

## Donaldson Peace Meeting

Written by Various

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### A NATIONAL PEACE MEETING OF THE PRIMITIVE BAPTISTS HELD AT HARMONY CHURCH, DONALDSON, ARKANSAS JULY 13, 14, 15, 1953

Recognizing the plight of our people: Living in much trouble, confusion, strife, and turmoil: a general call for a General Peace Meeting was given in The Primitive Baptist for such a meeting, whereby, we, as a people, might come together and work for a better understanding and agree on some principles whereby we might work from a practical standpoint. This was carried on for several months amid much correspondence; finally the date and time and place was set, Donaldson, Arkansas, July 13,14, 15,1953.

The meeting began on Monday, July 13, 1953; preaching and singing, also several prayers. Services Monday night were held in the church house and the preaching was done by Elders Jesse Bass and J. D. Holder. Tuesday, July 14,1953, services reconvened in the church about 10 o'clock. After an appropriate prayer by Elder O. Strickland, proceeded to elect a moderator pro tem and clerk pro tem. Elder V. F. Lowrance, elected moderator; and Elder L. C. Swanner, clerk.

Then after some discussion the general assembly went into the choice of a permanent moderator, assistant moderator, clerk and assistant clerk. Those elected were: Elder L. C. Swanner, moderator, Elder G. E. Griffin, assistant moderator; Brother Hartsel Cayce, clerk, and Brother Melvin Bass, assistant clerk.

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After some discussion in the general assembly, it was agreed for a committee of brethren to meet and draw up recommendations, and hear the grievances of those brethren who wanted to come before the committee.

It was agreed for the moderators and clerks to work with this group and to serve this committee in same capacity as in the general assembly.

While the committee worked two days and parts of the nights at the church house, the congregation held services almost continuously under the tent- singing, praying and preaching.

The general assembly gave the council group the privilege of using the doctrinal points agreed upon by the Brethren at The Nashville Peace Meeting. We feel and are indebted to them for this fine piece of work. The Articles of Discipline were used with the necessary changes; some paragraphs omitted; some clauses rearranged or omitted; then several were added that the committee felt would meet the needs of the present-day problems and them not be contrary to Bible doctrine and to Primitive Baptist practice. We trust you will be charitable toward us and our labors.

### **RECOMMENDATIONS**

The following Principles of Faith, or Doctrine and Practice, are hereby recommended as principles upon which the present disturbances among Primitive Baptists, in general, maybe corrected and the great body of Baptists live together:

### **THE DOCTRINE**

We hereby re-affirm our solemn belief in the principles upon which our church, the Church of God or churches were constituted; which principles of doctrine we believe to be as stated in the following brief outline of principles:

5. We believe in the eternal and personal and unconditional election of the saints unto glory; that they were chosen in Christ by the Father before the world was -before they had any actual existence; that God predestinated them unto the adoption of sons, and that they should be conformed to the image of His Son; and they will all be finally and ultimately saved in glory. However, we do solemnly deny that God predestinated sin. He has determined to overrule and punish sin. Those whom God has not, or did not, predestinate to be conformed to the image of His Son are left to act in their own sins to their just condemnation, to the praise of God's glorious justice. Scriptural References: Romans 6:7 and 8:30; Ephesians 1 :9-11,17-20 and 2:1-6; 2 Thessalonians 2:13-14; Acts 26:18; Ezekiel 36:26-27; Psalm 110:3; Song of Solomon 1 :4; Deuteronomy 30:6; 2 Timothy 1 :9; 1 Corinthians 2:14; John 3:5-6 and 5:25.

6. We believe that the atonement and the redemption of Jesus Christ are for the elect only, and that they are justified in the sight of God by the imputed righteousness of the Son of God alone. Scriptural References: Romans 5:9-11; 2 Corinthians 5:17-19; and others.

7. We believe in the direct, immediate, sovereign, irresistible, and, in all cases, the effectual work of the Holy Spirit in calling, regenerating and sanctifying the elect of God, and that in His own appointed time and way. The work of regeneration is an instantaneous and internal work, and is accomplished by the work of the Spirit of God on the spirit of the sinner. Scriptural References: John 3:3-8, 6:63, and 10:27-29; Acts 9:4-8; and others could be given.

8. We believe in the doctrine of the resurrection of the dead -that is, that the bodies of all who die will be raised at the second coming of Christ in His Glory. We mean by this, that it is the body that dies, and it is the same body which dies that will be raised from the dead. The bodies of the saints will, at the resurrection, be changed, made spiritual, immortal, and reunited with their souls, and taken into the glorious presence of the Lord, and their happiness will be unending. The others will be cast into eternal torment, and their punishment will be unending. Scriptural References: Genesis 3:19; Acts 10:39, 17:31, and 24:15; Ecclesiastes 12:7,14; Luke 23:43 and 16:23-24; 2 Corinthians 5:1; 10; Jude 1 :6-7; 2 Peter 2:6-9; 1 Corinthians 15:42-43 and 51-52; 1 Thessalonians 4:14-17; Job 19:26-27; John 5:22-27; Philippians 3:21; Matthew 12:36 and 25:21-34, 41, 46; 2 Timothy 4:8; Romans 9:22-23; 2 Thessalonians 1 :4-9; and Revelation 22:20.

9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and those who have been born again, and who are true believers are the only proper subjects for baptism, and that Scriptural baptism is a burial in water; that the ordinances of the church are in the hands of the church for keeping; and that baptism is not valid unless administered by one authorized by a gospel church to administer the ordinances, that is a duly ordained minister of

the gospel. Unleavened bread and wine (grape wine) are to be used in the Lord's Supper. We believe that the washing of the saints' feet should be kept up and practiced in the church, whether it be called an ordinance or an example. We believe those who engage in the practice should not fallout with each other as to what to call it -whether an ordinance or an example. We should practice it, and then observe what it teaches. Scriptural References: On Baptism: Romans 6:2-6; Matthew 3:16 and 28:19-20; Mark 1 :4 and 16:16; John 3:23; Acts 8:37-38 and 26:16

10. We believe that the Lord's children (those who have been born again) are under parental law to the blessed Lord, and that He has promised blessings in His Word to His children who obey Him, which he has not promised to others, and that these blessings thus promised cannot be attained to or enjoyed any other way, only by obeying Him -doing the things commanded by Him. On the other hand, He has promised chastisement -suffering, sorrow, trouble, and distress -upon their rebellion and disobedience. Have we not realized some of the latter, to our sorrow? Scriptural References: Genesis 1 :27; Ecclesiastes 7:29; Galatians 2:16, and 3:10-12-21; Romans 2:14-15, 3:20,31,6:12-14,7:7,8:1,8-10, and 10:4; Deuteronomy 10:5; Hebrews 10:1; Colossians 2:14-16- 17; 1 Corinthians 5:7 and 9:8-10; James 2:8-10-12; Matthew 5:17-19; 1 Peter 3:8-13; and Ezekiel 37:21.

11. We believe that baptism is the first ordinance, and that no one has a right to the Lord's Supper unless he has first been baptized by the proper authority, and is in order with his brethren at home. To participate in the communion service, or sacramental supper, with others, or otherwise, we deem to be disorderly. By the term: "in order with his brethren at home", we do not simply mean with what may termed or designated as the band of his membership. One might have a membership in a local body that is not in order. Scriptural References: Hebrews 12:23 and 13:17; Colossians 1 :18; Ephesians 1 :10,22-23,4:2-3,11-12,18 and 5:23-27-32; 1 Corinthians 1 :2,4:6-14, and 5:4-5-13; Acts 2:41-42, 6:4, 11 :19-21, and 15:2-4-9-22-23-25; Romans 1 :7 and 16:1-2; Matthew 18:15-20 and 28:18-20; 1 Thessalonians 4:2-9; 2 Thessalonians 3:6-14-15; 2 Corinthians 1:24 and 9:13; John 3:8-10 and 10:16; Hebrews 8:17; Galatians 6:6-7; 1 Peter 4:10-11; and 1 John 4:1.

12. We believe that a gospel church is a body of baptized believers, who have banded themselves together to keep house for the Lord, and who maintain the true principles of doctrine and practice as laid down in the New Testament. Yet a true church may err from the right way; and, when they do so, the Scriptural injunction is for them to repent. The church was set up by the Saviour during His personal ministry on earth, and this church has an unbroken succession unto the present day, and it will remain some place until our Lord's second personal coming. The Lord established His kingdom, or church, for a home for His children. He gave all the laws and rules and regulations to govern in this kingdom. We have no right to disobey or dishonor the laws which He gave. We believe that some of His laws are as follows in matters of

discipline:

(I would like to here state: The brethren on the council gave me the privilege of looking up the Scriptural references at home. I am deeply indebted to the late Elders S. H. Hassell and C. B. Hassell for the help I received from the use of their History along this line; also to Cruden's Concordance. - L. C. S.)

### **DISCIPLINE**

1. The foregoing articles on the doctrine express our views on the matter of baptism, the Lord's Supper, and the washing of the saints' feet.

2. A private offense or trespass is where one member trespasses against another, or against others. A public offense, or an offense against the body, is where one's conduct is immoral, or of an immoral nature, and is detrimental to the church as a body, and not simply hurtful to an individual. A public offense hurts all the church, or all the brotherhood.

3. In cases of private offenses or trespasses, as one member against another, the offended party should go to the offender, in the right spirit, in the spirit of love, and endeavor to adjust the matter. If this fails to bring about reconciliation, he should then take with him one or two more, endeavoring to obtain reconciliation, or to reclaim the erring one. When reconciliation is thus not obtained, then it should be taken to the church. Then if the transgressing member will not hear the church, the church should withdraw fellowship from him, or from her; but this should be done in the spirit of love and humility. Any person who has a grievance and tells others about it before having pursued the above course becomes a transgressor, and should, himself, be dealt with by the church. To tell others about the matter, instead of tell it to the transgressing brother, and endeavoring to reclaim him, as above outlined, is akin to rebellion and anarchy. Such one is railing against the church if the church has acted on the matter.

4. There are some public offenses which the church may forgive or bear with; but there are some of such grievous nature that the church cannot bear with and continue to retain her identity as a gospel church in order. In cases of minor offenses, the offending brother should be labored with, and the brethren should patiently try to reclaim him. But if the offending party will not heed the admonitions lovingly given him, the church should withdraw fellowship from said

brother.

5. In cases of gross infractions of immorality, the person should be withdrawn from and let him reform on the outside of the church. The church is not a reformatory. Such things as drunkenness, fornication, adultery, false swearing, perjury, and such like gross sins, should not be tolerated by the church in any of her members, whether the member be a private one, a deacon, or a preacher. Really, the church can better afford to retain a private member who is guilty of gross wrong, if any difference, because the minister is in public life as a representative of the church before the world.

6. If a member denies an accusation made by outsiders, he should not be considered guilty unless a preponderance of evidence is against him, which is creditable evidence, and this should be weighed by the church. Evidence given by persons who are of unquestioned veracity maybe received by the church and considered by her as valid testimony.

7. If two or more members should fall into a dispute, and no testimony is available to show which one is right, they should be required to cease the dispute at once. There might be a misunderstanding. If the dispute is between members of different churches, or in more than one church, each church should require her member to desist in arguing his or her point.

8. Neither husband or wife should put the other away and marry another, except for the cause of fornication. If husband and wife are unable to remain peaceably together, and decide to quietly separate from each other, they may do so for peace only, but not to marry again. In such case, if either should marry again, he or she becomes an adulterer and the other is thereby released. The discipline herein refers to members of the church, but we believe the moral law of God governing marriage and prohibiting adultery is binding upon the unregenerate as well as the regenerate. The church should not retain a person or persons living in adultery.

9. We do not think our members should be retained in the church who hold membership in or affiliate with any of the so-called fraternal or religious institutions of the world. It is a well-known fact that it has always been against the rules of the Primitive Baptist churches of the South to retain members who affiliate with such institutions, whether secret or otherwise, which rule we believe to be Scriptural; and we think it would be destructive to endeavor to reform the churches. We should continue to stand where we have always stood on this question, and those things should not be permitted to make inroads in our churches. In this we are not endeavoring to regulate other folks and their affairs; but we desire that our churches all

remain clear of these things, as they have in the past.

10. Each and every local church has the right to dispose of her local affairs as she deems proper; that is, she has a right to discipline her members; but no church has the right to harbor and protect heretics, liars, fornicators, and the such like, to the hurt and annoyance of sister churches. Neither does a church have a right to harbor or engage in things that are contrary to Baptist usage, or contrary to the Scriptures.

11. As to associations of churches, we deem it good for them to meet together to worship the Lord in an associational way -that is, to associate together in the worship and service of God; but it is not necessary for a church to be in an association in order to be an orderly church. An association is not a higher court, for they are without ecclesiastical authority. Trouble should be attended to by the churches, and not by associations. Fellowship should not be withdrawn from any sister church until all possible labor has been bestowed upon said church for any alleged error or wrong. If troubles were settled or always attended to by the churches, then they would not be taken to associations for adjustment. If our brethren would always keep these things in mind, and observe them, some troubles would not spread as much as they do.

12. When a person is excluded by an orderly Old Baptist Church, he is thereby excluded from every Orderly Old Baptist Church. If a person is excluded by one orderly church in our body and another receives him into their fellowship or their body, without satisfaction first being made at the church where he was excluded, it denies that a sister church has the right to discipline her members. It is too often the case that when a little friction comes up, brethren maybe too quick to receive members this way. Where something is charged against a person, that is the only place on earth to get the charge canceled.

13. Where there are reports in circulation of immoral conduct, our brethren should be careful about repeating hearsay. For the benefit and good of the cause, when such reports are in circulation, such matters should be investigated by the church of the person's membership. If the party is innocent, it is for his good that the church exonerate the party. This is not only for the good of the brother, but for the good of the cause. It would not look well for the party, against whom such reports are in circulation, to object to a fair and impartial investigation. Until there is such investigation, we should be careful not to circulate such hearsay reports about the brother. We may sometimes say things we should not say. In such cases it would look well for the party, who may thus have such evil reports in circulation against him, as are detrimental to his character and detrimental to the cause, to ask his church to go into an official investigation of those matters. The church should thoroughly investigate such things, whether the party involved asks for it or not -she should do this for the protection of her

member as well as for the vindication and good of the cause of the Master.

14. As to the use of organs or other musical instruments in our churches, we say that they were first introduced into church services by Papal Rome. Our people have always objected to them. It is not necessary for us here to discuss the matter as to whether it is wrong to use them or not, or to assign reasons why it is wrong to use them. We will merely say here that "Whatever is Baptist is Scriptural". If this is not true, then our claim of being Scriptural is false, and we are not the church of Christ. Hence, to use such things in our churches is a departure; and where it has been done, confession of the wrong should be made, and such engaged in no more.

15. As to what are called protracted or continued meetings, we would lovingly utter a word of caution. We would not say that any church that holds a meeting for several days, or a week, has departed from the faith or fundamental principles of our people; but we would lovingly caution the brethren in regard to the matter. Our observation is that they may lead to a wrong impression sometimes. Let us be careful to not engage in such meetings and talk about them in such a way as to leave the impression that our people engage in modern revivalism. They may sometimes lead to the idea that the time to join the church and to serve the Lord is at and during the "big meetings". "As to Sunday Schools, Bible classes, aid societies, or any other such societies as have been invented by the world and engaged in by them, we consider all such as departures from the original ground and principle which the Primitive Baptists have held to all along the line." (Last quoted remarks copied from the Waco Peace Meeting held in Waco, TX, September 28, 29, 1946.)

16. Where parties have been received by one church on confession of faith, when excluded by another church, in the settlement and adjustment of differences that have brought about disturbances in the country, such matters as this should be adjusted to the satisfaction of both churches. Especially is this true where such parties were excluded for immoral conduct. Such as that will have to be adjusted before peace can be fully restored and all the churches be in fellowship, or for fellowship between churches to continue.

17. Our people cannot afford to depart from the recognized practice of Our people all along the ages in the matter of baptism. It has ever been the practice of the Primitive Baptists to reject baptism administered by other people, and to receive no one from other people on the baptism administered by that people -any people. If we recognize baptism administered by another people, must we not also recognize their work of exclusions in order to be consistent? We consider it to be disorder for our people to receive persons on the baptism administered by others, and such churches, as do so, should not expect to be recognized as orderly churches by the great body of Baptists. This does not militate against, nor is it against, the age-old practice



of our people in recognizing each other's work in the settlement and adjustment of their troubles and coming together, where they have been divided.

18. We recommend that in times of dispute among brethren, whether about doctrine, order, or any question affecting the peace of the churches, that great caution and prudence be exercised by those affected. Especially should brethren desist from airing troubles or disturbances from the pulpit and in territories where such troubles are not had. We recommend that all our brethren endeavor to keep trouble in the bounds of its origin and labor earnestly for its settlement there.

19. We recommend: Should a church as such depart from the Bible faith and practice and so persist in it as to cause offense, then what? The first church offended, as represented by two or three of her most spiritual members (Galatians 6:1 ), should go quietly and labor in love and all long suffering to reclaim her; failing, she should return and take one or two other churches to labor in love; and these failing, and agreeing and advising, should proceed to "bind her on earth" as in the Name of Jesus Christ, declaring her disposed of Gospel Order.

20. To censure a church, or condemn a church, or non-fellowship a church or churches in doctrine or practice, without labor, or trial or investigation is disorder of the discipline, doctrine and practice of the church.

21. We further recommend to our brethren that they should recognize that there is a difference in an exclusion and a division. An exclusion is where a member or members are withdrawn from by the church for an offense. A division is when a church cannot agree and the minority also sets themselves up as a church.

22. We further recommend, when a member receives a letter from his home church and places it in a church of the same faith and order, the church granting said letter has no further jurisdiction over said member. It was brought out Wednesday night for clarification purposes: If a member receives a letter from his or her home church, the said party is a member of the church granting the letter and is amenable to her until his letter is placed in another church of same faith and practice. We wish our people would follow this.

23. We further recommend, when a member is expelled from one church or leaves a church

without a letter or recommendation and joins another church of same faith and order, it is gross disorder; and we further recommend that said member return to the church he or she left and be reconciled.

24. We further state and believe that fornicators and adulterers should not be retained in the church of Christ. All such offenders must be excluded and repent on the outside of the church -This is one of the chief glories of the gospel church over the law: that repentance is evidence of godly sorrow, not only by individuals but of churches and should be recognized by the church of God. No church should restore a member for any offense knowing that it will cause trouble, confusion or disturb sister churches.

25. We further believe and state that our young brethren, who are called of God to preach the gospel of Jesus Christ, have before them many things which will determine their success or failure. Sound or unsound preaching affects the life of God's people before whom the ministers stand to preach or teach and we believe they are influenced by what they are taught. Therefore, it is a duty, and should be required of the minister, that they should carefully regard the Scriptural instructions to study, meditate, and not strive to magnify himself, but the office, by earnestly contending for the faith once delivered unto the saints. (Jude 3.) We are not judging anyone to hurt, but to help our dear cause and our ministers. We further recommend that great care should be taken, first, in recognizing the brother's gift. It should be discovered in its use as it becomes profitable in edifying, feeding, and teaching in the power and demonstration of the Spirit. (1 Thessalonians 1 :5.) The minister should be willing to go into the field as the Bible directs and be ready to preach. To preach is more than to stand behind the desk. (Romans 1 :14-15.) It requires study. (2 Timothy 2:15.) Qualifications must be met, as found in 1 Timothy 3:1-7; and then taking heed unto himself as recorded in 1 Timothy 4:13-16. Study to learn what to preach and what not to preach or teach - 1 Timothy 1 :3-4; that his appearing may be profitable to all- 1 Timothy 4:15. He should give himself wholly to the work -1 Timothy 4:15. He must not strive but be gentle -2 Timothy 2:24. He should study to know how to rightly divide the word of truth -2 Timothy 2:15. We further believe these things should be carefully regarded by the church before any church ordains her gift; and the church calling for the ordination should be of a oneness before going forward, both for the sake of the cause and the church; also for the good of the brother.

26. Brethren, there have been complaints brought before this committee where small churches have been dropped by sister churches, without gospel labor, and without consideration of her rights. We believe and recommend that each church should have regard for the rights of her sister churches to such an extent that they will bestow labor of love; just as they would to reclaim an erring member of her church. Inasmuch, as we have stated that a member excluded from an orderly Primitive Baptist Church stands excluded from every orderly Primitive Baptist Church, shows that we believe there is a mutual responsibility among the churches. We feel to

be related to every church and feel to be benefited by every orderly Primitive Baptist Church. We further state we feel we should have the same regard and respect for every orderly Primitive Baptist Church. We must keep this in mind and abide by it if we expect the same from sister churches. This relationship is sacred. Sister church certainly expresses close relationship. We beg you to go back home with equal love for every orderly Primitive Baptist Church. Churches sometimes make mistakes -we all do, but let us consider such as human. The mantle of forgiveness and forbearance should be granted among troubled and repenting churches and brethren. This refers to brethren who are trying to live orderly and not to those who may be referred to as criminals.

27. We recommend to our brethren that where there is trouble and confusion among churches and they are disturbed themselves, and trying to agree on their differences, that our ministers refrain from going among them, unless invited to do so, and then not to take sides in the trouble and fellowship it. No minister away from the trouble knows enough about the trouble, which is local, to do that; neither is it his business, unless called upon, either by the church involved or some grieved sister church. To do so will affect his people back home, whether he is aware of it or not. We further ask churches not to encourage talebearers and busybodies.

28. We do not believe that God requires now, or has ever required a church or an individual of her membership to repent and ask forgiveness of something they are not guilty of, but He does require each one to confess their faults one to the other. Brethren, let us be careful in our pleas to forgive everybody and everything in the church.

29. It appears that many churches are divided and one side desires peace and begs the other side for a get-together. She desires reconciliation and makes every effort for and appeals for such. The other side refuses any effort and spurns every attempt and seems satisfied for the other brethren to be isolated or for themselves to be isolated. We wish to recommend in such cases that those desiring reconciliation and cannot get together and get a hearing with their opposing brethren on the other side, that those desiring to meet all requirements to be an orderly church, should have the assistance of sister churches by a call from both sides. But we further recommend that if one side will not join in the call, the brethren or side desiring to be orderly and live with the great body of Baptists may make such call. We recommend, however, that such call be made only after the other side has been notified of such intention to call and given an invitation to attend. Then, when such investigations are made by orderly churches and the brethren are found to be sound in doctrine and practice and order, they should be recognized as an orderly church by the Baptists.

We, your committee, realize and recognize the fact that in times of trouble and confusion among

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the brethren and churches, or in churches, those who are contending for right principles and for truth may follow the works of the flesh and do and say things that are wrong and are liable to act hastily; and, therefore, it is almost, if not a universal fact that wrongs are done on both sides. Hence, we conclude by recommending that the churches and brethren, who are desiring peace and wish for fellowship to abound in our beloved Zion, and who are willing and desire to continue in the good old way our fathers trod, all confess their faults, and straighten out and eliminate the irregularities, and adjust all wrongs and differences, and bury the past, and forgive each other all wrongs committed, and then live in such a way as to "let brotherly love continue".

Let us remember, too, that it has always been, and is yet, contrary to Primitive Baptist practice, and contrary to Scripture, to mix and mingle and affiliate with the worldly religionists. Treat all men kindly, but let them have their own worship and ways, and let us go on in the way of our fathers. "Lay not field to the field." "Touch not, taste not, handle not." Let us try to remember to do the things that are expedient, not forgetting that some things may be lawful but not expedient. The apostle tried to act according to expediency as well as lawfully. We will do well to try to pattern after him. Let us remember, too, that the Bible teaches us how we "ought to behave ourselves in the house of God". If we would, all of us always "behave ourselves", we would not have troubles and divisions in our churches, and the peace and fellowship of our people would not be broken or destroyed. The best way, and the only way, for us to have and to enjoy the blessings of God, and for our churches to grow and prosper, under God's blessing, is to teach and do just what God says do, and nothing more, remembering that what is more than He has commanded is positively forbidden. (Deuteronomy 4:1-2; Revelation 22:18-19.)

Motion and seconded that we adopt the above findings and recommendations and go home rejoicing as Primitive Baptists.

Motion carried.

We, your committee, wish to state further, that we reached a full accord and agreement on each issue without any hard feelings and each one seemed to understand the other and much love was manifested toward each other. We, the undersigned, hereunto affix our signatures:

### **Signed:**

ELDER L. C. SWANNER, Moderator

ELDER G. E. GRIFFIN, Assistant Moderator

BROTHER HARTSEL CAYCE, Clerk

## Donaldson Peace Meeting

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BROTHER M. G. BASS, Assistant Clerk  
ELDER M. W. SMITH  
ELDER J. B. HARDY  
ELDER S. J. HOLT  
ELDER R. F. PIERCE  
ELDER E. C. MORRISETT  
ELDER E. W. HARGETT  
ELDER F. M. GRIFFIN  
ELDER OBA M. CUMMINGS  
ELDER J. D. HOLDER  
ELDER B. R. HOWZE  
ELDER J. M. BULLARD  
ELDER V. F. LOWRANCE

These recommendations were read before the general assembly one by one; then each one was read one at a time and time was given for questions and answers. There was a mutual understanding on the questions and answers. Everyone seemed to be satisfied. Then a rising vote was taken in the assembly and there was an agreement with our recommendations; and they agreed to go home and try to put these recommendations into practice to the best of their understanding and ability.

We wish to thank God for His kind and tender care, for the manifestation of His love among the brotherhood, and then to Donaldson Church and friends for their kind hospitality and care while we were among them, for the use of their building, to hold our sessions in and to Salem Association for the use of their tent, that the others might worship God while we, the committee, worked. Again, we say: "Thank you and may God bless each one who has had a part in this".

Then some songs were sung and the parting hand was taken, amid much rejoicing. Dismissed by prayer by Elder Virgil F. Lowrance.