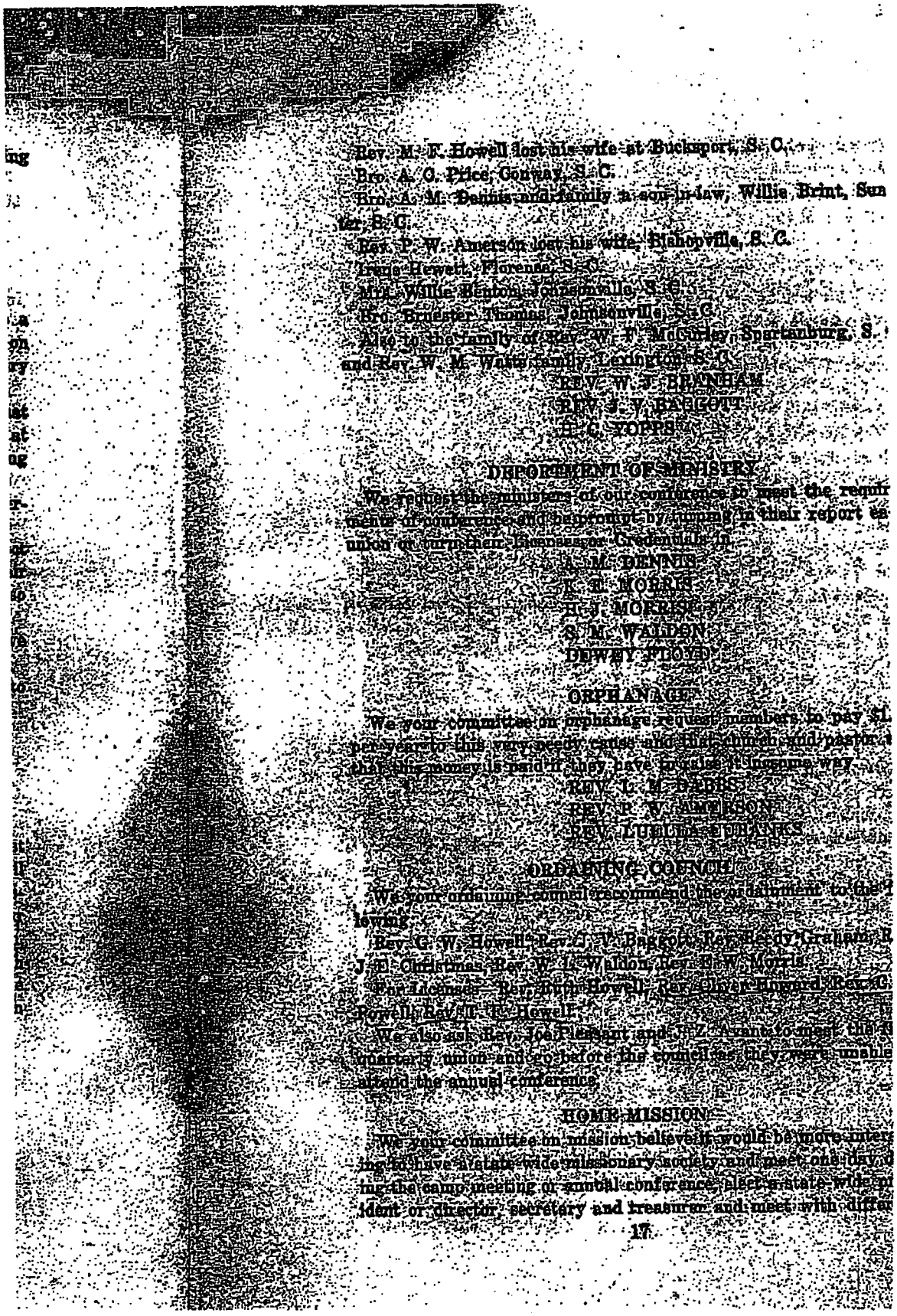
We your committee on public morals or temperance deem it best that we do all in our power to shun the very appearance of evil and mingle with the worldly Amusements at all. That we as Christians should read our Bibles more and place good literature in our homes and parents take their children to Sunday school and church. Teach them to reverence the Lord. Also have family prayer each day so that our lives may prove to be a light to those whom we contact from day to day and really to our fullest appreciation in the Lord.

ALBERT MITCHUM
JOHN THIGPEN
GROVER HOWARD

OBITUARY

We your committee on obituary wish to express our deepest sympathy to those who have lost loved ones the past year.

Rev. N. N. Davis lost his wife at Johnsonville, S. C.



Rev. M. F. Howell lost his wife at Bucksport, S. C.

Bro. A. C. Price, Conway, S. C.

Bro. A. M. Dennis and family a son in law, Willie Brint, Sum
ter, S. C.

Rev. P. W. Amerson lost his wife, Bishopville, S. C.

Irene Hewett, Florence, S. C.

Mrs. Willie Benton, Johnsonville, S. C.

Bro. Brewster Thomas, Johnsonville, S. C.

Also to the family of Rev. W. F. McCurley, Spartanburg, S.
and Rev. W. M. Watts family, Lexington, S. C.

REV. W. J. BRANHAM
REV. J. V. BAGGOTT
H. C. YOPPS

DEPORTMENT OF MINISTRY

We request the ministers of our conference to meet the requir
ments of conference and be prompt by turning in their report an
union or turn them in Licenses or Credentials in.

A. M. DENNIS
L. T. MORRIS
H. J. MORRIS
S. M. WALDON
DEWEY FLOYD

ORPHANAGE

We your committee on orphanage request members to pay $1.
per year to this very needy cause and that church and pastor
that this money is paid if they have to take it some way.

REV. L. M. DAVIS
REV. P. W. AMERSON
REV. LUELLA PHANICS

ORDAINING COUNCIL

We your ordaining council recommend the ordainment to the
lowing.

Rev. G. W. Howell, Rev. J. V. Baggott, Rev. Reedy Graham, R
J. E. Christmas, Rev. W. L. Waldon, Rev. P. W. Morris.

For Licenses—Rev. Ruth Howell, Rev. Dwyer Hayard, Rev. C.
Powell, Rev. H. L. Howell.

We also ask Rev. Joe Pleasant and J. Z. Avant to meet the
quarterly union and go before the council as they were unable
attend the annual conference.

HOME MISSION

We your committee on mission believe it would be more inter
ing to have a state wide missionary society and meet one day d
ing the camp meeting or annual conference elect a state wide p
ident or director, secretary and treasurer and meet with differ

17

churches once each quarter and at least one representative from each church and a report to show what they are doing.

REV. L. C. THOMPSON
REEDY GRAHAM
WESLEY LEWIS

TRAINING SCHOOL

We your committee on Training school feel the great need of the young peoples work in our churches and we ask the older people to take more interest in their work for they are our church of tomorrow. We feel this work needs to be boosted more and that each church send 50c per church member to each quarterly union for support of this work so as to have a treasury sufficient to conduct the school without embarrassment. Any church failing to comply with as stated above, the conference will not be under obligation to care for the young people coming to the Training school. The school will begin the second Sunday in June, 1949, through third Sunday in June, certificates to be given on Saturday before the third Sunday ending with a singing convention at 2:30 o'clock on third Sunday, and that there be no sporting during this period as the school is for Worship and studying the Bible, and that a sufficient number of matrons to look after our girls, and that a child

Next was a discussion on a pension for aged ministers that had labored among us who had become disabled to work.

Next that the conduct on ministers to be prompt on all appointments, indebtedness and obligations so that the public can hold nothing against their conduct.

Next against ministers belonging to any lodge or organization that would interfere with their ministerial duties or support of their church.

A discussion on new discipline.

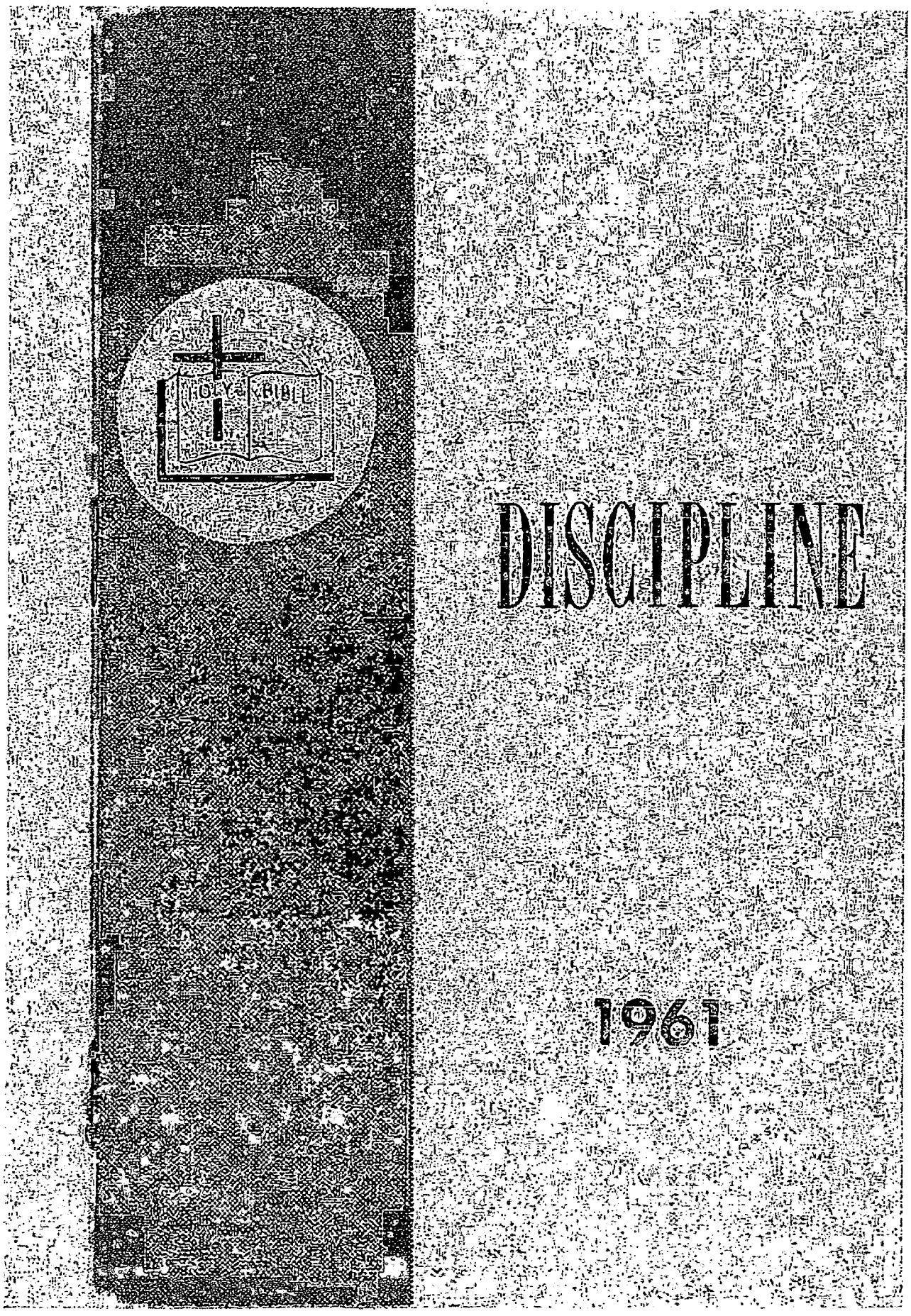
Also a motion was entertained that a rule be made to empower delinquent ministers to be dealt with, that they be turned over to the committee on deportment of ministry or ordaining council as the case may be and that they make disposition of it without using partiality.

Bro. A. M. Dennis moved that there be a ministers meeting twice each year, one on Wednesday of the week of training school and one on Wednesday before annual conference.

The conference adjourned to meet at its next annual conference on Thursday of second week of camp meeting at 8:30 o'clock A. M.

ELECTION OF OFFICIALS FOR 1948-49 CONFERENCE YEAR

Moderator—Rev. D. E. Smith



DISCIPLINE

1961

FAITH AND GOVERNMENT

OF THE

FREE WILL BAPTIST CHURCH

OF THE

PENTECOSTAL FAITH

1961

FAITH

THE HOLY SCRIPTURES

These are the Old and New Testaments. They were written by men divinely inspired, and contain God's will as revealed to man. They are a sufficient and infallible guide in religious faith and practice, and the supreme standard by which all human conduct, creeds and opinions should be tried. II Timothy 3:16-19

2

THE TRUE GOD

The Scriptures teach that there is only one true and living God (Deut. 6:4; 1 Cor. 8:4; Jer. 10:10; John 7:28; II Cor. 1:18; I John 5:20; I Tim. 6:17), **who is a Spirit** (John 4: 24; II Cor. 3:17), **self-existent** (Ex. 3:14; Psalm 83:18; John 5:26; Rev. 1:4), **eternal** (Psalm 90:2; Deut. 33:27; Isa. 57:15; Rom. 1:20; I Tim. 1:17), **Immutable** (Mal. 3:6; Num. 23:19; James 1:17), **omnipresent** (I Kings 8:27; Jer. 23:24; Psalm 139:7-10; Isa. 57:15; Acts 17:24), **omniscient** (Acts 15:18; I Chron. 28:9; Psalm 94:9, 10; Acts 1:24), **Omnipotent** (Rev. 19:6; Job 42:2; Psalm 135: 6; Matt. 19:26; Mark 14:36; Luke 18:27), **independent** (Eph. 4:6; Job 9:12; Isa. 14:13, 14; Daniel 4: 35; Rom. 11:33-36), **good** (Psalm 119:68; 25: 8; 106:1; 145:9; Matt. 19:17), **wise** (Rom. 16: 27; Daniel 2:20; I Tim. 1:17; Jude 25), **holy** (Lev. 19:2 Job 6:10); **just** (Deut. 32:4; Psalm 92:15; 119:137; Zeph. 3:5), **and merciful** (Eph. 2:4; Ex. 34:6; Neh. 9:17; Psalm 100:5), **the Creator** (Gen. 1:1; Ex. 20:11; Psalm 33:6, 9; Col. 1:16; Heb. 11:3), **Preserver**

(Neh. 9:6; Job 7:20; Col. 1:17; Heb. 13) **and Governor** (Psalm 47:7; II Chron. 20:6; Psalm 95:3) **of the Universe; the Redeemer** (Isa. 47:4; Psalm 73: 35; Prov. 23:11; Isa. 41:14; 59:20; Jer. 50:34), **Saviour** (Isa. 45:21; 43:3, 11; 49:26), **Sanctifier** (Ex. 31:13; I Thess. 5:23; Jude 1), **and Judge** (Heb. 12:23; Gen. 18:25; Psalm 50:6; II Tim. 4:8) **of men; and the only proper object of divine worship** (Ex. 34:14; 20:4, 5; Matt. 4:10; Rev. 19:10).

The mode of His existence, however, is a subject far above the understanding of man (Job 11:7; Isa. 40:28; finite beings can not comprehend Him (Rom. 11:33; Job 26:14). There is nothing in the universe that can justly represent Him for there is none like Him (Ex. 9:14; 8:10; I Chron. 17:20). He is the foundation of all perfection and happiness. He is glorified by the whole inanimate creation, and is worthy to be loved and served by all intelligences (Psalm 19:1, 2; 145:10; 150:6).

3

DIVINE GOVERNMENT AND PROVIDENCES

God exercises a providential care and superintendence over all His creatures (Acts 17:28; Matt. 10:20; Psalm 104:13, 14; Job 14:5; Eph. 1:11), and governs the world in wisdom and mercy, according to the testimony of His Word (Psalm 22:28; 97:2; Isa. 33:22; Ex. 34:6; Job 36:5). God has endowed man with power of free choice, and governs him by moral laws and motives; and the power of free choice is the exact measure of his responsibility (Deut. 30:19; Isa. 1:18-20; John 5:40; Rom. 2:14, 15; Prov. 1:24-28).

All events are present with God from everlasting to everlasting, but His knowledge of them does not in any way cause them, nor does He decree all events which He knows will occur (Ezek. 33:11; Acts 15:11; I Sam. 2:30; Ezek. 18:20, 25, 31; Jer. 44:4).

4

CREATION, PRIMITIVE STATE OF MAN AND HIS FALL

CREATION

God created the world and all things that it contains, for His own pleasure and glory, and for the enjoyment of His creatures (Rev. 4:11; Isa. 43:7; I Tim. 6:17). The angels were created by God (Col. 1:16), to glorify Him (Rev. 7:11), and obey His commandments (Psalm 103:20).

Those who have kept their first estate, He employs in ministering blessings to the heirs of salvation (Heb. 1:14; Jude 6), and in executing His judgments upon the world (II Sam. 24:16; Rev. 16:1).

God created man, consisting of a material body and a thinking, rational soul (Gen. 2:7). He was made in the image of God to glorify his Maker (Gen. 1:26, 27; I Cor. 6:20).

PRIMITIVE STATE OF MAN AND HIS FALL

Our first parents, in their original state of probation, were upright; they naturally preferred and desired to obey their Creator, and had no preference or desire to transgress His will (Eccl. 7:29;

Eph. 4:24; Col. 3:10), till they were influenced and inclined by the tempter to disobey God's commands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so far different from that of Adam, that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil (Psalm 51:5; Rom. 8:7; Eph. 2:4; Psalm 58:3; Gen. 8:21; John 3:6; Gal. 5:19-21; Rom. 5:12).

Hence, none by virtue of any natural goodness and mere work of their own, can become the children of God (John 6:44; I Cor. 2:14); but all are dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Spirit (John 3:25; 1:13; Heb. 12:14; Col. 1:14; Titus 3:5), both of which are freely provided for every descendant of Adam.

5

CHRIST

Jesus Christ, the Son of God, possesses all Divine perfections. As He and the Father are one, He in His Divine nature filled all the offices and performed the works of God to His creatures that have been the subject of revelation to us. As man, He performed all the duties toward God that we are required to perform, repentance of sin excepted.

His divinity is proved from His titles, His attributes and His works. The Bible ascribes to Christ the title of Saviour (Isa. 45:25; 43:10;, 11; John

4:42; Phil. 3:20; II Tim. 1:10; Titus 2:13), **Jehovah** (Psalm 83:18; Isa. 40: 3; Luke 1:76), **Lord of Hosts** (Isa. 8:13, 14; I Peter 2:4-6; Isa. 6:5; John 12:41), **the first and the last** (Rev. 21:13; 1:1, 11; Isa. 44:6), **God** (I Tim. 3:16; I John 3:16; John 1:1; Heb. 1:8; John 20:28, 29) **true God** (I John 5:20), **great God** (Titus 2:13), **God over all** (Rom. 9:5), **Mighty God, and the everlasting Father** (Isa. 9:6).

He is eternal (Col. 1:17; Micah 5:2; Heb. 1:8), **unchangeable** (Heb. 13:8; 1:12), **omnipresent** (John 3:13; Matt. 18:20; 28:20; Eph. 1:23), **omniscient** (John 16:30; 2:25, 26; 21:17; Rev. 2:23), **omnipotent** (Col. 2:8, 10; Matt. 28:18; Heb. 1:3; Rev. 1:8), **holy** (Acts 3:14; Luke 1:35; Heb. 7:26; Rev. 3:7), **and is entitled to Divine worship** (Heb. 1:6; John 5:23; Phil. 2:10, 11; Matt. 28:9; Luke 24:52).

By Christ the world was created (Heb. 1:8, 10; John 1:3, 10; Col. 1:16), **He preserves** (Heb. 1:3; Col. 1:17), **and governs it** (Isa. 9:6; I Peter 3:22; Eph. 1:21); **He has provided redemption for all men** (Eph. 1:7; Heb. 9:12; Gal. 3:13; Isa. 44:6; I Peter 1:18, 19; Rev. 5:9), **and He will be their final Judge** (II Tim. 4:1; Matt. 25:31-46; John 5:22).

The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming like us, pollution and sin excepted (John 1:14; Phil. 2:6, 7; II Cor. 8:9; Heb. 4:15). In this state, as a subject of the law, He was liable to the infirmities of our nature (Heb. 2:17; Matt. 8:17; 4:2; 8:24; John 11:33, 35; 19:28; Isa. 53:3; Luke 22:44); was tempted as we are (Heb. 4:15; Matt. 4:1-11); but He lived our example. and rendered perfect obedience to the Divine requirements (I Peter 2:21; John 13:15; I John 2:6). As Christ was made of the seed of David according to the flesh, He is called The Son of Man (Isa. 42:21; Matt. 5:17; 3:15;

Gal. 4:4); and as the Divine existence is the fountain from which He proceeded, and was the only agency by which He was begotten (Luke 19:10), He is called the Son of God (John 16:27; Matt. 1:18, 20), being the only begotten of the Father (Luke 1:35; Mark 1:1; John 1:34; 20:31), and the only incarnation of the Divine Being (John 3:16; 1:18).

6

THE HOLY SPIRIT

The Scriptures ascribe to the Holy Spirit the acts of an intelligent being. **He is said to guide** (John 16:13), **to know** (I Cor. 2:11), **to move** (Gen. 1:2; Acts 8:39), **to give information** (Acts 10:19; I Cor. 2:13; Acts 21:11; John 14:26), **to command** (Acts 13:2), **to forbid** (Acts 16:6), **to send forth** (Acts 13:4), **to reprove** (John 16:8; Gen. 6:3), **and to be sinned against** (Mark 3:29; Isa. 63:10; Acts 7:51; Eph. 4:30). **The attributes of God are ascribed to the Holy Spirit; such as eternity** (Heb. 9:14), **omnipresence** (Psalm 139:7), **omniscience** (I Cor. 2:10), **goodness** (Neh. 9:20; Psalm 143: 10), **and truth** (John 14:17). **The works of God are ascribed to the Holy Spirit; creation** (Job 33:4; 26:13; Psalm 104:30), **inspiration** (II Peter 1:21), **giving of life** (I Peter 3:18; Rom. 8:11), **and sanctification** (I Cor. 6:11).

The same acts which in one part of the Bible are attributed to the Holy Spirit are in other parts said to be performed by God (Isa. 6:8, 9; Acts 28:25, 26; John 3:16; Matt. 1:18). The apostles assert that the Holy Spirit is Lord and God (II Cor. 3:17; Acts 5:3, 4). From the foregoing the conclusion is, that the Holy Spirit is in reality God,

and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one with the Father. Then these three, the Father, Son, and Holy Spirit, are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles (Matt. 28:19; II Cor. 13:14; I Peter 1:2), which are acts of the highest religious worship.

7

THE ATONEMENT AND MEDITATION OF CHRIST

As sin cannot be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave Himself a sacrifice for the sins of the world (I John 2:2; Isa. 53:5; 10:11; Rom. 4:25; Matt. 20:28; I Peter 3:18; John 1:29; Heb. 9:26; Rom. 5:6-8), and thus made salvation possible for all men (Titus 2:11; Heb. 2:9; I Tim. 2:6; Isa. 45:22; II Peter 3:9; II Cor. 5:14, 15; I Tim. 4:10).

He died for us, suffering in our stead, to make known the righteousness of God, that He might be just in justifying sinners who believe in His Son (Rom. 3:25, 26; 5:9, 18; Matt. 26:28; Eph. 1:7; Rev. 1:9; I Peter 2:24). Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next, by all who do not in this life refuse obedience to the known requirements of God (Rom. 5:18; 8:1; Mark 16:15; Rom. 2:14, 15). The atonement for sin was necessary (Heb. 9:22; Eph. 1:7; Rom. 5:19). For present and future obedience can no more blot

out past sins than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of His law, it would follow that transgressions might go on with impunity, government would be abrogated ,and the obligation of obedience to God would be, in effect, removed. Our Lord not only died for our sins, but He arose for our justification (Rom. 4:25; I Cor. 15:17), and ascended to heaven (Acts 1:11; Mark 16:19), where as Mediator between God and man He will make intercession for men until the final judgment (Heb. 7:25; Rom. 8:34; Heb. 9:24; I Tim. 2:5; I Cor. 15:24).

8

THE GOSPEL CALL

The call of the Gospel is coextensive with the atonement of all men (Mark 16:15; Isa. 45:22; Prov. 8:4; Isa. 55:1; Rev. 22:17), both by the Word and the Striving of the Spirit (Joel 2:28; John 16:18; 1:9; Isa. 55:11; Luke 2:10; so that salvation is rendered equally possible to all (I Tim. 2:4; Acts 10:34; Ezek. 33:11; II Peter 3:9), and if any fail of eternal life, the fault is wholly their own (Hosea 13:9; Prov. 1:24-31; Isa. 65; 12; Jer. 7:13, 14; Zech. 7:11, 13; John 5:40; Matt. 23:37).

9

REPENTANCE

The repentance which the Gospel requires includes a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin (II Cor. 7:10; Psalm 51:17;

Prov. 28:13; Psalm 32:3, 5; Ezek. 36:31; Psalm 51:3, 4; Ezek. 18:30). This repentance God has enjoined on all men; and without it in this life, the sinner must perish eternally (Acts 17:30; Luke 13:5; Acts 3:19).

10

FAITH

Saving faith is an assent of the mind to the fundamental truths of revelation (Heb. 11:1, 6; John 5:46, 47; Rom. 10:9), an acceptance of the Gospel through the influence of the Holy Spirit (Rom. 10:10; Gal. 5:22; I Cor. 12:8, 9); and a firm confidence and trust in Christ (Acts 16:31; John 3:16; Rom. 4:20, 22; Eph. 3:12). The fruit of faith is obedience to the Gospel (James 2:17; Gal. 5:6; I Tim. 1:5). The power to believe is the gift of God (Phil. 1:29; II Peter 1:1; Eph. 2:8); but believing is an act of the creature which is required as a condition for pardon, and without which the sinner can not obtain salvation (John 3:36; Mark 16:16; John 18:21, 24; Heb. 11:6). All men are required to believe in Christ; and those who yield obedience to His requirements become the children of God by faith (John 1:7; Gal. 3:26; Acts 10:43; Rom. 5:1; John 3:15).

11

REGENERATION

As man is a fallen and sinful being, he must be regenerated in order to obtain salvation (John

3:3; Heb. 12:14; Rev. 21:27; Gal. 5:19-21). This change is an instantaneous renewal of the heart by the Holy Spirit (John 3:5; 1:13; Ezek. 36:26, 27; Titus 3:5; Eph. 2:10), whereby the penitent sinner receives new life, becomes a child of God (Rom. 8:16; John 1:12; 5:25; James 1:18; II Cor. 5:17), and disposed to serve Him (Ezek. 11:19, 20; I Peter 2:5). **This is called in Scripture being born again, born of the Spirit** (John 3:5, 6, 8; I John 4:7; 5:1), **being quickened** (Eph. 2:1; Psalm 119: 50, 93; Eph. 2:5; Col. 2:13), **passing from death unto life** (John 5:24; I John 3:14), **and a partaking of Divine nature** (II Peter 1:4; Heb. 3:14).

12

JUSTIFICATION

Personal justification implies that the person justified has been guilty before God; and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin, and restored to the Divine favor (Rom. 5:1, 16; Acts 13:39; Isa. 53:11). Though Christ's atonement is the foundation of the sinner's redemption, yet without repentance and faith it can never give him justification and peace with God (Acts 13:19; Heb. 4:2; 11:6; Rom. 9:31, 32; Acts 13:38, 39).

13

SANCTIFICATION

MAN'S SIDE.—A complete consecration of himself and all his to God and His service (Rom.

12:1; I Cor. 6:19, 20; Lev. 20:7; II Cor. 7:1; I Cor. 10:31; Mal. 3:10; Luke 12:22, 23; 14:25-33).

GOD'S SIDE—Is an instantaneous work of God's grace in a believer's heart whereby the heart is cleansed from all sin and made pure by the blood of Christ; it is obtained by faith and is subsequent to regeneration. The Christian can and should abide in this state unto the end of life, constantly growing in grace and in the knowledge of our Lord Jesus Christ (I Thess. 4:3; John 17:17; I Thess. 5:23; Heb. 13:12; Eph. 5:26; I John 1:7; Lev. 20:8; Heb. 9:13, 14; II Tim. 2:20, 21; Heb. 2:11; 10:1-22; Luke 24:49; Acts 2:1-4; 15:8, 9; 26:16-18; I Cor. 1:30; I John 4:16-18).

14

BAPTISM OF THE HOLY GHOST

We believe that the baptism of the Holy Ghost may be obtained by a definite act of appropriating faith on the part of the fully cleansed believer, and that the first evidence of the reception of this experience is the speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17).

15

GIFTS OF THE SPIRIT

We believe that it is the privilege of the Spirit-baptized believer to enjoy the benefits of spiritual gifts—wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits,

divers kinds of tongues, and the interpretation of tongues (I Cor. 12:1-14), and that these gifts are separate and apart from the baptism.

16

PERSEVERANCE OF THE SAINTS

There are strong grounds to hope that the truly regenerate will persevere unto the end and be saved through the power of Divine grace which is pledged for their support (Rom. 8:38, 39; I Cor. 10:13; II Cor. 12:9; Job 17:9; Matt. 16:18; John 10:27, 28; Phil. 1:6), but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations, they are in danger of falling; they ought therefore to watch and pray lest they make shipwreck of their faith and be lost (II Chron. 15:2; II Peter 1:10; Ezek. 33:18; John 15:6; I Cor. 10:12; Heb. 6:6; 12:15; I Chron. 28:9; Rev. 2:4; I Tim. 1:19; II Peter 2:20, 21; I Cor. 9:27; Matt. 24:13).

17

THE LORD'S DAY

Before the death and resurrection of Christ, under the old dispensation, the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath (Ex. 20:8-11). Under the Gospel, the first day of the week, in commemoration of the resurrection of Christ, and by authority of the apostles, is observed as the Christian Sabbath or The Lord's Day. (Luke 24:1-7;

33:36; John 20:19-26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10).

In these days when The Lord's Day is being desecrated by so many, we as a church feel it our duty to take a stand against the practice of buying and selling on Sunday, attending meetings for worldly amusement, visiting pleasure resorts, promiscuous and questionable, joy-riding, etc., on The Lord's Day.

18

WORLDLY AND SINFUL AMUSEMENTS

We believe that it is decidedly against the Christian character and influence of all people to engage in dancing, card playing, attend fairs, shows, carnivals, etc.; going to swimming lakes and pools and bathing with mixed crowds.

19

TEMPERANCE

To be temperate is to abstain from the use of all intoxicating liquors, be moderate in eating, avoiding immodest styles and fashions of the world; leaving off those things that will make us conform to the ways of the world. "Abstain from all appearance of evil" is a good motto.

Members of the Free-Will Baptist Church who persist in the use of intoxicating liquors, after they have been admonished, are to be excluded.

We believe that the use of tobacco in any form is in direct opposition to the principles of gospel temperance. Our churches and Sunday schools

should discourage every form of intemperance, and do what they can to encourage the enforcement of the prohibition laws and regulations.

20

TITHING

While the individual member of the church is left free to decide for himself the amount he should give to God's cause, we believe that one-tenth of our net income belongs to God.. While this was practiced under the law, instead of repealing, as some would have us believe, Jesus endorsed it (Matt. 23:23). For other Scriptures on tithing, see Gen. 28:22; Lev. 27:30; Mal. 3:8-10.

21

DIVORCE

We believe that there is only one Scriptural reason for divorce, and that is, fornication on the part of the person from whom the divorce is desired. We do not believe that there is any Scripture that sets either the husband or wife free to marry again so long as both parties live (Matt. 5:32; 19:9; Luke 16:18; Rom. 7:3; I Cor. 7:10).

22

THE CHURCH

The Church is an organized body of believers in Christ, who statedly assemble to worship God,

and who sustain the ordinances of the Gospel agreeably to His Word (I Cor. 1:2; Acts 2:41, 47; 20:7; I Cor. 16:1, 2; Rev. 1:4). In a more general sense it is the whole body of Christians throughout the world, and none but the regenerate are its real members (Eph. 5:25, 27; 1:22, 23; I Cor. 12:27, 28; Col. 1:18, 24; I Peter 2:5; John 18:36; 15:2, 6). Believers are admitted to a particular Church on their giving evidence of faith, being baptized and receiving the hand of fellowship (Acts 2:41; 8:12; Gal. 3:27).

23

THE GOSPEL MINISTRY

Qualifications of Ministers.—They must possess good natural and acquired abilities (II Tim. 2:15; I Tim. 4:13-16; Titus 1:9; 2:7, 8; II Tim. 1:7; 2:2; I Tim. 3:2-7, deep and ardent piety (Psalm 50:16; II Tim. 1:8-11, 14; 2:22; 3:5; Titus 1:5-9; I Cor. 2:12-16), be specially called by God to the work (Acts 20:28; Heb. 5:4; I Cor. 9:16; Acts 13:2), and ordained by the laying on of hands (I Tim. 4:14; II Tim. 1:6; Acts 13:3).

Duties of Ministers.—They are to preach the Word (Mark 16:15; II Tim. 4:2; II Cor. 4:5; Ezek. 33:7;), administer the ordinances of the Gospel (Matt. 28:19; Luke 22:19, 20; Acts 20:11; 27:35; I Cor. 11:23-28; 10:16), visit their people, and otherwise perform the work of faithful pastors (Heb. 13:17; I Peter 5:2; Acts 20:28, 31; Jer. 3:15). (See "The Pastor" under Government.)

24

ORDINANCES OF THE GOSPEL

Christian Baptism.—This is the immersion of believers in water in the name of the Father, the Son, and the Holy Ghost (Matt. 28:19; Col. 2:12; Acts 8:36-39; Matt. 3:16; Mark 1:5; John 3:23; Acts 16:32-34; 2:41), in which are represented the burial and resurrection of Christ, the death of Christians to the world the washing of their souls from the pollution of sin, their rising of newness of life, their engagement to serve God, and their resurrection at the last day (Rom. 6:4; Col. 3:3; 2:12; Titus 3:5; Gal. 3:27; I Cor. 15:29).

The Lord's Supper.—This is a commemoration of the death of Christ for our sins, in the use of bread, which He made the emblem of His broken body; and the cup, the emblem of His shed blood (I Cor. 11:23-26; Matt. 26:26-28; Luke 22:19, 20). And by it the believer expresses his love for Christ, his faith and hope in Him, and pledges to Him perpetual fidelity (I Cor. 10:16, 21; 11:27-29). It is the privilege and duty of all who have spiritual union with Christ thus to commemorate His death; and no man has a right to forbid these tokens to the least of His disciples (I Cor. 10:17; Matt. 26:27; Rom. 14:1, 10; I Cor. 12:12-27; Acts 2:42; 20:7).

Feet-Washing.—This is a sacred ordinance of humility, instituted by our Lord Jesus Christ and enjoined upon His disciples as a duty to be observed by them. In this He set the example (Matt. 28:19, 20; John 13:1-17).

Laying on of Hands.—In this the believer is taught to receive the gift of the Holy Ghost (Acts 8:14-17; 19:6).

25

DEATH AND THE INTERMEDIATE STATE

Death.—As the result of sin, all mankind are subject to the death of the body (Rom. 5:12; Heb. 9:27; I Cor. 15:22; Psalm 89:48; Eccl. 8:8).

Intermediate State.—The soul does not die with the body; but immediately after death, it enters into a conscious state of happiness or misery, according to the moral character here possessed (Eccl. 12:7; Phil. 1:23; Luke 23:43; Matt. 17:3; 22:31, 32; Acts 7:59; Matt. 10:28; II Cor. 5:8; Luke 16:22-26; Rev. 6:9).

26

SECOND COMING OF CHRIST

The Lord Jesus, who ascended on high and sits at the right hand of God, will come again to close the gospel dispensation, glorify His saints, and judge the world (Acts 1:11; Matt. 25:31; I Cor. 15:24-28; I Thess. 4:15-17; II Thess. 1:7, 10; II Peter 3:3-13; Matt. 24:12-14).

27

THE RESURRECTION

The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil, unto the resurrection of damnation

(John 5:28, 29; Acts 24:15; I Cor. 15:22, 23; II Tim. 2:18; Phil. 3:21; I Cor. 15:35-44; Daniel 12:2).

28

THE GENERAL JUDGMENT AND FUTURE RETRIBUTION

There will be a general judgment, when time and man's probation will close forever (Acts 17:31; I Cor. 15:24; Rev. 10:6; 22:11; II Peter 3:11, 12; Eccl. 9:10). Then all men will be judged according to their works (II Cor. 5:10; Eccl. 12:14; Matt. 12:36; Rev. 20:12; Rom. 2:16). Immediately after the general judgment the righteous will enter into eternal life, and the wicked go into a state of endless punishment (Matt. 25:40; II Thess 1:8-10; Rom. 6:23; II Peter 1:11; Mark 3:29; 9:43, 44; Jude 7; Rev. 14:11; 21:7, 8; Matt. 13:41-43; Rom. 2:6-10).

CHURCH COVENANT

Having been brought, as we believe, by Divine grace to accept the Lord Jesus as our Savior 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; that we will abstain from remarriage as long as a former husband or wife lives; that we will sustain the worship, ordinances, discipline and doctrines 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.

GOVERNMENT

SECTION I

The Local Church

Article 1. Local churches may be organized by the Conference Superintendent, or by an ordained minister.

THE ORGANIZATION OF THE CHURCH

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.

Article 2. All persons who have been organized into a local church by those authorized so to do and all who have been publicly received by the pastor or the superintendent, after having declared their experience of salvation and their belief in the doctrines of our Church and their willingness to submit to its government, shall compose the

full membership of the local church; however, only church members who have reached their twelfth birthday shall be entitled to vote in annual or special church meetings.

Article 3. When persons desire to unite with the church, the pastor shall explain to them briefly the privileges of membership in the church and the requirements of the general rules, and if they are acceptable candidates, the minister shall in a public service receive them into the membership of the church. 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, is received to membership by a vote of the Church. From other churches, immersed persons are received by letter. No one, against whom any valid objection is made, is received to membership. When any member objects to the reception of an applicant, the matter is deferred until the Church can ascertain the nature of the objection. If, in the opinion of the Church, the objection is not a valid one, the applicant may be received. Excluded members are received again only when they confess their errors and give evidence of repentance. Persons excluded from other churches are not received, unless it be made evident that they were excluded upon unjustifiable grounds. The hand of fellowship is extended to all who are received into the membership of the church.

Article 4. When a member of a local church shall absent himself from all religious services of the church for six successive months without a reason deemed justifiable by the church board, his name may be removed from the church roll by action of the church board, after he has been visited and dealt with faithfully, when possible.

Article 5. When a licensed or an ordained minister has united with the church membership or ministry of another denomination, his membership in the local church shall, because of that fact, immediately cease.

Article 6. When a member of a local church has accepted license to preach or ordination from any other religious organization, his membership in the local church shall, because of that fact, immediately cease.

Article 7. A meeting of the members of a local church for conference and for the transaction of any business not otherwise provided for shall be known as a church meeting.

Each Church meets as often as practicable for the public worship of God.

The times of celebrating the Lord's Supper, Washing Feet, and of Business Meetings, are arranged by each local Church to suit its own convenience.

Article 8. Any business, including elections, in harmony with the spirit and order of the church and not otherwise specially provided for, may be transacted at any church meeting.

Article 9. An annual church meeting of members of each local church shall be held within thirty days prior to the meeting of the Annual Conference, public notice of the same always being given from the pulpit at least two Sundays preceding.

Article 10. The secretary of the church shall be the secretary of all church meetings; in his absence a secretary pro tempore shall be elected.

Article 11. Reports shall be given at the annual church meeting by the pastor, the superintendent of the Sunday School, the president of the Young People's Society, the president of the local Foreign

Missionary Society, the secretary, and the treasurer of the church.

Article 12. At the annual church meeting, there shall be an election of the deacons, secretary, treasurer, trustees, the Sunday School superintendent, and the members of the Sunday School board of the local church to serve for the next year and until their successors are elected.

Article 13. Special meetings of church members of the local church for conference or the transition of business may be called at any time by the pastor or the church board, after having obtained the consent of the pastor or the Conference Superintendent.

Public notice of special church meetings shall always be given from the pulpit in at least two preceding regular services, or in such manner as meets the requirements of civil law.

Article 14. The church year shall begin on the Monday immediately following the final adjournment of the Annual Conference.

SECTION II

CHURCH OFFICERS

Article 15. The officers of the local church shall be a Pastor, a Secretary, Treasurer, a Board of Deacons, and a Board of Trustees. It is permissible for deacons to serve as trustees. One person may hold office of Secretary and Treasurer.

Article 16. All officers shall be elected according to the provisions set forth in article 15 of this Manual. They shall be required to be members in good standing of the local Church in which they hold office.

SECTION III

THE PASTOR

Article 17. A pastor is a licensed or ordained minister who, under the call of God and His people, has the oversight of a local church.

The duties of a pastor are:

(1) To preach the Word.

(2) To receive persons into membership in the local church according to our discipline.

(3) To administer the sacraments in harmony with our discipline.

(4) To care for the people by pastoral visitation, particularly of the sick and needy.

(5) To comfort those who mourn.

(6) To reprove, rebuke, and exhort, with all long-suffering and doctrine.

(7) To seek, by all means, the conversion of sinners, the sanctification and Baptism with the Holy Ghost of the converted, and the upbuilding of God's people in their most holy faith.

(8) To have the care of all departments of local church work.

(9) To administer the sacrament of the Lord's supper and feet washing. If he is a licensed minister, he shall arrange for such administration by an ordained minister.

(10) To supervise the preparation of all reports from all departments of the local church and present promptly all such reports to the Conference Secretary.

(11) To submit a report to the annual church meeting.

(12) To appoint an investigating committee of three in case of accusation filed against a church member.

(13) He shall have the duties and powers of the general supervision of the church.

Article 19. The pastor may, when requested by a member in writing, grant a transfer of church membership, a certificate of commendation, or a letter of dismissal.

Article 20. The pastor, together with the church board, according to plans adopted by the Annual Conference, shall arrange for the raising of the apportionment of the funds made to the local church of which he is pastor, and shall see that these funds reach the conference treasurer each quarter.

Article 21. The pastor shall be chairman of the church board and head of the church schools, the young people's societies, and all other subsidiary organizations in connection with the local church.

Article 22. The pastor shall have the right to a voice in the nomination of all heads of all departments of the local church.

Article 23. The pastor shall not contract bills nor create financial obligations for the local church of which he is pastor, unless he be authorized and directed by vote of the church board or by vote of a church meeting; and such action shall be duly recorded in the minutes of the church board or of the church meeting respectively.

Article 24. The pastor shall always show due regard for the advice of the Conference Superintendent and the Conference Board.

Article 25. In case a licensed or ordained minister presenting credentials from another denomination shall during the interim of sessions of the conference, make application for membership in a local church, the pastor may not receive such applicant without first having obtained the favor-

able recommendation of the Conference Superintendent.

Article 26. For the exercise of his office the pastor shall be amenable to the quarterly and Annual Conference, to which he shall report and give brief testimony to his personal Christian experience. If he fails to report for three consecutive quarters, his name shall be dropped from the conference roll of ministers.

Article 27. An ordained or a licensed minister may be called to the pastorate of a local church by a favorable vote of the majority of church members of voting age present and voting at a duly called annual or special meeting of the local church.

Article 28. In case of disagreement between the church board and the pastor, the church board or the pastor may submit the matter to the Conference Superintendent for his decision. From such decision either the church board or the pastor may appeal to the Conference Board for a final decision.

Article 29. The call of a pastor shall be for a term ending with the close of the next church year.

Article 30. In case any local church has not called a pastor prior to the convening of the Annual Conference, the Superintendent and the Conference Board, in concurrence with the delegates from such local church, shall make pastoral arrangements for that local church.

Article 31. When a pastor is called, the local church should specify the remuneration he may expect. The amount of this remuneration may be determined by the church board or by vote of the local church membership. When agreement has been entered into between the local church or the church board and the pastor in regard to his

remuneration, the payment of the pastor's salary in full shall be considered a moral obligation by the church.

The local church should also make provision for his traveling and moving expense.

Article 32. No pastor shall resign the pastorate of a local church without giving the local church board and the Conference Superintendent written notice at least thirty days before the termination of his pastorate, and without having his resignation accepted by the local church board and approved by the Superintendent.

Renewing the Call of the Pastor

Article 33. The call of a pastor may be renewed for the second year and each succeeding year of his pastorate without nomination by the church board, by a majority vote of all church members of voting age present and voting at a church meeting duly called for this purpose.

Article 34. Acceptance of an extended call to pastoral relations shall be given by the minister not later than thirty days from date of the church meeting voting the call.

Article 35. If by a majority vote of the church members of voting age present and voting, the church decides to terminate its present pastoral relations, the term of office of the pastor shall terminate at the end of thirty days notice to the pastor.

Article 36. Any member of the church who feels called of God to preach and to conduct special meetings in the interest of salvation may be licensed as a local preacher for one year by the church board of a local church upon the pastor's recommendation, or by the church board of a local

church not having a pastor, if the granting of license is recommended by the Superintendent. The candidate must first be examined as to his personal experience of salvation, his knowledge of the doctrines of the Bible, and the order of the church. A local preacher shall make a report to the local church at its annual church meeting.

Article 37. The church board shall issue to each local preacher a license signed by the pastor and the secretary of the church board.

Article 38. The license of a local preacher may be renewed by the church board of a local church upon the recommendation of the pastor, or by a local church not having a pastor, provided that this renewal of license is recommended by the Superintendent.

SECTION IV

SECRETARY-TREASURER

Article 39. The Secretary shall keep the church membership roll, and be the custodian of the church records (i.e. deeds, titles, charters, etc.).

Article 40. The Secretary shall prepare the local church reports to the quarterly and annual conferences. All Church letters and reports shall be signed by the Secretary.

Article 41. The Treasurer shall have custody of the church funds, and shall keep a full and accurate account of all receipts and disbursements. The salaries and regular expenses of the local church he will pay on his own initiative, but all other bills must be approved by the pastor and church board, unless he has been authorized by vote of the Church to care for such expenses.

V

THE TRUSTEES

Article 42. The trustees of the local church shall be no fewer than three nor more than nine in number. They shall be elected from among the members of the church to serve for the next church year and until their successors have been elected.

Article 43. Where the local church is not incorporated, or where the civil law requires it, or where for other reasons it is deemed best by the Superintendent or the Conference Board, the trustees shall hold the title to church property and manage it as trustees of the local church.

Article 44. They shall administer and handle all financial and legal details relating to maintain or improve the property. They will arrange for all minor repairs to the buildings and advise the church when major repairs or improvements seem essential to maintain or improve the church property and its value. For ordinary administration the trustees shall act on their own initiative. For major changes, improvements, or repairs, the trustees must act only when given authority by vote of the local church.

Article 45. Where no particular mode of election is required by civil law, the trustees shall be elected at the annual meeting of the local church or at a special meeting duly called for that purpose.

Article 46. A vacancy in the office of trustee may be filled by the local church at a duly called church meeting.

PROPERTY RESTRICTIONS

Article 47. The real estate of the local church shall not be mortgaged to meet current expenses.

Article 48. The local church may not purchase real estate, nor sell, mortgage, exchange, or otherwise dispose of real estate except by majority vote of the members present at an annual meeting, or at a special meeting duly called for that purpose.

Article 49. A local church contemplating the purchase of real estate or the erection of a church building or parsonage should submit the proposition to the Conference Superintendent and the Conference board for their consideration and advice.

Article 50. Upon the majority vote of the members present and voting at a meeting duly called for the purpose, the trustees present and voting at a meeting duly called for the purpose, the trustees shall be empowered to sell, mortgage, or exchange church property. Also to secure a loan for the purpose of property improvement, construction of additional buildings, parsonage, etc. In this case the contract made by the trustees shall be binding upon the local church.

Article 51. Trustees may not divert property from the use of the Free Will Baptist Church of the Pentecostal Faith.

SECTION VI

THE CHURCH BOARD—(Deacons)

Article 52. Every local church shall have a church board composed of the pastor, who shall be chairman, and three, five, seven, or nine other men elected by the annual church meeting. These men shall be known as the board of deacons. They shall be elected annually. They should be men distinguished among their brethren for piety and benevolence. Before entering upon the duties of

their office they are ordained by the pastor or other ordained minister. The ordination of a deacon consists of charge, laying on of hands, and prayer.

Article 53. The church board shall have regular meetings to discuss and supervise the affairs of the local church. The deacons shall not be empowered to conduct business meetings in the absence of the pastor without first having his consent.

Article 54. The business of the church board shall be:

(1) To care for the interest of the local church and its work not otherwise provided for, in harmony with the pastor.

(2) To suggest to the local church, after having consulted the Conference Superintendent, any minister whom it may deem the proper person to become pastor.

(3) To arrange for pastoral supply until such time as a pastor shall be secured by the local church.

(4) To recommend to the annual church meeting the salary the pastor should receive. If authorized by the local church, the board shall determine the pastor's salary.

(5) To provide ways and means for the support of the pastor. The church board shall give special attention to raising money for the support of the pastor, that he may be free from secular work and anxiety, and may give himself wholly to the work of the ministry.

(6) To license as local preacher, at its discretion, any person who has been recommended by the pastor, and to renew such license, as provided in the rules of government of our church.

(7) To cause careful account to be kept of all monies received and disbursed by the local church. They shall have the right to request an audit of the financial records of the local church at their discretion.

(8) The church board may remove the name of a church member from the church roll upon his or her failure to attend or report to the church at least once in six months.

(9) The church board shall be responsible for the upkeep of the church property and see that the church is properly lighted and heated.

(10) The church board shall not have authority to conduct a church conference, nor to receive members into the church.

Article 55. With the exception of new churches, to be eligible for deacon one must have held membership in the local church not less than one year. A licensed or ordained minister shall not hold the office of deacon.

Article 56. It shall be the duty of the church board to assist the pastor in keeping order, to distribute the bounty of the church among the needy, to visit the sick, to serve at the Lord's table, and conduct the regular worship service in the absence of a minister.

SECTION VII

THE SUNDAY SCHOOL

Article 57. The Sunday School is that department of the local church which promotes the Christian educational program of the local church. It shall

be under the general supervision of the church board and the direct care of the pastor.

Article 58. **The Objectives of the Sunday School are:**

(1) To teach the doctrines of Christianity and the standards of Christian behavior as revealed in the Bible, and interpreted by the "Articles of Faith" in the discipline of the Free Will Baptist Church of the Pentecostal Faith.

(2) To begin the development of Christian character in young children.

(3) To seek the salvation of the unsaved, the sanctification and the filling with the Holy Ghost of believers.

(4) To promote a progressive and continuous development of Christ-like character, attitudes, and habits.

(5) To reach the largest possible number of people for Christ and the church.

These objectives are to be accomplished through devout and diligent study and teaching of the Word of God and any other contributive agencies.

Article 59. Every local church shall have a Sunday School board composed of the pastor, the Sunday School superintendent, and three persons elected by the annual church meeting to serve until the close of the next church year. The Sunday School board shall have general supervision of the Sunday School.

Article 60. The Sunday School board shall hold regular monthly or quarterly meetings for the transaction of any business pertaining to the Sunday School work. The board shall give an annual report to the annual church meeting.

Article 61. **The Duties of the Sunday School Board shall be:**

(1) To encourage Bible study, Mission study, temperance study, and Christian Service Training.

(2) To make plans to meet the Christian educational needs of the local church and community.

(3) To recommend certain individuals to the annual church meeting for election as Sunday School superintendent, officers, teachers, and other workrs as may be necessary.

(4) To disapprove the appointment or election of a teacher or recommend the removal of an officer or teacher.

(5) In a small church, the Board of Deacons may function as the Sunday School board if necessary.

Article 62. Each Sunday School shall be organized and administered under the following By-Laws:

(1) Membership in the Sunday School of the Free Will Baptist Church of the Pentecostal Faith is open to all who desire the help and association the Sunday School offers.

(2) For the teaching work and group activities the Sunday School shall be divided into classes on the basis of age. Each class shall be under the care of a competent teacher suited to the group age.

(3) The officers of the Sunday School shall be a superintendent, assistant superintendent, a secretary, a treasurer, and such other officers as may be needed.

(4) It shall be the duty of the superintendent, to administer the affairs of the school, to counsel with the teachers relative to their

work, to give an annual report to the annual church meeting, and to cooperate with the conference program and promotion of the Sunday School work.

(5) It shall be the duty of the secretary to keep an accurate record of the enrollment of the Sunday School, the record of attendance, absentees, visitors, and other required items.

(6) It shall be the duty of the treasurer to receive all funds raised by the Sunday School and disburse the same as directed by the Sunday School Board. He shall keep an accurate account of all finances and make a detailed report to the school board. In a small church one person may serve as secretary-treasurer.

These By-Laws may be amended by a two-thirds vote of the annual conference at the regular annual session, or at a special meeting called for this purpose.

Article 63. The Sunday School Superintendent shall be a member of the local church whose Sunday School he serves and shall be in full accord with the doctrine and government of the church. He shall be elected by a majority vote at the annual church meeting.

Article 64. The other officers and teachers shall be professing Christians, exemplary in life, in full harmony with the doctrines of the church, and should be a member of the church.

Article 65. Each class above the junior age shall have the right to elect their own teacher, as long as they do so in harmony with the By-Laws and secure the approval of the Sunday School board. The teacher for junior age classes and under shall be appointed by the Sunday School Board.

Article 66. The Sunday School board shall have

the right to remove from office any Sunday School officer or teacher who is properly proven unsound in doctrine, imprudent in conduct, or neglectful of their duty.

Article 67. The Sunday School year shall begin on the first Sunday of October.

Article 68. At the close of the Sunday School year, it shall be the duty of the pastor to supervise carefully the making of the annual Sunday School report and forward it to the conference headquarters.

Section VIII

CHURCH DISCIPLINE

Arfticle 69. The object of Church discipline is not the punishment of offenders, but vindication of the truth, purification of the church, warning of the careless, and reformation and salvation of the guilty. Members who refuse to bear their proportionate part of the Church expenses, or casts their influence against the Church, shall be admonished by the pastor and deacons, and if they still persist, their case shall be brought before the Church as one for discipline.

Article 70. Offenses that may require the exercise of discipline are either private or public. Private offenses are such as are from their nature known to very few persons; public offenses include all others. In case of private, individual transgression, the offender is admonished privately by the pastor or deacon, and if satisfaction is given, the case is carried no further; but if satisfaction is not given, the case is reported to the Church for final action. In case of private grievances in which two or more members are con-

cerned, the aggrieving and the aggrieved parties should be brought together by the pastor or deacons and the matter settled privately if possible. No such case is allowed to come before the Church except as directed in Matthew 18:15-17.

Article 71. When a member is openly at variance with his fellowman, whether it be a member of the Church or not, he shall be required to make a reasonable effort to become reconciled according to Matthew 6:14-15 and Mark 11:25-26.

Article 72. When two or more members are openly at variance, or when a member is walking in a disorderly manner by general report, the Church, through a committee or otherwise, shall call the offender to account; and in the presence of such offender—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 party is found guilty and does not give satisfactory evidence of repentance, they are to be excluded from the church.

Article 73. If charges are brought against a minister, the following steps shall be taken to determine the validity of such charges.

(1) The General Superintendent shall make a thorough investigation to determine if there is any basis for such charges.

(2) If the charges prove to be serious, the minister against whom the charges have been made shall be brought to trial before his accusers. Before any charge will be considered and an investigation of the charges made, the accusation must be filed in writing with the General Superintendent, and signed by at least one reputable member of the Free Will Baptist Church of the Pentecostal Faith.

(3) The minister on trial shall be informed of the charges filed against him, and shall have a right to examine the same. He shall be allowed to defend himself, or secure another minister or layman to act as his counsel.

(4) The General Conference shall secure a minister or layman to act as the prosecuting attorney to present the evidence against the minister on trial.

(5) A jury of six ministers shall be selected by the General Board to hear the case, and bring a verdict.

(6) The General Superintendent shall sit as judge, but shall confer with the General Board before any action is taken.

(7) If the minister on trial is found guilty of the charges, he shall have the right to appeal to the General Board for a new trial. The General Board shall use their own discretion in granting or refusing the new trial. One appeal is all that shall be allowed.

Section IX

THE GENERAL CONFERENCE

Article 74. The General Conference is the supreme doctrine-formulating and law-making and elective authority of the Free Will Baptist Church of the Pentecostal Faith.

Article 75. The General Conference shall be presided over by the General Superintendent.

Article 76. The General Conference shall elect all Conference Officials annually.

Article 77. The General Conference shall be composed of ministerial and lay delegates. All

licensed and ordained ministers, in good standing, shall be a part of the General Conference, and shall have a vote in its business. Each local church shall be entitled to three—(3) delegates to sit as members of the General Conference, and act as representatives of their local church in the business of the General Conference.

Article 78. The time and place of the General Conference Meeting shall be determined by the preceding General Conference.

Section X

THE CONFERENCE BOARD

Article 79. The Free Will Baptist Church of the Pentecostal Faith shall have a General Board to govern the affairs of the Church. This Board shall consist of the Conference Superintendent, Assistant Superintendent, Secretary, and two ordained ministers elected by the General Conference.

Article 80. The General Board shall remain in power between sessions of the General Conference. The Board shall promote the financial and material affairs of the Conference, and shall be responsible for all expenditures not authorized by the General Conference.

Article 81. The General Board shall be in charge of, and responsible for all Conference publications.

Article 82. The General Board shall be subject to resolutions and instructions adopted and given by the General Conference.

Article 83. The General Board shall have the power to settle grievances in the local church, with or without invitation from the local church, and shall take whatever steps they consider necessary

to bring about harmony, and achieve what is best for the church.

Section XI

GENERAL SUPERINTENDENT

Article 84. The General Superintendent shall have general supervision of the Free Will Baptist Church of the Pentecostal Faith, subject to the law and order of this Discipline, and the resolutions adopted by the General Conference.

Article 85. The General Superintendent shall preside over all Conference meetings and over the General Board meetings.

Section XII

GENERAL SECRETARY

Article 86. The General Secretary shall record correctly and preserve the minutes of the Annual Conference, all quarterly conferences, and the General Board meetings.

Article 87. He shall preserve all documents belonging to the Conference, and promptly deliver the same to his successor.

Section XIII

GENERAL TREASURER

Article 88. The General Treasurer shall have the custody of all funds belonging to the Free Will Baptist Church of the Pentecostal Faith. He shall

receive and disburse all funds, subject to the law and order of this Discipline, and the resolutions adopted by the General Conference. The salaries and regular expenses of the Conference he will pay on his own initiative, but all other expenditures must be approved by the General Board.

Article 89. He shall give bond for the faithful performance of his duties, in a reliable surety company, in a good and sufficient sum, as the General Conference may direct.

Article 90. He shall furnish to the General Conference an annual report of all finances of the Free Will Baptist Church of the Pentecostal Faith.

Section XIV

ORDAINING COUNCIL

Article 91. The Conference Ordaining Council shall examine all candidates for license or ordination on the principal doctrines of the Bible and the government of the Free Will Baptist Church of the Pentecostal Faith.

Article 92. Holiness of heart and life being the New Testament standard, the Free Will Baptist Church of the Pentecostal Faith insists upon a clean ministry, and requires those who bear its credentials as ministers to be orthodox in doctrine and holy in life. It is the duty of the Ordaining Council, upon the examination of the candidate, to determine his qualifications, and recommend to the General Conference for ordination only those who have the necessary qualifications.

Article 93. The Ordination Council shall not recommend a minister to the General Conference for ordination unless he has experienced the Bap-

tism of the Holy Ghost according to the Scriptures as set forth in article 14 under faith of this Discipline.

Article 94. The Ordination of a minister shall consist of laying on of the hands of the Ordination Council and prayer, after the ministerial charge has been given, under the direction of the General Superintendent.

Article 95. The General Superintendent shall issue to the person so ordained a certificate of ordination signed by himself, the general secretary, and chairman of the ordaining council.

Section XV

RULES OF ORDER

Article 96. 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 in 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 the 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

Article 97. 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 language.

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 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 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

Article 98. 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 request of the Conference.

The member first named on a Committee shall be its chairman to call the Committee together,

but after it is convened, the Committee may elect its own chairman and secretary.

Any subject under debate, or any matter of business, may be referred to a Committee, with or without instructions.

All reports of Committees shall be made in writing, signed by a majority. When a majority report is followed by a minority report from the same Committee, the former, after being read, shall lie on the table until the latter is presented, after which it may be considered.

A report of a Committee may be recommitted, when necessary for further investigation, or to present it in some more acceptable form.

All reports when read shall be considered as properly before the body, without a motion to accept.

VOTING

Article 99. Voting shall be done by "aye" and "nay," by standing up when a vote is close, or when it becomes necessary to count the affirmative and negative, and in special cases by ballot.

The Moderator 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

Article 100. Immediate action upon any question may be deferred by laying on the table to special time or indefinitely. In the same way questions may be postponed.

PRIVILEGE QUESTIONS

Article 101. When a motion or resolution is before the body, the only motions in order shall be: 1st, to adjourn; 2nd, previous question; 3rd, to lay on the table; 4th, to postpone indefinitely; 5th, to postpone to a definite time; 6th, to refer; 7th, to divide, if division is admissible; 8th, to amend—to take precedence as herein arranged.

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

FILLING BLANKS

Article 102. Names suggested for filling blanks shall be voted on in order of their nomination; when different numbers and times are proposed, the greatest number and longest time shall be voted on first.

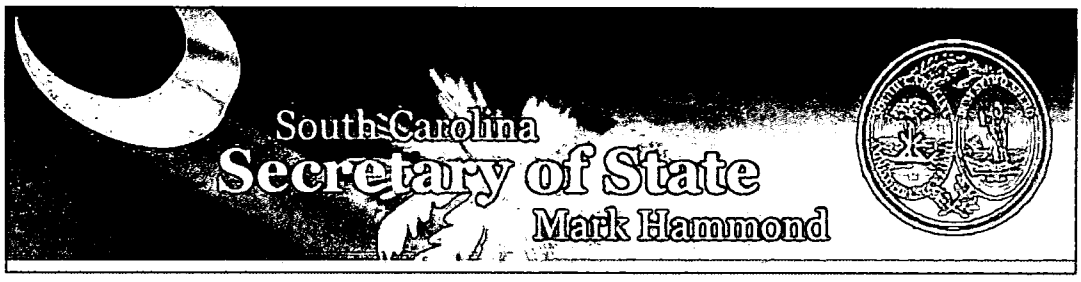
RECONSIDERATION

Article 103. A motion to reconsider a motion previously passed must be made by one who voted in the affirmative when the motion was passed, and if a vote to reconsider is lost, it can not be renewed during the session.

ORDER OF BUSINESS FOR LOCAL CHURCH QUARTERLY MEETINGS

Article 104

1. Call to order for business.
2. Roll call.
3. Read minutes of last meeting.
4. Confessions.
5. Censures.
6. Unfinished business.
7. Report of deacons.
8. Report of committees.
9. Report of treasurer of finance committee.
10. New business.
11. Miscellaneous business.
12. Adjournment.



NEW HOPE CHURCH

Note:This online database was last updated on 10/5/2010 6:01:43 PM.
See our Disclaimer.

DOMESTIC / FOREIGN:	Domestic
STATUS:	Good Standing
STATE OF INCORPORATION / ORGANIZATION:	SOUTH CAROLINA Non Profit

REGISTERED AGENT INFORMATION

REGISTERED AGENT NAME:	CURTIS ROSS TURNER
ADDRESS:	719 N NEW HOPE RD
CITY:	JOHNSONVILLE
STATE:	SC
ZIP:	29555
SECOND ADDRESS:	

FILE DATE:	06/24/2003
EFFECTIVE DATE:	06/24/2003
DISSOLVED DATE:	/ /

Corporation History Records

CODE	FILE DATE	COMMENT	Document
Eleemosynary Amendment	06/07/2010	CHANGED NAME FROM-NEW HOPE FREE WILL BAPTIST CHURCH OF THE PENTECOSTAL FAITH	
Eleemosynary Incorporation	06/24/2003	NONPROFIT INCORPORATION	Image

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Mailing Address: SC Secretary of State's Office 1205 Pendleton Street Suite 525 Columbia, SC 29201

EIGHTY-SIXTH
ANNUAL CONFERENCE

MINUTES

OF THE

FREE WILL BAPTIST CHURCH

OF THE

PENTECOSTAL FAITH

Held at the
Free Will Baptist
Conference Ground

TURBEVILLE, SOUTH CAROLINA

JULY 25, 2008

FROM THE SUPERINTENDENT

REV. J. ARTHUR MCELVEEN



As in past years, the reports that are described in this eighty-sixth edition of the General Conference Minutes of the Free Will Baptist Pentecostal Faith Conference has been due to the faithful support of the ministers and churches.

When we reflect back to the fact of where God has brought us from to where we are presently, it is to the glory of God and again to faithful people, such as you are. Almighty God will not forget the toil and labor of past men and women nor will he forget those present who are doing all they can for the furtherance of the gospel and the up-building of His kingdom.

We, as well as others, have and are still being ridiculed for our stance on the doctrine of holiness, but God has always and will continue to honor an organization or individual who purposes to stand true to His Word.

Your support, not only to the home front, but also to the Foreign Missions Program, has been beneficial. Many souls over the years have been saved, and are still being saved. Churches have been established and, again, are still being established. May we continue to be faithful supporters of our endeavors to reach all we can for Christ.

In closing, may it always be the heart's cry of every church for God to help us reach the lost at any cost.

Thanks for all your support and prayers!

Rev. J. Arthur McElveen

2008 OFFICIAL DIRECTORY

GENERAL BOARD

Superintendent

Rev. J. Arthur McElveen, PO Box 227, Turbeville, SC 29162
Phone: (843) 659-4242 (office); (843) 659-4582 (home)

Assistant Superintendent

Rev. Larry Melton, 195 Eastern School Road, Mayesville, SC 29104
Phone: (803) 495-2716

Secretary / Treasurer

Rev. Norris Powell, PO Box 746, Johnsonville, SC 29555
Phone: (843) 386-3504

Board Members:

Rev. Billy Carroll, 1200 Lakeside Drive, Conway, SC 29526
Phone: (843) 488-2013

Rev. Clyde Chan, 537 Pittman Drive, Sumter, SC 29104
Phone: (803) 494-8570

CHRISTIAN EDUCATION & EVANGELISM BOARD

CEE Director

Rev. Eugene Baker, PO Box 227, Turbeville, SC 29162
Phone: (843) 659-4242 (office); (843) 659-4443 (home)

Assistant CEE Director

Rev. Benji Floyd, 2406 Fire Tower Road, New Zion, SC 29111
Phone: (843) 659-2095

Board Members

Rev. Mike Benton, 1501 Knotty Branch Road, Conway, SC 29527
Phone: (843) 397-7876

Rev. Phillip Cannon, 1173 Busy Corner Road, Conway, SC 29527
Phone: (843) 365-8785

Rev. Mark Howard, 3250 Beverly Road, Conway, SC 29527
Phone: (843) 397-0078

ORDAINING COUNCIL

Chairman

Rev. Carnell Floyd, 4960 Old Manning Road, New Zion, SC 29111
Phone: (843) 659-2623

Council Members

Rev. Laverne Parker, 2353 Carleton Road, Lake City, SC 29560
Phone: (843) 389-4484

Rev. Elbert Welch, 1589 Floyd Drive, Lake City, SC 29560
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FOREIGN MISSION BOARD

Foreign Mission Director
Rev. Clyde Chan, 537 Pittman Drive, Sumter, SC 29104
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Assistant Foreign Mission Director
Rev. Stacey Floyd, 6970 Myrtle Beach Highway, Gable, SC 29051
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Board Members
Rev. Larry Ard, 111 Rehoboth Lane, Moncks Corner, SC 29461
Phone: (843) 688-5731

Rev. Norman Edgeworth, 237 East Marion Street, Johnsonville, SC 29555
Phone: (843) 386-3594

Rev. John New, 659 Butler Drive, Livingston, SC 29107
Phone: (803) 247-5250

CONFERENCE TRUSTEES

Rev. Eugene Baker
Bro. Eddie Floyd
Rev. Freddie Gaymon

RETIREMENT BOARD

Rev. J. Arthur McElveen
Rev. Larry Melton
Rev. Norris Powell
Rev. Billy Carroll
Rev. Clyde Chan

WOMEN'S AUXILIARY BOARD

President
Diane Baker, PO Box 227, Turbeville, SC 29162
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Vice President
Jeanette Cannon, 5205 Hampton Road, Conway, SC 29527
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Secretary / Treasurer
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Board Members
Veretha Cribb, 788 Possum Fork Road, Johnsonville, SC 29555
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Sarah Tanner, 46 Cedar Street, Blackville, SC 29817
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SOLDIERS OF SALVATION
"S.O.S."

S.O.S. Leaders for Girls

Sherry Cannon, 1173 Busy Corner Road, Conway, SC 29527
Phone: (843) 365-8785

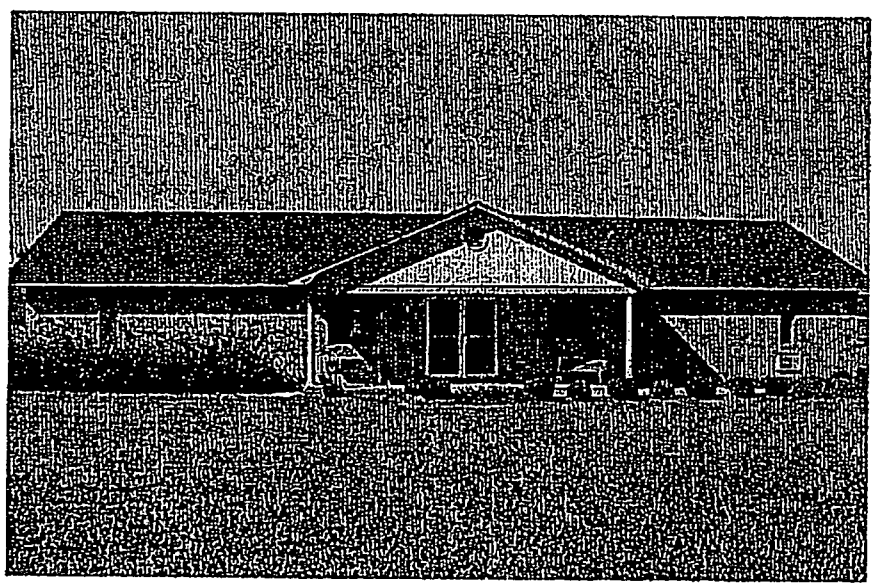
Wendy Howard, 3250 Beverly Road, Conway, SC 29527
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Candy Jones, 6130 Pet Farm Lane, Conway, SC 29527
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S.O.S. Leaders for Boys

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Rev. Mark Howard, 3250 Beverly Road, Conway, SC 29527
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Conference Office

CURRENT DISTRICT OFFICERS
2007-2009 TERM

BORDER DISTRICT

Calvary	Loris
Dillon	Mullins

DISTRICT PASTOR
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Conway, SC 29527
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ASSISTANT
None

DISTRICT YOUTH DIRECTOR
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ASSISTANT
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Mullins, SC 29574
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Elvin Bailey
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Fairmont, NC 28340
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ASSISTANT
Creacy Brogdon
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CENTRAL DISTRICT

Camden	Grace
Mt. Hebron	Pine Hill
Sumter	

DISTRICT PASTOR
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DISTRICT SECRETARY
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COASTAL DISTRICT

Andrews	Chaparral
Community	Eastside
Marsh Chapel	New Hope

DISTRICT PASTOR
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ASSISTANT
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ASSISTANT
None

DISTRICT SECRETARY
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ASSISTANT
None

HORRY DISTRICT

Conway	Free Worship
Gethsemane	Toddville
Trinity	

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MIDDLE DISTRICT

Central
Greeleyville
Olive Grove
Frierson's
New Piney Grove

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PEE DEE DISTRICT

Bennettsville
Florence
Beulah
Victory Chapel

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2007-2008

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Creacy Brogdon
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Lavonne Grooms
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Camden, SC 29020

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Eddie Floyd
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Rev. Larry Ard, Pastor
Edna Christmas
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COMMUNITY
Pastor ----
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Betty Benton
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DILLON
Rev. Anthony Thomas, Pastor
Elvin Bailey
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EASTSIDE
Pastor —
Ruby Moran
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Georgetown, SC 29440

EAST COOPER
Rev. Carl Miles, Pastor
Rev. Eugene Baker
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Coward, SC 29530

FAITH TABERNACLE
Pastor ----
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2300 Grier Dock Road
Gallivant's Ferry, SC 29544

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Rev. Earl Christmas, Pastor
Margaret Bryant
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Florence, SC 29504

FREE WORSHIP
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James R. Jordan
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N. Myrtle Beach, SC 29582

FRIERSON'S
Rev. Larry Melton, Pastor
Betty Lou Springs
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Turbeville, SC 29162

GETHSEMANE
Rev. Norris Powell, Pastor
Kimberly Altman
PO Box 621
Aynor, SC 29511

CHURCH DIRECTORY
PASTORS & SECRETARIES
2007-2008

GRACE
Rev. Clyde Chan, Pastor
Rachel Chan
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Herbert Welch
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Dianne Blackburn
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Linda Jones
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Debra Cobb
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Rev. Joseph Peavy, Pastor
Barbara Cox
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NEW HOPE
, Pastor
Stacy Turner
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Johnsonville, SC 29555

NEW PINEY GROVE
Rev. Benji Floyd, Pastor
Betty Faye Floyd
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Lake City, SC 29560

OLIVE GROVE
Rev. W.C. Osborne, Pastor
Marvin Smith
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PINE HILL
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Larry Davis
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SUMTER
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Dale Roark
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Sumter, SC 29154

TODDVILLE
Rev. Mark Howard, Pastor
Jenny Cooper
4515 Juniper Bay Road
Conway, SC 29527

TRINITY
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Reba Langston
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VICTORY CHAPEL
Rev. Van Godwin, Pastor
Elizabeth Godwin
4423 Bannock Burn Road
Florence, SC 29504

ANNUAL MINISTERS FINANCIAL REPORT
ORDAINED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Larry Ard 111 Rehoboth Lane Moncks Corner, SC 29461 Home: (843) 688-5731	$11,400.00	$2,400.00	8/1995
Eugene Baker PO Box 227 Turbeville, SC 29162 Home: (843) 659-4443	$3,599.00	$500.00	11/1990
Mike Benton 1501 Knotty Branch Road Conway, SC 29527 Home: (843) 397-7876	$5,493.50	$1,210.00	4/2003
Tony Bradwell 1178 Church of God Road Bonneau, SC 29431 Home: (843) 565-4510	$960.00	$160.00	7/2001
Gregg Cannon 5205 Hampton Road Conway, SC 29527 Home: (843) 397-6549	$2,963.00	$750.00	8/1981
Phillip Cannon 1173 Busy Corner Road Conway, SC 29527 Home: (843) 365-8785	$4,440.00	$360.00	5/2002
Billy Carroll 1200 Lakeside Drive Conway, SC 29526 Home: (843) 488-2013	$2,179.00	110.00	8/1986

ANNUAL MINISTERS FINANCIAL REPORT
ORDAINED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Clyde Chan 537 Pittman Drive Sumter, SC 29154 Home: (803) 494-8570	$4,835.00	$1,500.00	11/1981
Earl Christmas PO Box 12259 Florence, SC 29504 Home: (843) 669-9982	$1,471.72	$0.00	5/2000
Weldon Coates 514 Hwy. 90 Conway, SC 29526 Home: (843) 347-6179	$3,520.00	$0.00	11/1993
Jack Cobb 2071 Old Georgetown Road E. Bethune, SC 29009 Home: (803) 432-2013	$0.00	$0.00	7/1992
Alexis Dixon APDO 229 Limon, Costa Rica 044 Home: 011-506-213-4744	$720.00	$0.00	7/1988
Benji Floyd 2406 Fire Tower Road New Zion, SC 29111 Home: (843) 659-2095	$4,999.00	$100.00	5/2001
Stacey Floyd 6970 Myrtle Beach Hwy. Gable, SC 29051 Home: (803) 495-3011	$14,260.00	$2,450.00	5/2002

ANNUAL MINISTERS FINANCIAL REPORT
ORDAINED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Mark Howard 3250 Beverly Road Conway, SC 29527 Home: (843) 397-0078 Mobile: (843) 455-7375	$4,685.00	$25.00	5/2002
William Knotts 3770 Westdale Drive Dalzell, SC 29040 Home: (803) 494-8858	$1,344.00	$240.00	8/1985
Darrell Langston 1490 Knotty Branch Road Conway, SC 29527 Home: (843) 397-2505	$3,120.00	$0.00	2/1999
Carl Lavender 3073 Clarence Coker Hwy. Turbeville, SC 29162 Home: (843) 659-4304	$3,065.00	$0.00	8/1988
Ray Martin 3190 Mt. Olive Road Loris, SC 29569 Home: (843) 756-0437	$1,800.00	$0.00	7/1983
Arthur McElveen PO Box 227 Turbeville, SC 29162 Home: (843) 659-4582	$3,832.00	$1,500.00	11/1970
Larry Melton 195 Eastern School Road Mayesville, SC 29104 Home: (803) 495-2716	$2,698.00	$1,641.00	7/1984

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ANNUAL MINISTERS FINANCIAL REPORT
ORDAINED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Carl Miles 562 Mallard Road Coward, SC 29530 Home: (843) 389-3697	$312.80	$0.00	7/1992
John New 659 Butler Drive Livingston, SC 29107 Home: (803) 247-5250	$2,186.00	$100.00	7/2005
Laverne Parker 2353 Carleton Road Lake City, SC 29560 Home: (843) 389-4484	$2,165.00	$420.00	7/1985
Norris Powell PO Box 746 Johnsonville, SC 29555 Home: (843) 386-3504	$6,182.00	$1,000.00	8/1974
Glenn Prosser PO Box 971 Johnsonville, SC 29555 Home: (843) 386-3726	$940.00	$0.00	5/1980
Jim Tanner 3001 Bethel Church Road Sumter, SC 29154 Home: (803) 481-0336	$2,445.00	$120.00	11/2006
Elbert Welch 1589 Floyd Drive Lake City, SC 29560 Home: (843) 389-2303	$1,920.00	$60.00	7/1992

ANNUAL MINISTERS FINANCIAL REPORT
LICENSED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Rev. Adam Anderson 2491 Pipkin Road #B Sumter, SC 29154	$3,430.00	$560.00	07/2007
Jimmy Parker 15056 Hwy. 301 New Zion, SC 29111 Home: (843) 659-5678	$2,698.00	$160.00	7/2005
Anthony Thomas PO Box 343 Fairmont, NC 28340 Home: (910) 628-1967	$2,070.00	$0.00	11/2003

ANNUAL MINISTERS FINANCIAL REPORT
RETIRED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Norman Edgeworth 237 East Marion Street Johnsonville, SC 29555 Home: (843) 386-3594	$1,654.00	$295.00	7/1974
Carnell Floyd 4960 Old Manning Road New Zion, SC 29111 Home: (843) 659-2623	$1,527.97	$1,020.00	9/1967

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ANNUAL MINISTERS FINANCIAL REPORT
RETIRED MINISTERS

MINISTER	TITHES PAID	FOREIGN MISSIONS	DATE LICENSED
Freddie Gaymon 50 Grace Lane Sumter, SC 29153 Home: (803) 495-8063	$1,283.80	$0.00	7/1962
Van Godwin PO Box 253 Olanta, SC 29114 Home: (843) 396-9405	$984.60	$240.40	2/1989
Ray Hutto 1357 Snug Harbor Rd Summerton, SC 29148 Home: (803) 478-8164	$1,764.20	$550.00	5/1980
L. B. Morris 5044 Antioch Road Conway, SC 29527 Home: (843) 397-5875	$855.00	$0.00	7/1997
W. C. Osborne 1562 Olive Grove Road Turbeville, SC 29162 Home: (843) 659-5017	$1,971.00	$1,000.00	9/1951
Joseph Peavy 2821 Partridge Lane Conway, SC 29527 Home: (843) 397-4224	$3,788.00	$0.00	8/1974
Charles Roark 1205 Gardner Street Camden, SC 29020 Home: (803) 432-9943	$2,232.00	$100.00	7/1953
S. F. Sanders 5149 Pitch Landing Road Conway, SC 29527	$1,800.00	$300.00	7/1956

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ANNUAL MINISTERS STATISTICAL REPORT
ORDAINED MINISTERS

Minister	Revivals Held	Sermons Preached	Pastoral Visits	Experiences Recorded
Larry Ard	0	117	0	0
Eugene Baker	2	125	130	0
Michael Benton	2	138	0	0
Tony Bradwell	1	24	43	1
Gregg Cannon	4	147	360	18
Phillip Cannon	0	132	63	0
Billy Carroll	1	60	145	3
Clyde Chan	5	146	121	24
Earl Christmas	0	155	1051	0
Weldon Coates	1	142	202	16
Jack Cobb	0	0	0	0
Benji Floyd	0	118	0	0
Stacey Floyd	12	76	0	1
Mark Howard	0	146	161	4
William Knotts	0	108	195	1
Darrell Langston	0	162	352	16
Carl Lavender	0	88	0	0
Ray Martin	0	0	0	0
Arthur McElveen	3	94	0	0
Larry Melton	0	101	420	8
Carl E. Miles	0	3	0	0
John New	0	115	153	4
Laverne Parker	0	96	0	0
Norris Powell	1	105	0	4
Glenn Prosser	0	19	27	0
Jim Tanner	0	109	630	5
Elbert Welch	0	19	12	0

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ANNUAL MINISTERS STATISTICAL REPORT
LICENSED MINISTERS

Minister	Revivals Held	Sermons Preached	Pastoral Visits	Experiences Recorded
Adam Anderson	0	84	25	2
Jimmy Parker	0	17	0	0
Anthony Thomas	0	133	24	4

ANNUAL MINISTERS STATISTICAL REPORT
RETIRED MINISTERS

Minister	Revivals Held	Sermons Preached	Pastoral Visits	Experiences Recorded
Norman Edgeworth	0	20	35	2
Carnell Floyd	1	33	0	2
Freddie Gaymon	0	10	0	0
Van Godwin	0	158	51	0
Ray Hutto	1	52	0	2
L.B. Morris	0	0	0	0
W.C. Osborne	0	91	30	0
Joseph Peavy	0	122	115	0
Charles Roark	0	53	471	0
S.F. Sanders	0	0	0	0

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ANNUAL CHURCH REPORT
2007-2008

Church	Church Tithes	CEE Tithes	Foreign Mission	Home Mission
Andrews	$ 3,217.64	$ 98.09	$ 500.00	$ -
Bennettsville	$ 167.65	$ -	$ -	$ -
Beulah	$ 3,120.45	$ 203.52	$ 600.00	$ -
Calvary	$ 4,242.25	$ 435.08	$ 400.00	$ -
Camden	$ 1,667.98	$ 30.70	$ 224.75	$ -
Central	$ 2,091.80	$ 148.50	$ 550.00	$ -
Chaparral	$ 2,413.96	$ 122.75	$ -	$ -
Community	$ 3,332.47	$ 135.26	$ 755.35	$ -
Conway	$ 7,355.62	$ 1,200.41	$ 1,804.00	$ -
Dillon	$ 1,407.00	$ 93.00	$ 600.00	$ -
East Cooper	Mission Work	-	-	-
East Side	$ 10,431.91	$ 380.90	$ 1,278.14	$ -
Faith Tabernacle	$ 1,945.26	$ -	$ -	$ -
Florence	$ 626.30	$ 70.30	$ 210.15	$ -
Free Worship	$ 10,673.75	$ 2,033.74	$ 868.05	$ -
Frierson's	$ 5,803.40	$ 203.54	$ 2,581.00	$480.00
Gethsemane	$ 4,337.70	$ -	$ 1,778.00	$425.00
Grace	$ 6,116.00	$ 178.00	$ 5,616.85	$ -
Greeleyville	$ 981.99	$ 37.97	$ 580.00	$240.00
Loris	$ -	$ -	$ -	$ -
Marsh Chapel	$ 674.86	$ 1.90	$ 44.00	$ -
Mt. Hebron	$ 3,341.01	$ 321.64	$ -	$ -
Mullins	$ 3,819.52	$ 94.05	$ 2,115.88	$ -
New Hope	$ 7,528.00	$ 214.00	$ -	$ -
New Piney Grove	$ 360.00	$ -	$ 875.00	$ -
Olive Grove	$ 2,136.00	$ 111.50	$ 500.00	$ -
Pine Hill	$ 3,849.88	$ 177.52	$ 1,288.97	$ -
Sumter	$ 3,497.42	$ 122.10	$ 1,616.23	$ -
Toddville	$ 5,290.11	$ 185.17	$ -	$ -
Trinity	$ 2,274.37	$ 122.45	$ -	$ -
Victory Chapel	$ 664.57	$ 35.22	$ 15.00	$ -

ANNUAL CHURCH REPORT (CONT.)
2007-2008

Church	Members on Roll	S.S. Attendance	Paid Pastor
Andrews	5	16	$14,950.00
Bennettsville	0	7	$ -
Beulah	16	39	$11,750.00
Calvary	0	37	$17,225.00
Camden	7	15	$ 6,625.00
Central	6	30	$12,000.00
Chaparral	0	28	$ 4,800.00
Community	0	28	$ -
Conway	73	66	$23,850.00
Dillon	3	24	$ 5,030.00
East Cooper	Mission Work	-	-
East Side	35	60	$28,800.00
Faith Tabernacle	0	0	$ -
Florence	0	9	$ 9,719.00
Free Worship	35	83	$26,500.00
Frierson's	34	47	$25,175.00
Gethsemane	60	32	$17,616.00
Grace	0	41	$11,075.00
Greeleyville	9	14	$ 5,788.50
Loris	0	0	$ -
Marsh Chapel	4	6	$ 2,250.00
Mt. Hebron	41	56	$16,800.00
Mullins	14	25	$20,350.00
New Hope	0	56	$34,749.00
New Piney Grove	8	16	$13,450.00
Olive Grove	34	7	$14,400.00
Pine Hill	21	45	$23,200.00
Sumter	17	28	$20,292.30
Toddville	9	44	$15,150.00
Trinity	0	28	$16,100.00
Victory Chapel	6	10	$ 6,123.00

Free Will Baptist Pentecostal Faith Conference
Minutes of Annual Conference
Friday, July 25, 2008

Rev. McElveen welcomed everyone and took prayer requests, which included Joshua Williams (Rev. Hutto's grandson), Sis. Judy McElveen, Sis. Terry, and the upcoming Camp Meeting services. Bro. McElveen expressed appreciation for calls, visits, etc. made to his family. Prayer was led by Rev. Phillip Cannon. The congregational song, "Tis So Sweet To Trust In Jesus," was led by Rev. Stacey Floyd, accompanied by his wife, Sis. Vicki, on the piano.

A special welcome was extended to Rev. & Mrs. Alexis Dixon and Rev. Marcos Mendez, from Central America.

Devotion was brought by Rev. Arthur McElveen, and was entitled "The Broken Pitcher." His text was from Judges 7. He reminded the congregation that we are the salt and light of the world, and exhorted us to let God break the pitcher so the light can shine through.

The annual finance reports were passed out to those who had not already gotten a copy. Bro. McElveen went over his Superintendent's Working Report and activities, then the Extension Ministries report as well. A motion to adopt the report was made, 2nd by Rev. Billy Carroll, and accepted.

Rev. Norris Powell took the roll, which showed a voting strength of 87. Rev. Eugene Baker then went over the CEE Director's Activities and working fund report. A motion to adopt the report was made, 2nd, and accepted.

Rev. Clyde Chan then came up to give the Foreign Mission Director's Working Fund and activities report. A motion was made to accept, 2nd by Rev. Carnell Floyd, and accepted.

Bro. Dixon, Sis. Dixon and Bro. Mendez came up to be recognized for the work they do on the Foreign Field. All three said a few words of testimony.

Bro. Norris Powell then went over the Financial Report.

The Ordaining Council made recommendation for Rev. Adam Anderson to be accepted as a licensed minister. The motion was made for the recommendation to be accepted, was 2nd and passed.

Free Will Baptist Pentecostal Faith Conference
Minutes of Annual Conference
Friday, July 25, 2008
(Continued)

Rev. Larry Melton went over the Resolutions report, and a motion was made to adopt the report. 2nd was made, then the Resolutions were accepted. The Finance Committee report was brought to the floor for adoption; a motion was made to adopt the report, 2nd and accepted.

In closing, Bro. McElveen again expressed thanks for the support of the Conference. He asked everyone to support Camp Meeting and to invite the Missionaries from Central America to come preach at the churches. Closing prayer requests included Rev. S.F. & Mrs. Frank Sanders. Rev. Elbert Welch prayed the benediction.



FREE WILL BAPTIST CONFERENCE OF THE PENTECOSTAL FAITH
SUPERINTENDENT'S ANNUAL REPORT
JULY 2007 - JUNE 2008
SUPERINTENDENT'S ACTIVITIES
JULY 2007 - JUNE 2008

3-day Winter Revival at Camp Grounds	1	Funerals held	1
Annual Conference	1	Ministers' Christmas Banquet	1
Board Meetings	3	Quarterly Conferences	3
Camp Meetings	1	Revivals Attended	10
Church Meetings held	3	Revivals held	3
Church Visits	30	Sermons preached	94
Days in revival	16	Trip to Nicaragua	1
Elections held	5	Women's Auxiliary Conferences	4

ASSET	ESTIMATED VALUE	LIABILITY	NET WORTH
Andrews Church	$150,000.00	$0.00	$150,000.00
Camp Grounds *	$758,500.00	$0.00	$758,500.00
CEE Home	$80,000.00	$0.00	$80,000.00
Chaparral Church	$150,000.00	$0.00	$150,000.00
East Cooper Holiness Church	$62,997.00	$0.00	$62,997.00
Grace Church	$145,000.00	$16,254.03	$128,745.97
Jamestown Church	$65,000.00	$57,752.83	$7,247.17
Land	$45,000.00	$0.00	$45,000.00
Mullins Church	$125,000.00	$0.00	$125,000.00
Superintendent's Home	$100,000.00	$0.00	$100,000.00
ToddMile Church	$150,000.00	$61,892.30	$88,107.70
Trinity Church	$225,000.00	$2,612.14	$222,387.86
Victory Chapel	$130,000.00	$0.00	$130,000.00
TOTALS	$2,186,497.00	$138,511.30	$2,047,985.70

* As listed below

Dining Hall	$ 100,000.00	Office	$ 65,000.00
Dorm Building #1	$ 75,000.00	Playground Equipment	$ 3,000.00
Dorm Building #2	$ 75,000.00	Sheds	$ 10,000.00
Dorm Building #3	$ 45,000.00	Sign	$ 2,000.00
Gymnasium	$ 120,000.00	Tabernacle	$ 200,000.00
Land	$ 45,000.00	Trailer Park	$ 6,000.00
Lawn Mower	$ 10,000.00	Well & Plumbing	$ 2,500.00

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SUPERINTENDENT'S WORKING FUND REPORT
JULY 2007 - JUNE 2008

BEGINNING BALANCE JULY 1, 2007	$ 214.3(
Receipts from Conference Treasury	$ 37,413.2(
SUBTOTAL	$ 37,627.5(
Disbursements (listed below)	$ 37,482.31
ENDING BALANCE JUNE 30, 2008	$ 145.2(

Disbursements

Camp Ground Maintenance	$	719.27
Camp Ground Supplies	$	94.02
Meals	$	498.20
Mileage	$	1,918.70
Miscellaneous	$	35.00
Salary	$	31,200.00
Superintendent Home Maintenance	$	288.54
Sup't home supplies	$	73.30
Telephone	$	520.00
Utilities	$	2,135.28
TOTAL DISBURSEMENTS	$	37,482.31

OFFICE SECRETARY'S WORKING FUND REPORT
JULY 2007 - JUNE 2008

BEGINNING BALANCE JULY 1, 2007			$ 210.59
RECEIPTS:			
Receipts from Conference Treasury	$ 15,689.34		
Total Receipts	$ 15,689.34		$ 15,689.34
SUBTOTAL			$ 15,899.93
DISBURSEMENTS:			
Disbursed for Office Secretary's Salary	$ 15,899.69		
Total Disbursements	$ 15,899.69		$ 15,899.69
ENDING BALANCE JUNE 30, 2008			$ 0.24

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FREE WILL BAPTIST PENTECOSTAL FAITH CONFERENCE
EXTENSION MINISTRIES REPORT
JULY 2007 - JUNE 2008

BALANCE BROUGHT FORWARD FROM 2006-2007 REPORT		**$247,485.95**
Premium Money Market Account	$204,575.31	
Retirement Funds in Conference Checking	$42,910.64	
TOTAL OF ALL EXTENSION MINISTRIES CASH FUNDS JUNE 30, 2007		**$247,485.95**

BEGINNING BALANCE JULY 1, 2007			**$247,485.95**
RECEIPTS:			
Conference Treasury		$44,938.54	
Emmanuel Fellowship		$3,600.00	
Gethsemane Loan Payments		$10,697.88	
Grace Lpan Payments		$8,601.60	
Interest Earned		$5,347.25	
Jamestown Church Payments		$5,588.16	
Paid In By Ministers		$2,650.00	
Toddville Loan Payments		$9,902.88	
Trinity Loan Payments		$1,825.32	
TOTAL RECEIPTS:		$93,151.61	
SUBTOTAL			**$340,637.56**
DISBURSEMENTS:			
East Cooper Holiness	(Mount Pleasant)	$67,209.01	
Monthly Retirees Payments		$38,362.00	
Office Secretary Insurance		$44.00	
Office Secretary Working Fund		$677.78	
Office Supplies		$129.60	
Postage		$153.81	
Retirees Christmas Gifts		$1,100.00	
TOTAL DISBURSEMENTS:		$107,676.20	
ENDING BALANCE JUNE 30, 2008			**$232,961.36**

BALANCE AS OF JUNE 30, 2007		**$232,961.36**
Premium Money Market Account	$182,929.37	
Retirement Funds in Conference Checking	$50,031.99	
TOTAL OF ALL EXTENSION MINISTRIES CASH FUNDS JUNE 30, 2008		**$232,961.36**

FREE WILL BAPTIST PENTECOSTAL FAITH CONFERENCE
CEE DIRECTOR'S ANNUAL REPORT
JULY 2007 - JUNE 2008

CEE DIRECTOR'S ACTIVITIES

! Weeks Youth Camp Conducted		Filled in at Bennettsville Church	
\nnual Christmas Rally	1	Filled in at East Cooper Holiness Church	
\nnual Conference	1	Funerals Preached	3
\nnual Fall Fest	1	Homecomings Preached	2
\nnual Spring Fest	1	Quarterly Conferences Attended	3
\nnual Youth Rally	1	Revivals Held	2
:amp Meetings Attended	1	Sermons preached	125
:EE Board Meetings Held.	3	Sunday School Lessons Taught	20
:hurch Visits	40	Youth Rallies Attended	31

CEE DIRECTOR'S WORKING FUND
JULY 2007 - JUNE 2008

BEGINNING BALANCE JULY 1, 2007	$194.22
Receipts from Conference Treasury	$30,770.83
SUBTOTAL	$30,965.05
Disbursements (listed below)	$30,868.61
ENDING BALANCE JUNE 30, 2008	$96.44

Disbursements

CEE Dir's Wife Birthday Gift	$50.00
CEE Home Maintenance	$400.69
Christmas Youth Rally	$49.78
Fall Fest Expense	$87.74
Meals	$155.73
Mileage	$4,535.65
Miscellaneous	$48.00
Salary	$23,400.00
Spring Fest Supplies	$85.15
Telephone	$444.95
Utilities	$1,561.67
Youth Camp Supplies	$39.04
TOTAL DISBURSEMENTS	$30,868.61

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Christian Book & Supply
ANNUAL REPORT
JULY 2007– JUNE 2008

BEGINNING BALANCE JULY 1, 2007	$ 4,630.24
Receipts (Listed Below)	$ 5,097.33
SUBTOTAL	$ 9,727.57
Disbursements (Listed Below)	$ 4,116.80
ENDING BALANCE JUNE 30, 2008	$ 5,610.77

RECEIPTS:

Cash Sales & Payments on Accounts	$ 4,766.80
Sales Tax Collected	$ 330.53
TOTAL RECEIPTS:	$ 5,097.33

DISBURSEMENTS:

Doctrine of Holiness booklet (by John new to FM Dept.)	$ 3.00
Merchandise for Resale	$ 3,502.65
Sales Tax	$ 370.12
Write-offs	$ 241.03
TOTAL DISBURSEMENTS:	$ 4,116.80

ANNUAL TRANSACTIONS

Cash Sales of Regular Merchandise	$ 621.32
Charged sales of regular merchandise	$ 3,985.36
Total Sales	$ 4,606.68

CHARGES REMAINING ON BOOKS

Amount due from Churches	$ 431.39
Amount due from Individuals	$ 775.89
TOTAL CHARGES REMAINING ON BOOKS	$ 1,207.28

BOOK STORE SAVINGS ACCOUNT

BEGINNING BALANCE JULY 1, 2007	$ 10,572.30
Interest Earned	$ 397.27
SAVINGS ACCOUNT BALANCE JUNE 30, 2008	$ 10,969.57

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FREE WILL BAPTIST PENTECOSTAL FAITH CONFERENCE
FOREIGN MISSIO NDIRECTOR'S ANNUAL REPORT
JULY 2007– JUNE 2008

Annual Foreign Mission Rally Conducted	1
Board Meetings Held	1
Central America Superintendents Board Meetings	3
Telephone Conversations with Superintendents (approx.)	25
Trips to Costa Rica	2
Trips to Nicaragua	1

FOREIGN MISSION DIRECTOR'S WORKING FUND
JULY 2007 - JUNE 2008

BEGINNING BALANCE JULY 1, 2007	$26.34
Receipts from Conference Treasury	$5,281.20
SUBTOTAL	$5,307.54
Disbursements (listed below)	$5,277.74
ENDING BALANCE JUNE 30, 2008	$29.80

Disbursements

Bank Fee	$90.00
Director's Salary	$3,600.00
Director's Social Security	$550.80
FM Board Christmas Gifts	$200.00
FM Board Christmas Supper	$182.00
Mileage	$64.75
Supplies	$295.51
Telephone	$140.73
Trophies	$153.95
TOTAL DISBURSEMENTS	$5,277.74

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FREE WILL BAPTIST PENTECOSTAL FAITH CONFERENCE
ANNUAL FINANCE REPORT
JULY 2007 - JUNE 2008

TITHES RECEIVED:		DISTRIBUTION OF TITHES	
Ministers' Tithes	$ 121,075.75	General Fund (52%)	$ 116,190.26
Churches' Tithes	$ 102,367.04	CEE Department (23%)	$ 51,391.85
Total Tithes Received	**$ 223,442.79**	Foreign Mission (5%)	$ 11,172.15
		Retirement Fund (20%)	$ 44,688.54
		Total Tithes	$ 223,442.79

BALANCE OF ALL ACCOUNTS
AS OF JUNE 30, 2008

GENERAL FUND:		RETIREMENT FUND:	
Checking Account	$ 79,706.61	Checking Account	$ 50,031.99
TOTAL:	$ 79,706.61	Extension Ministries	$ 182,929.37
		TOTAL:	$ 232,961.36
CEE DEPARTMENT:			
Checking Account	$ 51,891.19		
Book Store Working Fund	$ 6,610.77	**FOREIGN MISSIONS:**	
Book Store Savings accL	$ 10,969.57	Checking Account	$ 12,765.84
TOTAL:	$ 68,471.53	TOTAL:	$ 12,765.84

COMBINED TOTAL OF CHECKING ACCOUNT FUNDS	$ 194,395.63
BOOK STORE WORKING FUND	$ 5,610.77
COMBINED TOTAL OF SAVINGS ACCOUNTS AND EXTENSION MINISTRIES	$ 193,898.94
GRAND TOTAL OF ALL CONFERENCE FUNDS AS OF JUNE 30, 2008	$ 393,905.34

GENERAL FUND CHECKING ACCOUNT

Beginning Balance July 1, 2007	**$ 61,195.80**
General Department Income	
52% Church Tithes	$ 53,230.86
52% Minister's Tithes	$ 62,959.39
Camp Meeting Donation	$ 3,591.05
Extension Ministries	$ 40,124.55
Interest Income	$ 360.89
Miscellaneous Income	$ 6,061.00
Total General Department Income	$ 166,327.74
SUBTOTAL	$ 227,523.54

General Department Expenses		
Bank Fees		
Safety Deposit Box Rent	$ 40.00	
Returned Check Fee	$ 15.00	
Total Bank Fees		$ 55.00
Camp Ground Insurance		$ 5,722.89
Camp Ground Maintenance		$ 11,528.42
Camp Ground Supplies		$ 136.30
Camp Meeting Bonus		$ 200.00
Camp Meeting Expense		$ 5,958.00
Church Assistance		
Loris	$ 1,600.00	
Trinity Church	$ 54.39	
Victory Chapel	$ 1,092.81	
Total Church Assistance		$ 2,747.20
Conf. Sec. Salary		$ 4,800.00
Extension Ministry Payment		
Believer's Outreach Ministry	$ 5,122.48	
Emmanuel Fellowship (Bennettsville)	$ 3,600.00	
Gethsemane Church	$ 10,107.16	
Grace Church	$ 8,039.58	
Toddville Church	$ 9,077.64	
Trinity Church	$ 1,673.21	
Total Extension Ministry Payment		$ 37,620.07
Federal Tax Deposit		$ 7,218.74
Gifts		
Ministers Assistance	$ 500.00	
Office Secretary's Birthday	$ 100.00	
Sup't & Wife	$ 2,800.00	
Board Members Birthday/Christmas Gifts	$ 585.00	
Flowers, Misc.	$ 132.33	
Total Gifts		$ 4,117.33
Meals		$ 135.24
Mileage		$ 260.40
Minister's Banquet Supplies		$ 1,202.37
Miscellaneous		$ 5,000.00
Office Secretary's Insurance		$ 488.00
Office Supplies		$ 3,328.69
Postage		$ 898.11
Property Tax		$ 36.75
Secretary's Working Fund		$ 6,589.52
State Tax Deposit		$ 359.46
Sup't & Wife Ins.		$ 2,015.40
Sup't Home Improvements		$ 817.50
Sup't Home Maintenance		$ 1,090.51
Superintentond't Moving Expense		$ 349.68
Superintendent's Working Fund		$ 37,413.26
Telephone		$ 878.36
Travel		$ 967.00
Utilities		$ 5,582.73
Winter Revival		$ 300.00
Total General Department Expenses		$ 147,816.93
Ending Balance June 30, 2008		**$ 79,706.61**

CEE DEPARTMENT CHECKING ACCOUNT

Beginning Balance July 1, 2007		$ 47,207.49
CEE Department Income		
2007 YOY		$ 502.70
2008 YOY		$ 16,262.32
23% Church Tithes		$ 23,544.42
23% Minister's Tithes		$ 27,847.43
CEE Tithes		$ 5,788.27
Christian Book & Supply		$ 324.71
Home Missions		$ 1,130.00
Literature		$ 23,639.06
Miscellaneous		$ 3,724.47
Youth Camp Donation		$ 991.00
Youth Rally		$ 9,544.14
Total CEE Department Income		$ 113,298.52
CEE Department Expenses		
Annual Youth Rally		$ 54.04
Camp Ground Insurance		$ 4,805.11
Camp Ground Maintenance		$ 3,411.82
Camp Ground Supplies		$ 347.58
CEE Dir. & Wife Ins		$ 1,710.00
CEE Director's W/F		$ 30,770.83
CEE Home Improvements		$ 817.50
CEE Home Maintenance Expense		$ 1,116.90
Christian Book & Supply (Receipts by GEN for CB&S)		$ 277.59
Christmas Youth Rally		$ 1,219.84
Church Assistance		
Victory Chapel	$ 885.23	
Total Church Assistance		$ 885.23
Fall Fest Expense		$ 454.27
Federal Tax Deposit		$ 6,423.01
Gifts		
Board Members Birthday/Christmas Gifts, Etc.	$ 1,145.13	
CEE Dir & Wife	$ 950.00	
Flowers	$ 73.82	
Total Gifts		$ 2,168.95
Literature		
Circuit Rider	$ 5,740.83	
LifeSprings	$ 10,973.62	
Scripture Press	$ 4,494.73	
Total Literature		$ 21,209.18
Meals		$ 360.28
Mileage		$ 35.00
Office Secretary's Insurance		$ 624.00
Office Supplies		$ 3,744.73
Postage		$ 2,195.78
Secretary's Working Fund		$ 7,844.62
Spring Fest Supplies		$ 334.50
State Tax Deposit		$ 359.46
Telephone		$ 878.30
Utilities		$ 3,985.33

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Youth Camp			
Activities		$ 1,206.69	
Awards		$ 258.17	
Base		$ 50.00	
Choir		$ 150.00	
Counselor		$ 550.00	
Crafts		$ 241.95	
Drums		$ 25.00	
Food		$ 6,743.75	
Helper		$ 225.00	
Piano		$ 50.00	
Speaker		$ 875.00	
Teacher		$ 200.00	
Youth Camp - Other		$ 299.17	
Total Youth Camp			$ 10,874.73
Youth of the Year Prizes			$ 1,706.24
Total CEE Department Expenses			$ 108,614.82
Ending Balance June 30, 2008			$ 51,891.19

FOREIGN MISSION DEPARTMENT CHECKING ACCOUNT

Beginning Balance July 1, 2007			$ 16,488.64
Foreign Mission Department Inco			
5% Church Tithes			$ 5,118.35
5% Minister's Tithes			$ 6,053.80
Donation			
FM Church Contribution		$ 34,012.38	
Individual Donations		$ 6,906.25	
Minister Contributions		$ 17,653.52	
Total Donation			$ 58,572.15
Loan Payments			
Marion Maitland		$ 600.00	
Total Loan Payments			$ 600.00
WA Christmas Money (FM Children)			$ 2,000.00
Total Foreign Mission Department Inco			$ 72,344.30
Foreign Mission Dept. Expense			
Alexis Dixon's Tithes			$ 780.00
Bank Fee			$ 500.00
Costa Rica			
Construction Expense		$ 2,300.00	
Convention Expense		$ 900.00	
Travel Expense		$ 6,558.74	
Costa Rica - Other		$ 2,750.00	
Total Costa Rica			$ 12,508.74
Foreign Mission Dir. W/F			$ 5,281.20
Foreign Mission Superintendent W/F			$ 2,000.00
Gifts			
Foreign Mission Dir. & Wife		$ 400.00	
FM Sup't Dixon & Wife		$ 500.00	
Minister's Assistance		$ 300.00	
Office Secretary Christmas		$ 50.00	
Total Gifts			$ 1,250.00
Guatemala Expense			
Construction Expense		$ 1,800.00	
Total Guatemala Expense			$ 1,800.00

FOREIGN MISSION DEPT. CHECKING CONTINUED . .

Honduras Expense		
Construction Expense	$ 5,000.00	
Miscellaneous	$ 100.00	
Total Honduras Expense		$ 5,100.00
Miscellaneous		$ 277.76
Nicaragua Expense		
Construction Expense	$ 15,800.00	
Lawyer Expense	$ 1,500.00	
Other	$ 2,170.00	
Travel Expense	$ 1,701.37	
Total Nicaragua Expense		$ 21,171.37
Office Secretary's Insurance		$ 44.00
Office Supplies		$ 129.60
Panama Expense		
Travel Expense	$ 1,723.20	
Total Panama Expense		$ 1,723.20
Postage		$ 173.81
Secretary's Working Fund		$ 577.42
Sup't Salaries		$ 20,750.00
WA Christmas		$ 2,000.00
Total Foreign Mission Dept. Expense		$ 76,067.10
Ending Balance June 30, 2008		**$ 12,765.84**

RETIREMENT CHECKING CONTINUED . . . . . .

Beginning Balance July 1, 2007	**$ 42,910.64**
Retirement Income	
20% Church Tithes	$ 20,473.41
20% Minister's Tithes	$ 24,215.13
Retirement Premiums	$ 2,650.00
Retirement Income - Other	$ 250.00
Total Retirement Income	$ 47,588.54
Retirement Department Expense	
Christmas Gift	$ 1,100.00
Office Secretary's Insurance	$ 44.00
Office Supplies	$ 129.60
Postage	$ 153.81
Retirement Distribution	$ 38,362.00
Secretary's Working Fund	$ 677.78
Total Retirement Department Expense	$ 40,467.19
Ending Balance June 30, 2008	**$ 50,031.99**

FREE WILL BAPTIST CONFERENCE OF PENTECOSTAL FAITH
SUMMARY OF ACCOUNTS

CHECKING ACCOUNT BALANCE

GENERAL FUND: Checking Account	$ 79,706.61	**RETIREMENT FUND:** Checking Account	$ 50,031.99
CEE DEPARTMENT: Checking Account	$ 51,891.19	**FOREIGN MISSIONS:** Checking Account	$ 12,765.84

COMBINED TOTAL OF CHECKING ACCOUNT FUNDS . . . . . $ 194,395.63



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FREE WILL BAPTIST CONFERENCE OF PENTECOSTAL FAITH
2008 RESOLUTIONS AND FINANCE COMMITTEE REPORT

1. That Annual Conference Minutes be printed annually in the Conference Office in form similar to the 2007 Conference Minutes.

2. That the Conference Superintendent and CEE Director preach at least one time during the year at every Conference church. The service should be on a Sunday morning.

3. That any married person coming up for credentials must bring their spouse and meet with the Ordaining Council together.

4. That for any person coming to us from another organization wishing to exchange credentials, the Ordaining Council shall check the licensing procedure of the organization. If the licensing procedure of that organization does not meet or exceed our requirements, the Ordaining Council may require that applicant to meet our standards before being granted exchange of license; or the Ordaining Council may give a license that is equivalent to our requirement levels.

2008 FINANCE ARTICLES

1. That 52% of tithes received be designated for General Fund.
   That 23% of tithes received be designated for CEE Department.
   That 20% of tithes received be designated for Retirement Fund.
   That 5% of tithes received be designated for Foreign Mission Department.

2. That retirement benefit payments be $10.00 per month for each year of service. That ministers participating in the retirement program will be required to pay $10.00 per month.

3. That the Conference Superintendent's salary be set by the Official Board. That the Conference pay his utilities and his travel expenses for Conference business.

4. That the Conference Secretary/Treasurer's salary be $400.00 per month.

5. That automobile travel mileage rate be forty (40) cents per mile for all Conference Official travel.

6. That the CEE Director's salary be set by the CEE Board, to be submitted to the Conference Official Board for approval. That the Conference pay his utilities and his travel expenses for Conference business.

7. That any minister wishing to participate in our retirement program will not be allowed to go back and catch up any past years of service.

Respectfully submitted by your Committee on Resolutions & Finance,

Rev. Larry Melton
Rev. Norris Powell
Rev. Weldon Coates
Rev. Ray Hutto
Bro. Carol Cole
Bro. Clifford Miles
Bro. Alton Yarborough

FREE WILL BAPTIST CONFERENCE OF PENTECOSTAL FAITH
ORDAINING COUNCIL ANNUAL REPORT
JULY 2007—JUNE 2008

Report of action taken during the 2006-2007 year:

1. Granted Ordination:
   i. Rev. John New

2. Granted Mission Worker's License:
   I. Rev. Adam Anderson

3. Granted Minister's License:
   II. Rev. Anthony Thomas

2. Dropped from the roll of Ministers:
   i. Rev. Clint Tawes
   ii. Rev. Glenn Prosser
   iii. Rev. Tony Bradwell

We, the Ordaining Council, recommend the following:

1. To be granted Minister's License:
   i. Rev. Adam Anderson

Respectfully submitted by the Ordaining Council,

Rev. Billy Carroll, Chairman
Rev. Eugene Baker
Rev. Carnell Floyd

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MORALS COMMITTEE REPORT 2008

We, your Committee on Morals, submit the following:

1. Since the discipline of our churches sets the proper guide for our conduct and for all its members (pg. 13), we bow in humble submission to the Discipline of The Free Will Baptist Conference of the Pentecostal Faith.
2. We urge regular attendance at church services and Conference activities that would aid us in our Christian living. (Heb. 10:25)
3. We urge church laity, as well as ministers, to give time to prayer and Bible reading, since this is our communion and fellowship with God. (Eph. 6:18; I Thess. 4:11, 5:17; I Tim. 2:8; James 5:16; II Tim. 2:15)
4. Since Christ is the center of our lives, we urge family devotions daily for the building of our faith. (Jude 20; Prov. 22:6; Eph. 6:4; II Tim. 3:15)
5. Since literature is a profound teaching, we urge our people to read material that would give them a deeper meaning of Christian living; also to stand and speak out against all literature that would be damaging to our moral and Christian living.
6. Realizing that we are living in the closing hours of the "Laodicean Church Age," and that many churches and ministers of other walks of life are endorsing evils which are unbecoming to the Christian faith, we would like to further recommend a strict adherence to the Word of God in the following areas:
    a. Gossiping: Whereas this has become a problem in our churches, we urge all Christians to refrain from saying or doing anything that will damage the influence of their pastor, any minister, or any fellow Christians. Ministers are to do likewise. (James 1:25; II Thess. 3:11; Eph. 4:29, 5:4; I Peter 4:15)
    b. Abortion: We need to understand that this is a form of murder. Therefore, it is a violation of the Word of God which cannot be accepted by true fundamental Christians of faith. (Ex. 20:13; Matt. 5:21, 19:18)
    c. Homosexuality: Since this an unnatural desire of the flesh, and the Bible stands so strongly against such, it has to be a sin and not a sickness. Therefore, the Christian faith cannot endorse is, nor express sympathy for those involved in it, other than as for a sinner on his way to hell. (Gen. 1:26, 19:5; I Cor. 7:5; Jud. 19:22; I Kings 14:34; Isa. 3:9; Matt. 1:25; Rom. 24-28; II Tim. 3:3; Jude 7)
    d. Rock Music & Country music: Since rock music is associated with demon worship, occultism, riots, revolution, drugs, illicit sex, etc., and because of its syncopated beat, we cannot accept it into our worship (Viols. Isa. 14:11). We also urge our people to stand firmly against the new contemporary Gospel music known as "Gospel Rock." We feel this music is not Godly and that Christians should have no association with it whatsoever. We further urge that our people refrain from support of "Country Music," as it does not glorify God and endorses evils condemned in God's Word.
    e. Drugs (sorcery): We urge our churches to stand against the misuse of drugs because it is one of the instruments that Satan is using in these last days to destroy the morals of this society and is sending souls into hell (Rev. 21:3; Acts 8:9)
    f. Cosmetics (Make-Up): Whereas there has been an infiltration into our church membership of ladies painting their faces, fingernails, etc., we again feel that we should make a clear statement of our feelings in this area. The Bible clearly tells us not to love the world (I John 2:15-16).

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g. Jewelry: Where jewelry has entered into our ranks, we feel we need to take a stronger stand against the wearing of excessive jewelry (Isa. 55:2; I Pet. 3:3; I John 2:15-16; I Tim. 2:9).

h. Television: In view of the constant statistics given out through news release of the damage television is doing to the American society and the noted spiritual damage it is doing to the faith, we urge that ministers and church members and their families be prayerful in what they view (I John 2:15-16; Psalm 101:3).

i. Dress: we urge that men and women respect their bodies and God enough to dress properly. Modest dress is as much a part of Godliness as any other part of our Christian living (I Tim. 2:9; I Pet. 3:3-5). Whereas dress has become a problem in our churches and on our Conference Grounds, and whereas other church groups have let up on their dress codes, we , as Holiness people, should take a stronger stand. Therefore, we urge the following:

(1) For Camp Meeting, Quarterly Conference, Youth Camp and other functions held on our Conference grounds, ladies and girls are asked to wear dresses at all times.

(2) We ask that the following items not be worn on Conference grounds: dresses with splits above the knee, sun dresses without blouses, and also that shirts be fully buttoned at all times.

(3) We urge that all men and boys have hair styles in keeping with I Cor. 11:14.

(4) We urge that ministers and all men dress as becoming men of God, not enticingly, and to be mindful of their appearance.

j. Fornication: Whereas AIDS has become such a deadly disease, we feel the need to urge parents to take a stronger stand against premarital sex among our children. We should not condone preventive methods as a means to avoid contracting AIDS (Rom. 1:26-27; I Cor. 6:9; Gen. 19:5-9)

We urge our pastors to ask their congregation to comply with all the above articles. Please, Christians, let's take a stronger stand against worldliness. We wish to stress that the above guidelines be followed and enforced during all activities on the campgrounds.

Respectfully submitted by your Committee on Morals,

Rev. Arthur McElveen
Rev. Larry Melton
Rev. Norris Powell
Rev. Billy Carroll
Rev. Clyde Chan

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FREE WILL BAPTIST CONFERENCE OF THE PENTECOSTAL FAITH
OBITUARY REPORT
JULY 2006—JUNE 2007

Rev. Earl Jacobs
Eastside FWBPF Church, Retired Minister

Betty Alford
Free Worship Church, sister of Sis. Doris Carroll

Nellie Sapp of Cochran, GA
Free Worship Church

Elizabeth Roberson
Free Worship Church, sister-in-law of Sis. Eunice Benford

Rev. Jack McElveen
Uncle of Rev. Arthur McElveen

Dewey O'Neal Langston
Trinity Church, Father of Rev. Darrell Langston

Myron "Bozie" Roberts, Sr.
Olive Grove Church, Brother of Sis. Alene (Claudie) Osborne

Earline Morris
Grace Church

Wayne Thigpen
Brother of Sis. Judy (Arthur) McElveen

Allie Wilkes
Frierson's, Sister of Sis. Carrie Nell Wilkes

Only Milton Hope
The Conference's 1st Missionary to Costa Rica

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FREE WILL BAPTIST PENTECOSTAL FAITH WOMEN'S AUXILIARY
ANNUAL FINANCIAL REPORT
August 2, 2008

BALANCE BROUGHT FORWARD 4,277.74

RECEIPTS DURING QUARTER:

CHURCH/ PERSON	TITHES	F.M. CHRISTMAS	Coin Cal. (for benches)	Misc.	WOY
Andrews			30.00		
Calvary	30.20	80.00	68.00		
Community	52.00	100.00	115.00		
Conway	136.03				
Free Worship	44.70	500.00	173.00		
Pine Hill	122.90	100.00	132.25	20.00	
Sumter	41.80	600.00	155.04		
Floor Offering / Misc.		234.50		436.47	
Grace	211.44	100.00	66.45		
Bobbie Hutto		50.00			
Vereiha Cribb		100.00			
Alene Osborne		50.00			
Diane Baker		100.00	31.00	400.00	
Elizabeth Huggins		20.00			
Betty Benton		100.00			
TOTALS:	639.07	2,134.50	770.74	856.47	5,510.00

TOTAL RECEIPTS: 9,910.78

SUBTOTAL: 14,188.52

DISBURSEMENTS DURING QUARTER:

AMOUNT	DESCRIPTION
360.00	Secretary's Salary
205.32	Mileage
31.99	Supplies
261.77	Meals
300.00	WA President's Annual Gift
200.00	Speaker for WA
175.02	Gifts for Perfect Attendance
761.50	Gifts for WOY
352.72	Gifts/Flowers
1,166.14	Benches
166.17	WA Conference Meals
94.02	Miscellaneous
53.46	Name Tags for Sup't pictures
71.16	Trophies, etc. for WOY Ceremony
TOTAL: 4,199.27	

TOTAL DISBURSEMENTS: 4,199.27

BALANCE IN TREASURY ON AUGUST 2, 2008: 9,989.25

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Sis. Eulee Jordan, Free Worship Auxiliary
2008-2009 Woman of the Year



Rev. Arthur & Sis. Judy McElveen
Superintendent & Wife

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Prosser Law Firm, P.A.

P.O. Drawer 779, 436 S. Georgetown Highway
Johnsonville, South Carolina 29555
843/386-2825 telephone 843/386-3334 facsimile

John M. "Shannon" Prosser, Jr., J.D.*
* Attorney-At-Law
* Certified Arbitrator
* Certified Mediator

E-Mail: prosserlawfirm@peoplepc.com
julieprogers@peoplepc.com
S.C. Bar:#: 8550

December 14, 2009

Reverend J. Arthur McElveen
Superintendent - Free Will Baptist Conference
of Pentecostal Faith
P.O. Box 227
Turbeville, SC 29162

Re: Disassociation of New Hope Church

Dear Mr. McElveen:

Please be advised that New Hope Church has retained me to assist its membership in dissolving its association with the Free Will Baptist Conference of Pentecostal Faith. As you know, the membership and deacon board of New Hope Church recently gathered at a properly conducted and duly noticed business meeting, and they unanimously voted to break ties with the conference. Please allow this letter to officially evidence the church's decision and document your records accordingly. If there is anything else that I can assist the church or the conference with in this particular matter, please feel free to contact me.

With warmest personal regards, I remain

Yours very truly,

JMP/SON

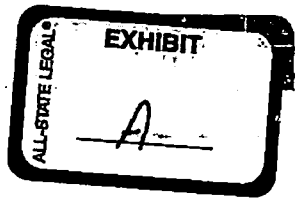
JOHN M. PROSSER, JR.

JMP/son
Enclosure

cc: Dianne A. Powell

NEW HOPE FREE WILL BAPTIST CHURCH
OF THE PENTECOSTAL FAITH

P.O. Box 809
JOHNSONVILLE, S.C. 29555
803/386-3485 or 803/386-3726



JULY 23, 2003

ANNUAL CHURCH MEETING:

MEETING WAS OPENED AT 7:30 P.M. BY REV. GLENN PROSSER.
WE SANG HYMN #333 " I'LL FLY AWAY"
REV. PROSSER TOOK PRAYER REQUEST. PRAY WAS LED BY BRO, ROSS TURNER.

MEMBERS PRESENT WERE REV. GLENN PROSSER, BRO. RAYMOND HASELDEN, BRO. GLENN HARRELL, BRO. WINSTON HASELDEN, BRO. BILL ALTMAN, BRO. ROSS TURNER, BRO. JOHNNIE POWELL, BRO. RICKY POWELL, SIS. DONNA PROSSER, SIS. LINDA HASELDEN, SIS. SHARON HASELDEN, SIS. CAROLYN ALTMAN, SIS. PATRICIA POWELL, SIS. NELLIE HYMAN, SIS. STACY TURNER, SIS. GAIL GOINS, SIS DIANNE POWELL, SIS ANNETTE MCDONALD, AND SIS. LARITA GASTER. VISITORS PRESENT WERE BRO. EARL TANNER AND SIS. BETTY TANNER.

OLD BUSINESS:

REV. GLENN PROSSER REPORTED ON "CONSTITUTION BOOKLETS" FOR NEW HOPE FREE WILL BAPTIST CHURCH OF THE PENTECOSTAL FAITH. HE STATED THAT THE GUIDELINES WERE WRITTEN CAREFULLY AND WILL BE PERMANENT. HE ALSO READ THE CERTIFICATE OF INCORPORATION AND WE ARE AN INDEPENTENT CHURCH. THIS MATTER WAS VOTED ON AT LAST CHURCH MEETING. ALL MEMBERS PRESENT AGREED 100% ON THE NEW GUIDELINES.

NEW BUSINESS:

ANNUAL REPORT WAS LOOKED OVER BY ALL MEMBERS PRESENT.
MOTION WAS MADE BY SIS. STACY TURNER, (SEC. & TREAS.) TO EXCEPT THE REPORT. SECONDED BY BRO. GLENN HARRELL. MOTION CARRIED. WE GAVE THANKS TO GOD FOR HIS MANY BLESSINGS UPON US.

ELECTION OF DEACONS:

REV. GLENN PROSSER STATED THE CONDITIONS OF ELECTING DEACONS
THE CHURCH HAS 5 DEACONS WITH A 5 YEAR ROTATION. BRO. ROSS TURNER TERM EXPIRES AS OF THIS DATE.
FLOOR WAS OPENED FOR NOMINATIONS; SIS. PATRICIA POWELL NOMINATED BRO. ROSS TURNER. SECONDED BY BRO. WINSTON HASELDEN. NO ONE ELSE WAS NOMINATED. MOTION WAS CARRIED BY 100% VOTE. BRO. ROSS TURNER WOULD SERVICE AS DEACON FOR THE NEXT 5 YEARS, (2008).

NOMINATION FOR SECRETARY AND TREASURER:

BRO. JOHNNIE POWELL NOMINATED SIS. STACY TURNER. SECONDED BY BRO. GLENN HARRELL. MOTION CARRIED BY 100% VOTE. SIS STACY TURNER WOULD SERVICE AS SECRETARY AND TREASURER FOR THE NEXT 2 YEARS.

ELECTION FOR ASSISTANT SECRETARY AND TREASURER:

SIS. STACY TURNER NOMINATED SIS. LINDA HASELDEN. BRO. BILL SECONDED THE NOMINATION. MOTION WAS MADE BY BRO. ROSS TURNER AND SECONDED BY BRO. JOHNNIE POWELL. MOTION CARRIED. SIS LINDA HASELDEN WAS ELECTED ASSISTANT SECRETARY AND TREASURER FOR THE NEXT 2 YEARS. SIS LINDA HASELDEN WAS ELECTED BY 100% VOTE.

RESOLUTIONS FOR CONFERENCES WERE DISCUSSED SO DELEGATES WOULD KNOW THE FEELINGS OF THE CHURCH AS HOW TO VOTE ON THESE AMENDMENTS AT THE ANNUAL CONFERENCE MEETING ON FRIDAY NIGHT, JULY 25, 2003 AT CONFERENCE HEADQUARTERS. MOTION WAS MADE BY BRO. ROSS TURNER TO ACCPET AND SECONDED BY BRO. JOHNNIE POWELL. MOTION CARRIED. (SEE ATTACHED COPY)

DELEGATES FOR ANNUAL CONFERENCE:

DELEGATES REPRESENTING CHURCH WERE BRO. BILL ALTMAN, BRO. WINSTON HASELDEN, BRO, RAYMOND HASELDEN AND BRO. ROSS TURNER.

CHURCH WOULD GIVE $5,000.00 THAT WAS PLEDGED. MOTION WAS MADE BY BRO. WINSTON HASELDEN. SECONDED BY BRO ROSS TURNER. MOTION WAS CARRIED. VOTE BY CHURCH 100%.

PLEDGE FOR YEAR 2004:
BRO. ROSS TURNER MADE MOTION THAT WE PLEDGE $8,000.00. SECONDED BY BRO. WINSTON HASELDEN. MOTION WAS CARRIED BY CHURCH BODY.

NEW MEMBERS:

BRO. RAYMOND HASELDEN SAID THAT OUR NEW DISCIPLINE STATED THAT WE COULD ACCEPT TWICE MARRIED PEOPLE INTO THE CHURCH AS MEMBERS IF APPROVED BY CHURCH BODY. THE CANDIDATES WERE BRO. TOMMY EVANS,BRO. EARL TANNER, SIS. MARY ETTA EVENS, SIS. BETTY TANNER, SIS ALICE BARTLETT AND BRO. DREW EVANS. THESE CANDIDATES HAVE PROVEN THEMSELVES TO BE GOOD-UP STANDING PEOPLE WHO ATTENDS CHURCH REGULAR, ABIDES BY OUR CHURCH DISCIPLINE AND WISHED TO BECOME MEMBERS OF OUR CHURCH. REV. GLENN PROSSER CITED THAT THE FREE WILL BAPTIST CHURCH OF THE PENTECOSTAL FAITH CONSTITUTION, PAGE 30, V111 STATED THAT IN THE MINISTERIAL RESOLUTIONS "ALL MINISTERS HOLDING CREDENTIALS SHALL BE AMENDABLE TO THE GENERAL CONFERENCE AND GENERAL BOARD IN THE MATTER OF CONDUCT AND DOCTRINE. ANY MINISTER WHO ENDORES OR RECEIVES AS MEMBERS OF THE LOCAL CHURCH DIVORCED PERSONS WHO ARE REMARRIED SHALL HAVE THIER LICENSES REVOKED AS STATED'.
BRO. RAYMOND HASELDEN MADE MOTION TO ACCEPT THEM AS NEW MEMBERS OF OUR CHURCH. SECONDED BY BRO. WINSTON HASELDEN. MOTION CARRIED. ALL IN FAVOR TO ACCPET THESE PERSONS AS NEW MEMBERS. NONE OPPOSED. MOTION WAS CARRIED AS STATED.

BRO RAYMOND HASELDEN STATED THAT HE HAD SOMEONE ASKED ABOUT BUYING A NEW PIANO BECAUSE THE ONE THAT WE HAVE NOW IS AROUND 40 YEARS OLD. MOTION WAS MADE BY SIS. STACY TURNER TO PURCHASE A NEW PIANO AND LET SIS. DONNA PROSSER GO LOOK AND PLAY SOME PIANOS TO HER LIKING AS SHE IS A WONDERFUL MUSICIANS AND HAS A GOOD "EAR FOR MUSIC". SECOND BY BRO. WINSTON HASELDEN. CHURCH BODY VOTED TO AGREE 100%. MOTION CARRIED.

BRO. WINSTON HASELDEN SAID THAR THE PEST CONTROL PERSON HAD CHECK THE NEW PARSONAGE FOR TERMITES AND WE NEEDED TO GET A CONTRACT TO TAKE CARE OF THESE PROBLEMS. WE WILL TAKE IT UP AT NEXT CHURCH MEETING BECAUSE IT WOULD PROBABLY JANUARY OF 2004 BEFORE HE COULD GET BACK WITH US. ON THIS MATTER.

MOTION WAS MADE BY BRO. ROSS TURNER THAT THE BUILDING COMMITTEE CHECK WITH AN ELECTRICAN TO LOOK INTO THE WIRING IN THE ATTIC OF CHURCH BUILDING.
SECONDED BY BRO. RAYMOND HASELDEN. MOTION CARRIED. 100%

BRO. GLENN HARRELL ASKED IF THE CHURCH COULD TAKE DOWN THE OLD TREES IN FRONT OF THE CHURCH AND PLANT SOME MORE TREES AS THESE ARE OLD AND PARTIALLY ROTTEN. MOTION WAS MADE BY SIS LINDA HASKLDEN. SECONDED BY BRO. RAYMOND HASKLDEN. MOTION CARRIED.

BRO. ROSS TURNER AND SIS. STACY TURNER WOULD LOOK AROUND FOR A NEW STOVE AND SINK FOR THE FELLOWSHIP HALL. WOULD BRING INFORMATION BACK TO CHURCH AND WE WOULD DEAL WITH IT THEN.

MOTION TO ADJOURN WAS MADE BY BRO. ROSS TURNER.
SECONDED BY BRO. WINSTON HASKLDEN. MEETING ADJOURN AT 9:30 P.M.

SUBMITTED BY STACY TURNER
JULY 23, 2003

FREE WILL BAPTIST PENTECOSTAL FAITH CONFERENCE
ANNUAL CONFERENCE MINUTES
JULY 23, 2010

Opening remarks were made by Rev. Arthur McElveen, who also took prayer requests. Prayer was then led by Rev. Anthony Thomas.

Rev. Ray Hutto led the congregational, "Heaven's Jubilee" accompanied by Rev. Troy Cunningham on the piano.

Rev. McElveen brought the message for the night from John 16:7, telling "What the Holy Ghost Will Do When He Comes."

Rev. Norris Powell took the roll call of ministers/wives and church delegates, which was forty-three (43) and thirty-four (34) respectively. Fifty-two (52) delegates makes the 2/3 majority.

Rev. McElveen gave the Superintendent report. Rev. Hutto asked if the Jamestown Church still belonged to the Conference. Rev. McElveen said yes and that the buyers were still making the scheduled payments and that the payments are going into the Extension Ministries. Rev. McElveen moved for the adoption of the report. Rev. Hutto seconded the motion and the floor approved it.

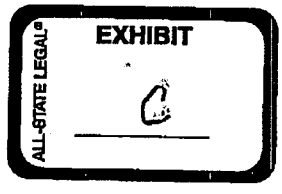
Rev. Eugene Baker gave the CEE Department report. There were no questions, so Rev. Baker moved for the adoption of the report. Rev. Weldon Coates seconded the motion and the floor approved it.

Since Rev. Clyde Chan, the Director, was not present, Rev. Hutto, the Assistant Director, gave the Foreign Mission Department report and moved for the adoption of the report. Rev. Carnell Floyd seconded the motion. Rev. Gregg Cannon asked if the Foreign Mission Department paid for funerals in Central America. The answer was no, but in the instance Rev. Cannon was asking about there were some unusual circumstances. The question was asked if the Foreign Mission Department was paying travel expenses for all the people that were going on the mission trips. The answer was no, the Foreign Mission Department will be reimbursed. The floor approved the report.

The Financial report was given by Rev. Norris Powell who moved for the adoption of the report. Rev. Carnell Floyd seconded the motion and the floor approved it.

There was no Ordaining Council report, but Rev. McElveen spoke briefly on the importance of the ministers and churches reporting monthly and supporting the Conference.

20



Ofx !l pqf !Cbqujtu!Di vsdi !pglü f !Of of dpt ubrtGbjü !!356

Rev. Powell made the motion that debate on the proposed amendments be limited to two (2) minutes per speaker. Rev. Carnell Floyd seconded the motion and the floor approved it.

Rev. Larry Melton read the rollover articles and moved for their adoption. Rev. Gregg Cannon seconded the motion and the floor approved.

Rev. Melton then read the proposed amendment #1 and moved for its' adoption. Rev. Hutto spoke in favor of making the CEE Director's position part-time. Rev. Mike Benton spoke in favor of keeping the CEE Director's position full-time. Bro. Ringle Jordan seconded the motion and it was taken to a vote. The amendment failed.

Rev. Melton then read the proposed amendment #2 and moved for its' adoption. Rev. Coates asked what was the purpose of the amendment and Rev. Melton gave an explanation. Rev. Carnell Floyd seconded the motion. Bro. Jamas Vessent asked for another clarification. Rev. Hutto tried to clarify. Rev. Coates asked if this amendment in anyway interfered with the congregational government of the churches, to which the answer was no. Rev. Laverne Parker spoke in favor of the amendment. Rev. Powell explained that the amendment was not retroactive. The floor voted and the amendment was passed with fifty-seven (57) voting in favor.

Congregation's duty
to govern

The Morals Committee report was given by Rev. Melton, who asked that in the section about television, we also warn of the dangers of the internet as well as certain video games.

Rev. McElveen asked that if anyone in the churches had passed away, for the church to please send the information to the office to be included in the Minutes Book. He asked for a moment of silence in memory of those who had passed.

Rev. Osborne gave a testimony. Rev. Coates then stood to explain that his prior comments should not be taken as anti-Conference. His intent was to get clarification.

Rev. Powell spoke about the lack of young people in our Conference and the need to get them to Camp Meeting.

Rev. McElveen made the Camp Meeting announcements.

Rev. Gregg Cannon made the motion to adjourn, which was seconded by many!

There were a few more announcements, then the benediction, led by Rev. Carl Lavender.

Ofx II pqf ICbqjtuDi vsd Ipgü f ICf of dpt ubrfGbju II357

STATE OF SOUTH CAROLINA)
)
COUNTY OF FLORENCE)

FEES EXEMPT
SEE AFFIDAVIT

TITLE TO REAL ESTATE

KNOW ALL MEN BY THESE PRESENTS, THAT we, Ross Turner, Jerry Winston Eaddins, Johnnie Alfred Powell, Jr., William Altman, Raymond Eaddins and Ricky C. Powell as the current Trustees and/or Deacons of the New Hope Free Will Baptist Church of the Pentecostal Faith, in Florence County, South Carolina, for and in consideration of the sum of Five & no/100 ($5.00) Dollars and By Way of Mutual Exchange of property, to us in hand paid at and before the sealing of these presents by Glenn O. Darnell, currently of the State of South Carolina, the receipt whereof is hereby acknowledged, have granted, bargained, sold and released unto the said Glenn O. Darnell, his heirs and assigns, forever, all of our right, title and interest in and to the following described real property to-wit:

FILED
01 OCT 31 A 11:52
CONNIE R. BELL
CLERK OF COURT
FLORENCE COUNTY SC

SEE ATTACHED LEGAL DESCRIPTION

TOGETHER with all and singular, the Rights, Members, Hereditaments and Appurtenances to the said Premises belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular, the said Premises before mentioned unto the said grantee, his heirs and assigns, forever.

AND we do hereby bind ourselves and our Successors and Assigns, to warrant and forever defend, all and singular, the said Premises unto the said grantee, his heirs and assigns, forever, absolutely, and in fee simple, against us and our Successors and Assigns, and against all persons whomsoever lawfully claiming, or to claim the same, or any part thereof.

WITNESS our Hands and Seals as the duly authorized Trustees and/or Deacons of said Church, this 30th day of October, in the year of our Lord, Two Thousand and One, and in the Two Hundred and Twenty-fifth year of the Sovereignty and Independence of the United States of America.

RECORDED
10:47 AM 10-31-01
BOOK A654 PAGE 16
CONNIE R. BELL
C.C.C.P. FLORENCE COUNTY

1 OF 4

THIS PROPERTY DESCRIBED AS
MAP 44D BLOCK 05 PARCEL 254
ON FLORENCE COUNTY TAX MAPS
DATE POSTED
FLORENCE COUNTY TAX ASSESSOR

000016

EXHIBIT
D
ALL-STATE LEGAL®

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF

Witness as to all parties

Witness as to all parties

Curtis R. Turner (L.S.)
Curtis Ross Turner,
Trustee & Deacon

(L.S.)
Harry Winston Haselden,
Trustee

Johnnie Elfred Powell, Jr.,
Trustee & Deacon

(L.S.)
William Altman, Deacon

(L.S.)
Raymond Haselden, Deacon

Ricky C. Powell (L.S.)
Ricky C. Powell, Deacon

* * * * * * * * * *

STATE OF SOUTH CAROLINA)
) PROBATE
COUNTY OF FLORENCE)

I, John M. Prosser, Jr., a Notary Public, do hereby certify that Curtis Ross Turner, Harry Winston Haselden, Johnnie Elfred Powell, Jr., William Altman, Raymond Haselden and Ricky C. Powell, as the current Trustees and/or Deacons of the New Hope Free Will Baptist Church of the Pentecostal Faith, personally appeared before me this day, and acknowledged the due execution of the foregoing instrument, and that Patricia C. Powell with Sherrie A. Brookens witnessed the execution thereof.

Witness my hand and official seal this 3rd day of October, 2004.

NOTARY PUBLIC FOR AND IN S.C.
My Commission Expires: 2/11/14

Patricia C. Powell
WITNESS

ADDRESS OF GRANTEE(S):
Glenn O. Harrell
P.O. Box 932
Johnsonville, SC 29555

2 OF 6

000017

LEGAL DESCRIPTION

All of that certain piece, parcel or lot of land with the improvements thereon, lying, being and situate One half (½) mile East of the City of Johnsonville, County of Florence, State of South Carolina, and as shown and delineated on a Plat prepared by Floyd, Coleman & Associates for New Hope Free Will Baptist Church of the Pentecostal Faith, dated February 4, 1976, and recorded with the Florence County Clerk of Court's office in Plat Book 16 at Page 169. Said parcel containing One (1) acre, more or less, and being bounded on the North and West by other lands of, or formerly of, Chives Prosser; On the East by Lands of, or formerly of, George E. Dunahoe, and On the South by paved State road S-21-121, also known as the Possom Fork Road, upon which it measures One hundred (100) feet.

DERIVATION: This being the identical parcel of property conveyed unto Bike Powell (a/k/a Dike Powell), Roland Haselden and Hudson Cribb as Trustees of New Hope Free Will Baptist Church of the Pentecostal Faith dated April 8, 1976, and recorded with the Florence County Clerk of Court's office on same day in Book A149 at Page 734.

TMS #: 660-05-054

ALSO

All that certain piece, parcel or lot of land lying, being and situate in Johnson Township, School District No. Five (5), State of South Carolina, and County of Florence, the same being irregular in shape, and being shown and delineated on a Map or Plat of the same prepared by Robert F. Morgan, R.L.S., dated March 29, 1984, and recorded with the Florence County Clerk of Court's office in Plat Book 22 at Page 567, reference being had thereunto as forming a part and parcel of the within description.

DERIVATION: This being the identical parcel of property conveyed unto Curtis Turner, Winston Haselden, William Hanna and Jay Powell as Trustees of New Hope Free Will Baptist Church of the Pentecostal Faith dated April 12, 1984, and recorded with the Florence County Clerk of Court's office on June 11, 1984 in Book A213 at Page 1960.

TMS #: 660-05-054

000018

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM FLORENCE COUNTY
Court of Common Pleas

Thomas A. Russo, Circuit Judge

Case No. 2010-CP-21-2932

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, ... Appellants

Vs.

New Hope Church, Randy Sharpe, Johnny Powell, Winston Haselden and Donnis McDonald ..... Respondents

---

BRIEF OF APPELLANT

LOUIS D. NETTLES
Folkens Law Firm, PA
PO Box 6139
Florence, South Carolina 29502
Attorney for Appellants
843-665-0100

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Presbytery of Greater Atlanta, Inc. v. Timberridge Presbyterian Church, Inc., 290 Ga. 272, 11, 719 S.E.2d 446 (Ga., 2011) . . . . . -7-

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STATEMENT OF ISSUES ON APPEAL

DID THE LOWER COURT ERR IN GRANTING SUMMARY JUDGEMENT TO RESPONDENTS BECAUSE IT FAILED TO CONSIDER THE GOVERNING DOCUMENT OF THE APPELLANT CONCRETION SETTING FORTH THE RULES ADOPTED BY THE PARTIES CREATING A RESTRICTION ON ALIENATION OF CHURCH PROPERTY

STATEMENT OF THE CASE

Appellants brought this Declaratory Judgment action by Summons and Complaint filed October 7, 2010. Appellants members of the congregation of New Hope Free Will Baptist Church of the Pentecostal Faith, who adhere to the Free Will Baptist Church of the Pentacostal Faith, and the General Conference of the Free Will Baptist Church of the Pentecostal Faith (Conference). Respondents are former members of the New Hope Baptist Church of the Pentecostal Faith who formed and new church New Hope Church and left the Conference. The suit if for a determination of the right to control the property of New Hope Baptist Church of the Pentecostal Faith and an accounting of it property.

Respondents filed an answer and counterclaim on May 18, 2011. The Answer and Counterclaim and included a general denial, and defenses of laches, estoppel, Statute of Frauds. The counterclaim sought a declaration that they were the true owner of the Property of New Hope Baptist Church of the Pentecostal Faith as it lawful successor. Respondents served a Reply on July 14, 2011.

The Respondents motion for summary judgment was heard on March 8, 2012 and granted by order entered March 27, 2012 and received by Respondents on March 28, 2012. Appellant moved to alter or amend the judgment on April 6, 2012. The motion to alter or amend was heard on August 13, 2012 and denied by order entered and received by Respondents on October 1, 2012.

The Notice of Appeal was served on October 29, 2012.

STATEMENT OF FACTS

The Conference was incorporated in 1926 as Free Will Baptist of South Carolina and changed its name to Free Will Baptist Church of the Pentecostal Faith in 1959. The oldest record of the Conference is the 1938 Discipline of the Wilmington and South Carolina Conference of the Free Will Baptist Denomination. The Discipline provided that the Annual Conference

> Each local Church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each Church is not held as a law of isolation; on the contrary, Churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a Church and the settlement of serious difficulties. On the same principles, the Churches meet by delegation in the Annual Conferences, etc.
>
> The Annual Conference being the highest tribunal, shall have final jurisdiction over the local churches

New Hope Church begun around 1907 and joined the Conference in 1946. The 1948 minutes of the General Conference show that New Hope sent delegates to participate in the governance of the Conference. RoA p. 311. By 1961 the Conference had amended its Discipline to provide that Church Trustees be prohibited from diverting property from the use of the Free Will Baptist Church of the Pentacostal Faith. RoA p. 356 That provision was part of the 2007 Discipline of the Conference at the time of this dispute. RoA p. 228

In 2003, New Hope Free Will Baptist Church of the Pentecostal Faith

incorporated telling it members that the purpose of the incorporation was to shield its members from personal liability for actions of the Church. In December 2009 the Conference received a letter from attorney John M. Prosser Jr. on behalf of New Hope Church stating that the New Hope Church had recently voted to break ties with the Conference. The real property of New Hope Baptist Church of the Pentecostal Faith was not deeded to the Corporation prior to the congregation breaking ties with the Conference. RoA p.416

ARGUMENT

THE LOWER COURT ERRED IN GRANTING SUMMARY JUDGEMENT TO RESPONDENTS BECAUSE IT FAILED TO CONSIDER THE GOVERNING DOCUMENT OF THE APPELLANT CONCRETION SETTING FORTH THE RULES ADOPTED BY THE PARTIES CREATING A RESTRICTION ON ALIENATION OF CHURCH PROPERTY

May an religious association adopt rules to govern itself and its members?

This is an appeal from a grant of summary judgment. This court must view the facts in the light most favorable to the non-moving party and the moving party must establish that there are no genuine issues of material fact and that it is entitled to judgment as a matter of law.

The law governing disputes involving church is set forth in *Pearson v. Church of God*, 325 S.C. 45, 478 S.E.2d 849 (1996)

> (1) courts may not engage in resolving disputes as to religious law, principle, doctrine, discipline, custom, or administration; (2) courts cannot avoid adjudicating rights growing out of civil law; (3) in resolving such civil law disputes, courts must accept as final and binding the decisions of the highest religious judicatories as to religious law, principle, doctrine, discipline, custom, and administration.
>
> 478 S.C.45 at 52

Pearson was the first time the South Carolina Supreme Court considered the implications of *Jones v Wolf*, 443 U.S. at 602, 99 S.Ct. at 3025, 61 L.Ed.2d 775. In *Jones* the United States Supreme Court ruled that a civil court could,

consistent with the First Amendment to the United States Constitution, apply neutral principles of state law in determining disputes involving religious organizations. In discussing the meaning of "neutral principles" the U.S. Supreme Court said:

> Under the neutral-principles approach, the outcome of a church property dispute is not foreordained. At any time before the dispute erupts, the parties can ensure, if they so desire, that the faction loyal to the hierarchical church will retain the church property. They can modify the deeds or the corporate charter to include a right of reversion or trust in favor of the general church. Alternatively, the constitution of the general church can be made to recite an express trust in favor of the denominational church. The burden involved in taking such steps will be minimal. And the civil courts will be bound to give effect to the result indicated by the parties, provided it is embodied in some legally cognizable form.

443 U.S. 595 at 606

Ultimately the Court in *Jones* approved the decision of the Georgia Supreme Court awarding the church property to the breakaway congregation because the "the provisions of the constitution of the general church, the Book of Church Order, concerning the ownership and control of property failed to reveal any language of trust in favor of the general church." That distinguished the case from *Carnes v. Smith,* 236 Ga. 30, 222 S.E.2d 322, cert. denied, 429 U.S. 868, 97 S.Ct. 180, 50 L.Ed.2d 148 (1976). In *Carnes,* the Georgia Courts awarded control of the local church property to the loyalist members of the local church because the constitution of The United Methodist Church, its Book of

Discipline, contained an express trust provision in favor of the general church. See also *Presbytery of Greater Atlanta, Inc. v. Timberridge Presbyterian Church, Inc.*, 290 Ga. 272, 11, 719 S.E.2d 446 (Ga., 2011)

The trial court based is decision on the result in *All Saints Parish Waccamaw v. Protestant Episcopal Church in the Diocese of South Carolina*, 385 S.C. 428, 685 S.E.2d 163 (2009) stating that the Conference could not impose a trust on the property of New Hope. The result in *All Saints* is similar to the result in *Jones v. Wolf*, 241 Ga. 208, 243 S.E.2d 860 (Ga., 1978) affirmed by *Jones v Wolf*, 443 U.S. at 602, 99 S.Ct. at 3025, 61 L.Ed.2d 775. As pointed out above the result in Jones, was determined by the fact that governing documents of the domination did not contain any language creating an express or implied trust in favor of the loyal minority. The was the opposite of the result in *Carnes*, supra, where the governing documents of the Church created such an restriction on congregational property.

Possibly because of its history as an established church, the Diocese in All Saints did not have in its governing document any authority over the parish church. Its seems likely that the Episcopal Diocese expected the courts to imply such authority from its history as an established church. As the U.S. Supreme Court has stated such an inference is foreclosed by the First Amendment to the United States Constitution. More importantly the Diocese actually quit claimed any interest in the parish property in 1903 and reserved no rights in that property.

The members of New Hope joined the Appellant Conference in 1946. They were then both members of the local church and the denomination. As with any association the members of the Denomination were free to make such rules governing themselves as they should adopt. By joining the denomination both the members and there church became subject to the rules then in existence and afterwards adopted according the rules fo the domination. At that time the members of New Hope joined the governing documents of the denomination provided that the Annual Conference was the denominations highest tribunal and retained final jurisdiction over the local churches. The Doctrine and Constitution of the Denomination provided for governance by the Annual Conference composed of delegates from each local church and a method of amending the governance of the denomination (RoA pp. 66-68). By 1961 the Denomination specifically adopted the limitation on the local trustees of the church to prevent diversion of church property from the use of the Denomination. RoA p. 356 This was an obligation adopted by the members of New Hope through the governance of their denomination.

All this brings us back to the admonition from the U.S. Supreme Court in *Jones*, supra

> Alternatively, the constitution of the general church can be made to recite an express trust in favor of the denominational church. The burden involved in taking such steps will be minimal. And the civil courts will be bound to give effect to the result indicated by the parties, provided it is embodied in some legally cognizable form.
> 443 U.S. 595 at 606

The restriction on diversion of church property from the was not created by strangers to the New Hope property, it was created by the members of New Hope as part of the larger denomination under rules that the New Hope Church members assented to upon joining and participating in the governance through the Annual Conference. New Hope and its members were a part of the larger body.

The facts viewed in the light most favorable to the Appellants show that the Respondents broke from the Conference, after being members for more than 60 years and wish to divert property from the Conference despite objection from members of the congregation and the Conference. None of this requires a determination of religious doctrine by a civil court. The court is not free to ignore the rules adopted by the parties at to the effect of a schism in the local congregation. As pointed out in *Bramlett v. Young*, 229 S.C. 519, 93 S.E.2d 873 (S.C., 1956) quoting from *Watson v. Jones*, 80 U.S. 679, 733 (1871)

> 'In this country the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights, is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment[229 S.C. 545] of no sect. The right to organize voluntary religious associations to assist in the expression and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all of the individual members, congregations and officers within the general association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this government, and are bound to submit to it. But it would be a vain consent and would lead to the total subversion of such religious bodies, if anyone

> aggrieved by one of their decisions could appeal to the secular courts and have them reversed. It is of the essence of these religious unions, and of their right to establish tribunals for the decision of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeal as the organism itself provided for.'
>
> 93 S.E.2d at 886

Bramlett v. Young should be tempered by the recognition that courts are not free to supply religious societies special rules not provided by the parties or neutral rules of law, but courts are not free to ignore rule adopted by the parties themselves. *Jones v Wolf*, 443 U.S. at 602, 99 S.Ct. at 3025, 61 L.Ed.2d 775.

This case is clearly distinguishable from All Saints based on the rules the parties themselves consented to and adopted. The case before this court is comparable to *Carnes v. Smith,* 236 Ga. 30, 222 S.E.2d 322, cert. denied, 429 U.S. 868, 97 S.Ct. 180, 50 L.Ed.2d 148 (1976) rather than *Jones* supra. because the parties have supplies the rules themselves

CONCLUSION

Viewing the facts in the light most favorable to Appellants as the non moving parties the Trial Court erred in granting summary judgment to Respondents. The members of this religious association had the freedom to create their own rules governing the church and the domination. They did so . The Respondents by joining the domination and participating in its governance consented to the rules and are now bound by them. The facts show that the Conference adopted rules restricting the alienation of church property from the use of the Conference and therefore summary judgment was improper.

Respectfully submitted

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Florence, South Carolina 29502
Attorney for Appellants
843-665-0100

September 3, 2013

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM FLORENCE COUNTY
Court of Common Pleas

Thomas A. Russo, Circuit Judge

Case No. 2010-CP-21-2932

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, ... Appellants,

Vs.

New Hope Church, Randy Sharpe, Johnny Powell, Winston Haselden and Donnis McDonald . . . . . Respondents,

---

RESPONDENT'S FINAL BRIEF

Walker H. Willcox #72608
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Florence, S C 29502-1909
(843) 662-3258 - Tel.
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August 30, 2013

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STATEMENT OF ISSUES ON APPEAL

I. ARE THE APPELLANTS REQUIRED TO PRESENT AN ISSUE TO THE TRIAL COURT TO PRESERVE THE RIGHT TO ARGUE THE ISSUE ON APPEAL?

II. DID THE TRIAL COURT CORRECTLY HOLD THAT THE APPELLANTS MUST COMPLY WITH SOUTH CAROLINA TRUST LAW TO PREVAIL ON THEIR CLAIM OF A TRUST OVER NEW HOPE CHURCH'S PROPERTY?

STATEMENT OF THE CASE

The Appellants commenced this action on October 7, 2010 claiming essentially that it had a trust interest in the property of New Hope Church after it disaffiliated from the General Conference of the Free Will Baptist Church of the Pentecostal Faith (hereinafter referred to as the "Conference"). The Appellants consist of the Conference and former members of New Hope Church. The Respondents are New Hope Church (hereinafter referred to as "New Hope"), New Hope's governing board, and New Hope's pastor, Randy Sharpe.

The Appellants attempted service on or around mid April 2011, and the Respondents timely answered and counter-claimed on May 18, 2011. The answer asserted affirmative defenses including statute of frauds, failure to serve, statute of limitations and laches. The answer included a counter-claim for a declaratory judgment that the Appellants had no trust or any interest in New Hope's property.

The Respondents served discovery requests and deposed the Conference's Superintendent, James A. McElveen. Raymond Haseldon, Annie Raye Haseldon, Legrande Goins, and Gail Goins were also deposed. On February 8, 2012, the Respondents filed a motion for summary judgment based, *inter alia*, on the ground that the evidence demonstrated that the Appellants had no interest in New Hope's property.

The motion was heard on March 8, 2012. Counsel for the Respondents and Appellants were present and argued their positions. The Respondents presented and filed a memorandum of law with exhibits supporting their position. The Appellants presented

no evidence at this hearing.

On March 27, 2012, the Honorable Thomas A. Russo, Circuit Court Judge for the Twelfth Judicial Circuit (hereinafter referred to as the "Trial Court") issued an Order granting the Respondents' motion for summary judgment. The Trial Court held that the Appellants failed to present any evidence that they held a trust interest in New Hope's property.

On April 6, 2012, the Appellants filed a motion to amend asking the Trial Court to reconsider its decision. The Trial Court heard the motion on August 13, 2012, and on September 28, 2012, the Trial Court issued an Order denying the motion. This appeal followed.

STATEMENT OF THE FACTS

This dispute arises over New Hope Church ("New Hope") located in Johnsonville, South Carolina. New Hope was founded in the early 1900's. Around 1946, New Hope and other area churches formed a cooperative denomination named the General Conference of the Free Will Baptist Church of the Pentecostal Faith.

Churches who are members of the Conference are congregationally governed churches. (R. p. 115, line 1-p. 116, line 11).[1] Consistent with the congregational governed relationship, the Conference does not ordain or license a local church's pastor; rather, the congregation chooses its own pastor, and the Conference has no disciplinary authority over the pastor. (R. p. 116, line 3- p. 117, line 10).

In 2000, New Hope conveyed church property to a third party. (R pp. 422-423). Appellant Raymond Haseldon signed the deed, and he admitted during his deposition that the Conference was not notified of the conveyance and did not need to be notified. (R. p. 206, line 13-p. 207, line 4).

In 2003, the members of New Hope Church unanimously voted to incorporate and adopt its own bylaws thereby removing any doubt that it was an "independent church." (R. p. 417). Two of the individual Appellants were present and voted for the incorporation. (Id.) Although New Hope adopted its own bylaws, it voluntarily remained affiliated with the Conference.

However, in 2009, New Hope became frustrated with the Conference, and New

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[1] The minutes from the Conference's 2010 annual meeting corroborate Superintendent McElveen's testimony that member churches are congregationally governed. (R. p. 421).

Hope's congregation voted unanimously to terminate the church's affiliation with the Conference. New Hope subsequently amended its name to remove any identification with the Conference. The Appellants do not dispute that the congregation of New Hope unanimously voted to withdraw from the Conference.

The Conference was notified of the disaffiliation, and the Appellants present no evidence that the Conference took any formal action against the Respondents other than commencing this action.[2] (R. p. 145, lines 1-15).

The Respondents moved for summary judgment and submitted documents and deposition testimony to support the motion. The Appellants presented no evidence in response. The Trial Court correctly held that no trust was imposed on New Hope's property, and it dismissed the complaint and granted the Respondents' counter-claim. The Trial Court noted in its Order granting summary judgment that "the Plaintiff presented no evidence identifying when or under what circumstances the alleged trust was created." (R. p. 3).

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2 The Conference did not appoint any committee or group to accept "ownership" over the church.

ARGUMENT AND CITATION OF AUTHORITY

STANDARD OF REVIEW

Summary judgment is appropriate when "the pleadings, depositions, answers to interrogatories, and admissions on file, together with the affidavits, if any, show that there is no genuine issue as to any material fact and that the moving party is entitled to a judgment as a matter of law. Rule 56(c), SCRCP. "The purpose of summary judgment is to expedite disposition of cases which do not require the services of a fact finder." George v. Fabri, 345 S.C. 440, 452, 548 S.E.2d 868, 874 (2001). "A court considering summary judgment neither makes factual determinations nor considers the merits of competing testimony; however, summary judgment is completely appropriate when a properly supported motion sets forth facts that remain undisputed or are contested in a deficient manner." David v. McLeod Reg'l Med. Ctr., 367 S.C. 242, 250, 626 S.E.2d 1, 5 (2006).

I. The Appellants must present alleged evidence of a trust to the Trial Court to preserve the issue for appeal.

"It is axiomatic that an issue cannot be raised for the first time on appeal, but must have been raised and ruled upon by the trial judge." Wilder Corp. v. Wilke, 330 S.C. 71, 75, 497 S.E.2d 731, 734 (1998). "Error preservation requirements are intended to 'enable the lower court to rule properly after it has considered all relevant facts, law and arguments.'" I'On, LLC v. Town of Mt. Pleasant, 338 S.C. 406, 422, 526 S.E.2d 716, 724 (2000).

The Respondents moved for summary judgment notifying the Plaintiffs that they would demonstrate that no such trust existed. (R. p. 19). The Respondents supported

their motion for summary judgment with deposition testimony, deeds, church minutes, and Conference minutes.

The Appellants presented no evidence in response to support their claim. *See* (R. pp. 28-52). The failure to respond to the Respondents' evidence was in itself a ground to grant summary judgment. Rule 56(e), SCRCP. The Trial Court noted the absence of any evidence in its Order. (R. p. 3). [3]

"[A] trial judge will not be reversed for failing to act on a matter that was not submitted to him." Roche v. South Carolina Alcoholic Beverage Control Commission, 263 S.C. 451, 455, 211 S.E.2d 243, 244 (1975)(reversed on other grounds). The Appellants argue now on appeal that Conference bylaws created a trust over New Hope's property. However, the Appellants did not present this issue to the Trial Court when responding to the Respondents' motion for summary judgment, and they did not preserve the issue for appeal. Consequently, this appeal must be denied.

II. The Trial Court correctly held that South Carolina Trust law applies to this dispute.

In Jones v. Wolf, the United States Supreme Court held that state courts could apply neutral principals of law to resolve church property disputes. 443 U.S. 595, 603, 99 S.Ct. 3020, 3025 (1979). Following Jones, the South Carolina Supreme Court

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[3] "A party cannot use Rule 59(e) to present to the court an issue the party could have raised prior to judgment but did not." Hickman v. Hickman, 301 S.C. 455, 456, 392 S.E.2d 481, 482 (Ct. App. 1990). The Appellants' presentation of evidence for the first time to support their motion to reconsider was improper and insufficient to preserve error for appellate review. This tenet of law was noted in the Trial Court's order denying the motion to reconsider. (R. pp. 5-6).

summarized the principles it applies to church controversies:

> (1) courts may not engage in resolving disputes as to religious law, principle, doctrine, discipline, custom, or administration; (2) courts cannot avoid adjudicating rights growing out of civil law; (3) in resolving such civil law disputes, courts must accept as final and binding the decisions of the highest religious judicatories as to religious law, principle, doctrine, discipline, custom, and administration.

Pearson v. Church of God, 325 S.C. 45, 52, 478 S.E.2d 849, 853 (1996).

The South Carolina Supreme Court in All Saints Parish Waccamaw v. Protestant Episcopal Church in the Diocese of South Carolina, expressly held that courts must apply the neutral principles of law approach to resolve church disputes. 385 S.C. 428, 449, 685 S.E.2d 163, 175 (2009). In the context of resolving church property disputes, the Supreme Court explained that the neutral principles of law method "relies exclusively on objective, well-established concepts of trust and property law familiar to lawyers and judges." Id. at 444, 172 (citing Jones,443 U.S. at 603, 99 S.Ct. at 3025).

The Trial Court applied well established concepts of trust law to hold that no trust existed against New Hope's property. To the prove the creation of a trust, a plaintiff must show: (1) a declaration creating the trust, (2) a trust *res*, and (3) designated beneficiaries. Whetstone v. Whetstone, 309 S.C. 227, 231, 420 S.E.2d 877, 879 (Ct. App. 1992). South Carolina law requires a writing to prove a trust in land. Beckham v. Short, 298 S.C. 348, 350, 380 S.E.2d 826, 827 (1989). Moreover, if the settlor is the trustee, some written declaration signed by the settlor is required to create a trust. S.C. Code § 62-7-401(a)(2) and South Carolina Comments, ¶ 2.

The Appellants failed during summary judgment proceedings to produce any

written instrument indicating that New Hope granted a trust over its real and personal property to the Appellants. Rather, the Appellants proceeded on a theory based on the old "deference" approach to argue that New Hope was not permitted to withdraw from the Conference. However, the South Carolina Supreme Court in All Saints replaced the "deference" approach with the neutral principles of law approach. All Saints, 385 S.C. at 444-445, 685 S.E.2d at 171-172. The Trial Court properly rejected the Appellants' argument.

The Appellants change course on appeal and argue that Conference bylaws impose a trust over New Hope's property.[4] However, the unrecorded bylaws are not New Hope's governing documents, and the bylaws are not a contract or an agreement with New Hope. The bylaws do not provide a grant of trust by New Hope to the Appellants. New Hope did not sign the bylaws, and the bylaws do not prohibit a member church from withdrawing from the Conference. The bylaws do not comply with South Carolina law relating to the creation of trusts.

In addition, the South Carolina Supreme Court has previously heard and rejected the Appellants' theory. In All Saints, a local parish ("All Saints") voted to withdraw from the National Episcopal Church ("ECUSA"). The ECUSA argued that the Dennis Canons, which were amended into the Dioceses Constitution in 1987, imposed a trust on All Saints's property in favor of the ECUSA and the Dioceses of South Carolina. Id. at 437,

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[4] The Appellants present no evidence that New Hope's congregation or governing board assented to the bylaws. Conversely, New Hope, in 2003, incorporated and adopted its own bylaws.

168 and at 449, 174.

The Supreme Court rejected the ECUSA's argument, and it held that "the Dennis Cannons had no legal effect on the title to the congregation's property. . ." Id. The Supreme Court reasoned that "[i]t is an axiomatic principle of law that a person or entity must hold title to property in order declare that it is held in trust for the benefit of another or transfer legal title to one person for the benefit of another." Id.

The Supreme Court in All Saints held that basic trust law precluded the ECUSA from declaring trust in its bylaws over property it did not own. Similarly, in this case, New Hope, who predates the Conference, has always held title to its property. The Appellants' attempt to assert a trust over property they do not own through the Conference bylaws is ineffective.[5]

The Appellants attempt to distinguish the result in All Saints by mistakenly claiming that the Episcopal church's bylaws did not contain a trust provision. (Appellants' Brief, p. 7-8). This mistaken assertion ignores the detailed factual and legal discussion regarding the Dennis Canons. All Saints, 385 S.C. at 437,449, 685 S.E.2d at 168, 174. The Appellants mistaken comparison is a tacit admission that the outcome in All Saints is required in this case.

In addition, the course of conduct by New Hope and the Conference demonstrate

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The public policy reasons for refusing to allow the Conference to unilaterally impose a trust on New Hope's property is clear. Allowing a national organization to impose a trust through its bylaws on local property it does not own without requiring the organization to satisfy some evidentiary burden would create disastrous title issues, harm bonafide purchasers for value and create havoc with the state's real property records.

that no trust was imposed over New Hope's property. New Hope conveyed real property in 2000 through a deed signed by the Appellant Raymond Haseldon ("Haseldon"). (R. p. 422). Haseldon testified that the Conference was not notified of the conveyance and that it did not need to be notified. (R. p. 206, line 13-p. 207, line 4).

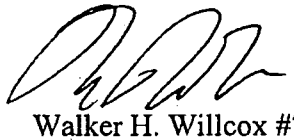
Moreover, a holding that the bylaws create a trust over New Hope's property would contradict the congregational form of government the Conference and the member churches have always maintained. Historically, a church that is congregationally governed may, upon majority vote of the congregation, withdraw from a denomination with its property intact. Whitmire v. Adams, 273 S.C. 453, 459-460, 257 S.E.2d 160, 164 (1979); *see also* All Saints, 385 S.C. at 443, 685 S.E.2d at 171. In line with the congregational form of government maintained between the Conference and its member churches, the bylaws do not impose a trust against a withdrawing member's property. New Hope's congregation unanimously voted to disaffiliate from the Conference. The Appellants have neither a mechanism nor authority to overcome the will and decision of New Hope's congregation.

The Trial Court correctly held that no trust exists against New Hope's property, and it correctly granted summary judgment dismissing this action and granting the Respondents' counter-claim.

CONCLUSION

The Appellants failed to preserve the issue it presents on appeal, and this appeal must be denied. In addition, the Trial Court correctly held that no trust exists over New Hope's property. The Respondents request that the Court affirm the Trial Court's decision.

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August 30, 2013

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM FLORENCE COUNTY
Court of Common Pleas

Thomas A. Russo, Circuit Judge

Case No. 2010-CP-21-2932

Raymond Haselden, Sharon Haselden, Annie Raye Haselden, Faye Haselden and The General Conference of the Free Will Baptist Church of the Pentecostal Faith, ... Appellants

Vs.

New Hope Church, Randy Sharpe, Johnny Powell, Winston Haselden and Donnis McDonald ..... Respondents

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REPLY BRIEF OF APPELLANT

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STATEMENT OF ISSUES ON APPEAL

DID THE LOWER COURT ERR IN GRANTING SUMMARY JUDGEMENT TO RESPONDENTS BECAUSE IT FAILED TO CONSIDER THE GOVERNING DOCUMENTS OF THE APPELLANT CONFERENCE SETTING FORTH THE RULES ADOPTED BY THE PARTIES CREATING A RESTRICTION ON ALIENATION OF CHURCH PROPERTY

STATEMENT OF THE CASE

Appellants brought this Declaratory Judgment action by Summons and Complaint filed October 7, 2010. Appellants members of the congregation of New Hope Free Will Baptist Church of the Pentecostal Faith, who adhere to the Free Will Baptist Church of the Pentacostal Faith, and the General Conference of the Free Will Baptist Church of the Pentecostal Faith (Conference). Respondents are former members of the New Hope Baptist Church of the Pentecostal Faith who formed and new church New Hope Church and left the Conference. The suit if for a determination of the right to control the property of New Hope Baptist Church of the Pentecostal Faith and an accounting of it property.

Respondents filed an answer and counterclaim on May 18, 2011. The Answer and Counterclaim and included a general denial, and defenses of laches, estoppel, Statute of Frauds. The counterclaim sought a declaration that they were the true owner of the Property of New Hope Baptist Church of the Pentecostal Faith as it lawful successor. Respondents served a Reply on July 14, 2011.

The Respondents motion for summary judgment was heard on March 8, 2012 and granted by order entered March 27, 2012 and received by Respondents on March 28, 2012. Appellant moved to alter or amend the judgment on April 6, 2012. The motion to alter or amend was heard on August 13, 2012 and denied by order entered and received by Respondents on October 1, 2012.

The Notice of Appeal was served on October 29, 2012.

STATEMENT OF FACTS

The Conference was incorporated in 1926 as Free Will Baptist of South Carolina and changed its name to Free Will Baptist Church of the Pentecostal Faith in 1959. The oldest record of the Conference is the 1938 Discipline of the Wilmington and South Carolina Conference of the Free Will Baptist Denomination. The Discipline provided that the Annual Conference

> Each local Church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline, and exclude members. But this principle of the independence of each Church is not held as a law of isolation; on the contrary, Churches conveniently situated associate and cooperate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a Church and the settlement of serious difficulties. On the same principles, the Churches meet by delegation in the Annual Conferences, etc.
>
> The Annual Conference being the highest tribunal, shall have final jurisdiction over the local churches

New Hope Church begun around 1907 and joined the Conference in 1946. The 1948 minutes of the General Conference show that New Hope sent delegates to participate in the governance of the Conference. RoA p. 311 By 1961 the Conference had amended its Discipline to provide that Church Trustees be prohibited from diverting property from the use of the Free Will Baptist Church of the Pentacostal Faith. RoA p. 356 That provision was part of the 2007 Discipline of the Conference at the time of this dispute. RoA p. 228

In 2003, New Hope Free Will Baptist Church of the Pentecostal Faith

incorporated telling it members that the purpose of the incorporation was to shield its members from personal liability for actions of the Church. In December 2009 the Conference received a letter from attorney John M. Prosser Jr. on behalf of New Hope Church stating that the New Hope Church had recently voted to break ties with the Conference. The real property of New Hope Baptist Church of the Pentecostal Faith was not deeded to the Corporation prior to the congregation breaking ties with the Conference. RoA p. 416

ARGUMENT

THE LOWER COURT ERRED IN GRANTING SUMMARY JUDGEMENT TO RESPONDENTS BECAUSE IT FAILED TO CONSIDER THE GOVERNING DOCUMENTS OF THE APPELLANT CONFERENCE SETTING FORTH THE RULES ADOPTED BY THE PARTIES CREATING A RESTRICTION ON ALIENATION OF CHURCH PROPERTY

May an religious association adopt rules to govern itself and its members?

Respondents argue that Appellant have not provided evidence that the Conference has authority over the property of the local congregation. In fact the Appellants have provided the Court with the 1938 Discipline, the 1961 Discipline and the 2007 Discipline of the Church. RoA p.36 lines 17 -21, p. 46 lines 3 -5. RoA page. 172 line 21 to Page 174, line 11.

What is before the court is a congregation and its members that joined with other churches in an existing denomination that had rules governing the members and their relations. Those rules provided that the General Conference has the final authority over the members. That while the members and the church were participating in the General Conference they adopted a specific restriction on the alienation of church property. The Respondents now wish to disavow any authority of the General Conference. This court applying genreal principles of law should enforce the rules the parties themselves have adopted.

The law governing disputes involving church is set forth in *Pearson v. Church of God*, 325 S.C. 45, 478 S.E.2d 849 (1996)

> (1) courts may not engage in resolving disputes as to religious law, principle, doctrine, discipline, custom, or administration; (2) courts cannot avoid adjudicating rights growing out of civil law; (3) in resolving such civil law disputes, courts must accept as final and binding the decisions of the highest religious judicatories as to religious law, principle, doctrine, discipline, custom, and administration.
>
> 478 S.C.45 at 52

In *Jones v Wolf*, 443 U.S. at 602, 99 S.Ct. at 3025, 61 L.Ed.2d 775, the U.S. Supreme Court stated:

> Under the neutral-principles approach, the outcome of a church property dispute is not foreordained. At any time before the dispute erupts, the parties can ensure, if they so desire, that the faction loyal to the hierarchical church will retain the church property. They can modify the deeds or the corporate charter to include a right of reversion or trust in favor of the general church. Alternatively, the constitution of the general church can be made to recite an express trust in favor of the denominational church. The burden involved in taking such steps will be minimal. And the civil courts will be bound to give effect to the result indicated by the parties, provided it is embodied in some legally cognizable form.

Here the parties have adopted rules of governance that this Court should recognize.

This case is clearly distinguishable from All Saints based on the rules the parties themselves consented to and adopted. The case before this court is

comparable to *Carnes v. Smith,* 236 Ga. 30, 222 S.E.2d 322, cert. denied, 429 U.S. 868, 97 S.Ct. 180, 50 L.Ed.2d 148 (1976) rather than *Jones* supra. because the parties have supplies the rules themselves. Contrary to the position of the Respondents, *All Saints Parish Waccamaw v. Protestant Episcopal Church in the Diocese of South Carolina*, 385 S.C. 428, 685 S.E.2d 163 (2009) is devoid of any showing of authority of the Diocese over the All Saints Church. In fact the Diocese quit claimed any interest to All Saints Church and nothing presented to the court showed any retention of authority of the Diocese to adopt a canon binding over the All Saints Church. Here the GeneralConference retained ultimate authority over the members of the Domination and pursuant to that authority and it rules adopted the restriction of alienation that is the heart of this case.

CONCLUSION

Viewing the facts in the light most favorable to Appellants as the non moving parties the Trial Court erred in granting summary judgment to Respondents. The members of this religious association had the freedom to create their own rules governing the church and the domination. They did so . The Respondents by joining the domination and participating in its governance consented to the rules and are now bound by them. The facts show that the Conference adopted rules restricting the alienation of church property from the use of the Conference and therefore summary judgment was improper.

Respectfully submitted

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September 3, 2013