

MINUTES
OF THE
Twenty-First Annual Session
OF THE
Arkansas State Association
OF
Freewill Baptists

HELD WITH
Liberty Church

LOGAN COUNTY, ARKANSAS

November 30 to December 2, 1918

ELD. J. S. LOVETT, Moderator - Chismville, Ark.
J. N. JOHNSON, Clerk - - - Dardanelle, Ark.
GEO. W. BURRIS, Cor. Clerk - - Russellville, Ark.



OFFICERS

ELD. J. S. LOVETT, Moderator - Chismville, Ark.
J. N. JOHNSON, Clerk - - - Dardanelle, Ark.
GEO. W. BURRIS, Cor. Clerk - - Russellville, Ark.

EXECUTIVE COMMITTEE

J. A. GOODMAN, Pearson, Ark.
W. M. GUINN, R. F. D. 1, Chismville, Ark.
O. G. BURRIS, Moreland, Ark.

MINUTES

The Twenty-First Annual Session of the Arkansas State Association of Freewill Baptists met with Liberty Church, Logan County, Arkansas, November 30, 1918.

Moderator J. M. Patrick being absent, the house was called to order at 2:00 p. m. by J. N. Johnson, Clerk. Song. Prayer by A. F. Taylor. A. F. Taylor of Zion Hope No. 1 was elected Moderator pro tem.

Letters from the different Associations called for, and the following were presented: Antioch, Arkansas, Old Mt. Zion, Zion Hope No. 1, Zion Hope No. 2, and Saline.

: Messengers present were as follows:

Antioch—A. Thomas, J. T. Blair, Mrs. Tennie Johnson, Mrs. Geo. W. Burris, W. S. Ferrell (Deacon), Geo. W. Burris, Corresponding Clerk, and J. N. Johnson, Clerk.

Arkansas—J. S. Lovett, R. L. Hunter, and W. M. Guinn.

Boston Mountain—Not represented.

Little Missouri River—Not represented.

New Mt. Zion—Represented by Letter.

New Hope—J. S. Moore, Sam Duncan and J. A. Goodman.

Old Mt. Zion—W. T. Webb.

Polk Bayou—Not represented.

Saline—Represented by Letter.

Tyranza—Not represented.

Zion Hope No. 1—A. F. Taylor and J. D. Coffman.

Zion Hope No. 2—Represented by Letter.

Moderator extended the right hand of fellowship to all Messengers present, and all Christians were invited to take part in the hand-shake covenant.

Being duly organized, nominations were in order for Moderator for the ensuing year. J. S. Lovett and J. S. Moore were nominated. Eld. J. S. Lovett was elected Moderator, with Eld. J. S. Moore as Assistant Moderator.

J. N. Johnson was unanimously elected as Clerk.

Geo. W. Burris was unanimously selected as Corresponding Clerk.

J. T. Blair was elected Treasurer.

The Rules of Order were read by the Moderator, after which the Moderator appointed the following committees:

Resolutions—J. S. Lovett, J. N. Johnson, J. S. Moore, W. T. Webb.

Finance—F. M. Nichols and Mrs. Geo. W. Burris.

Divine Service—R. L. Hunter, F. M. Nichols, H. P. Shers.

Temperance—A. F. Taylor and W. M. Guinn.

Sabbath Schools—Dempsey Coffman, J. T. Blair, Bud Guinn.

Obituaries—Sam Duncan and R. A. Johnson.

Non-Represented Associations—Geo. W. Burris and W. S. Ferrell.

Union of Associations—A. Thomas and Mrs. Tennie Johnson.

The Clerk made his report, which was referred to the Finance Committee.

Committee on Divine Services reported that Eld. J. S. Moore of New Hope Association and W. M. Guinn of Arkansas Association would fill the stand Saturday night.

By motion, the Association adjourned until 8:30 a. m. Monday.

Prayer by R. A. Johnson.

SATURDAY NIGHT SESSION

The house was called to order by singing. Prayer by F. M. Nichols.

Preaching by Eld. J. S. Moore. Scriptural lesson, 8th Chapter of Romans. Subject, "Love." W. M. Guinn concluded the service. Prayer by R. T. Hunter.

Committee reported that Eld. J. S. Lovett would preach Sunday at 11:00 a. m.

11 O'CLOCK SERVICE, SUNDAY

Singing. Preaching by Moderator J. S. Lovett. Scripture lesson, 16th Chapter of St. John. Prayer by J. S. Lovett. Text, Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Eld. Lovett preached a grand discourse and a great manifestation of God's love was shown. Prayer by Geo. W. Burris. The committee reported that A. F. Taylor would preach Sunday night.

SUNDAY NIGHT SESSION.

Praise by the Congregation. Preaching by A. F. Taylor. Scripture lesson, Isaiah 35th, Chapter. Text, "Behold the Lamb of God."

After Service a contribution was called for, for a Sick brother, W. T. Webb, and \$8.16 was received.

The committee reported that Eld. R. A. Johnson would preach at 11 o'clock Monday.

MONDAY MORNING SESSION.

The House was called to order at 9 o'clock by Singing Scripture lesson by Moderator, 24th chapter of Psalms. Prayer by W. T. Webb.

Bro. J. D. Coffman was elected as assistant clerk.

The Resolution regarding the \$1.00 proposition was adopted for another year, with the amendment that the Clerks of the Subordinate Associations collect from their churches and send in to the State Clerk.

Reports of committees called for and the following reported:

Finance and Non-Represented Associations received and committees discharged (See report of committee).

Motion carried that the Moderator appoint delegates to visit all associations not represented.

Adjourned for preaching.

11 O'CLOCK SERVICE.

Preaching by Eld. R. A. Johnson, followed by W. T. Webb, Text, "Romans 4:20: "He Staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

MONDAY EVENING SESSION.

House called to order by Singing. Scripture lesson, Prayer by Eld. J. S. Moore.

Report of Committees called for and the following reported: —Sabbath Schools, Temperance, and Obituary. Committee on Reslution made partial report.

Resolution No. 1, carried.

Resoulution No. 2, tabled.

Resolution No. 3, lost.

The committee to revise the articles of faith made the following report: "We accept the present article of faith except article 17," and adopted the following:

We believe that Baptism, the Lord's Supper, and the washing of the Saints' feet are ordinances of the Gospel of Jesus Christ and to be continued until His second coming. Matt. 28:19; Luke 21:19; John 13:5.

Motion carried to pay Eld. J. S. Lovett, J. S. Moore and W. T. Webb \$2.50 out of the treasury.

Motion carried for the clerk to write a Resolution of Thanks to Dr. Moore for his kindness toward our beloved brother, W. T. Webb, while sick.

The next association will be held with Mt. Bethel Church, about 20 miles northwest of Searcy, White county, near Rose Bud, beginning on Friday night before the 4th Sunday in October, 1919. Bro. G. C. Bland of Larue will preach the Introductory Sermon, with O. J. O'neal as alternate.

The Moderator appointed the executive committee as follows: J. A. Goodman, Pearson, Ark., W. M. Guinn, R. F. D. 1, Chismville, Ark., and O. G. Burris, Moreland, Ark.

Bros. J. S. Moore and J. A. Goodman were appointed to visit Post Oak Flat Association, at Bee Branch, Ark. Bros. G. W. Burris and R. A. Johnson are to visit The Little Missouri Association; W. T. Webb and Geo. W. Been, Union Association; Geo. W. Burris and wife, Pope Bayou Association.

Motion carried to adjourn until 7:30 Monday night.

MONDAY NIGHT SESSION

Praise by congregation. Prayer by J. A. Goodman. Singing, Prayer by Geo. W. Burris.

Eld. W. T. Webb filled the stand, followed by Eld. J. S. Lovett. Scripture lesson, 5th chapter of Matthew. Text, St. Luke 15:18: "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee."

At the close of the service the parting hand was taken.

J. S. LOVETT, Moderator

J. N. JOHNSON, Clerk.

REPORTS OF COMMITTEES.

The report of the delegates to the co-operative Association:

Geo. W. Burris attended the Co-operative Association and did not see his way clear to represent in said Association. And made an oral report which was unanimously accepted by the Association.

GEO. W. BURRIS, Delegate.

COMMITTEE ON TEMPERANCE.

We, your Committee on Temperance, Submit the following:

We point with pride to the steady growth of temperance in our State, and we heartily endorse the National move of prohibition. We pray God that when liquor is put out of our Nation it will never return.

A. F. TAYLOR, Chairman.

COMMITTEE ON NON-REPRESENTED ASSOCIATIONS.

We, your committee on Non-Represented Associations, Submit the following:

We find the following Associations not represented: Little Missouri River, Pope Bayou, and Tyranza. We find from the Corresponding Clerk that these Associations had delegates elected to attend the State Association. The influenza is raging and we suppose this is the cause of their absence. We ask that some active ministers be sent as corresponding delegates to their next annual session.

W. S. FERRELL, Chairman.

REPORT OF CORRESPONDING CLERK.

The corresponding clerk Submits the following:

Trip to Tecumseh Co-operative Asso:.....	\$19.01.
Donations	7.50
Treaties .....	.80
Total for trip	\$27.31
Trip to old Mt. Zion Association	14.52
Postage and printing	9.20
Grand Total	\$51.03.

Geo. W. BURRIS, Corresponding Clerk.

TWENTY-FIRST ANNUAL SESSION

COMMITTEE ON SABBATH SCHOOLS.

We, your Committee on Sabbath Schools, Submit the following:
We believe that Christ commissioned the church to teach from the pulpit and in Sabbath Schools the Bible and such other helps that are Scriptural, and we urge all our churches to hold Sabbath School.

DEMPSEY COFFMAN, Chairman.

COMMITTEE ON FINANCE.

We, your Committee on Finance, submit the following:

We find in Treasury	\$75.94
From Associations	32.81
Total	\$108.75
Paid corresponding Clerk	51.03
Balance on hand	\$57.72

F. M. NICHOLS, Chairman.

COMMITTEE ON OBITUARY.

We, your committee on Obituary, submit the following:

We find the following named Brothers and Sisters have departed this life since our last Association:

Old Mt. Zion Association—Rev. A. Moses, Sister Rachel E. Birks, Nellie Evans, Dora A. Thornburg, and sister Lewis.

Antioch Association—Bros. Roy Looper, James Owens, and S. F. Montgomery; Sisters Ethel Fisher, Elizebeth Ferrell and Sarah A. Flowers.

Zion Hope No. 1. Association—Bros. S. H. Watts, W. F. Campbell and Jack Curtis, and Sisters Rebecca Curtis, Jane McAfee and Nancy Castle.

We look for a time when we shall meet them never to part again.

SAM DUNCAN, Chairman.

COMMITTEE ON RESOLUTIONS.

No. 1. Be it Resolved: That the Law of the Supper be printed in the State Minutes, that we may become one throughout the State.

No. 2. Be it Resolved: That, we the Freewill Baptists of Arkansas express our thanks to all the churches of the State that responded to the call of Resolution No. 2, adopted at Moreland in 1917. They are as follows:

Antioch Association—Sweet Home, Holman, Pine Grove, Liberty, Walnut Grove, Oak Grove, St. Joe, Center Point, Mt. Home, Union Grove, and Zion Hill.

Old Mt. Zion Association—Antioch, Pilgrim's Rest, and Lone Star.

Tyranza Association—Dead Lumber.

Saline Association—Willonby and Harmony.

Zion Hope No. 1.—Smyrna, Zion Hope and Walnut Grove.

Zion Hope No. 2—Two churches.

No. 3. Be it Resolved: That, the Clerk of this Association be empowered to ask each Freewill Baptist church in Arkansas to donate one dollar to this Association, Said money to be used for the advancement of this organization.

Resolve further, That the Clerk keep a record of all business of this association, and that his books be audited by a committee appointed at each session of the Association.

No. 4. We, the Freewill Baptists of the State of Arkansas, wish to extend our heartfelt thanks to Dr. J. H. Moore for his medical service to Bro. W. T. Webb, who was taken sick in the beginning of the Association. We pray God's richest blessings upon him. May he be faithful until death and reach a home in heaven.

No. 5. We, the delegates of the State Association, want to thank the good people of Liberty and vicinity for their love and hospitality shown us during our stay with them. We pray God's blessing upon every home, is our prayer.

J. S. Lovett, Chairman.

LIST OF ORDAINED MINISTERS

Old Mt. Zion Association—J. G. Wilson, Huntsville; G. W. Lynch, Clifty, Rt. 1, Box 14; S. G. Moses, Huntsville; W. T. Webb, Spring Valley, Rt. 1; W. O. Johnson, Harris; W. S. Copeland, Odell; K. A. Moses, Huntsville; W. M. T. Todd; J. J. Rider; G. C. Bland, Larue; John Garven, Spring Valley, Rt. 1; M. P. Chopps, Mundell; J. H. Roberts Spring Valley; J. S. Turney, Glade; J. S. Smith, Marble; R. A. Smith, Marble; Sam Graven, Spring Valley; E. S. England, Rhea; E. M. Huston; Geo. Been, Spring Valley.

Zion Hope No. 2 Association—Henry Shuman, Mansfield; J. K. Davis, Hackett; A. J. Philips, Hackett; O. D. Dugan, Midland.

Arkansas Association—J. S. Lovett, Chismville; J. M. Dearman, Ratcliff; O. C. Hunt, Waldron; I. J. Wilson, Gravelly; S. A. Morgan, Mayflower; W. W. Little, Walnut Tree; G. W. Garner, Blue Ball; M. R. Reade, Midland; G. W. Ingram, Hackett; J. G. Lewis, Walnut Tree; D. M. Serrill, Park; J. F. Marrow, Blue Ball; J. L. Redwine, Gravelly; W. M. Swafford, Barber; W. A. Ford, Waldron.

Tyronza Association—L. A. Savage, Conway, Frank Cook, Marked Tree.

Zion Hope No. 1 Association—A. F. Taylor, Russellville; J. M. Prince, Tag; E. L. Hill, Appelton; T. H. Dixon, Appelton; H. B. Savage, Watts; C. S. Thompson, Appelton; Arthur Reid, Cleveland; N. A. Reid, Appelton; Bobbie Taylor, Watts.

Saline Association—J. M. Patrick, Rowell; J. R. Hartley, Rison; O. A. Ashcraft, Herbine; W. P. White, New Edinburg; W. H. Golden, Kingsland; J. J. McDaniels, Kingsland; J. F. Brown, Kingsland; M. E. Bridge, Star City; Lee Parkman, New Edinburg; H. W. Wood, Rison; E. Gamble, Warren; J. M. Estell, Hamburg.

Antioch Association—R. M. Johnson, Gunlog; J. A. Venable, Hattieville; J. E. Vaughn, Moreland; Jess Jeffries, Casey; E. Henderson, Moreland; R. B. Venable, Atkins; N. S. Coffman, Moreland; J. K. Dunkin, Lamar; Dave Thompson, Appleton; Fred Duvall, Atkins; R. A. Johnson, Dardanelle; F. M. Hudson, Moreland; J. T. Burris, Moreland; C. Johnson, Scranton; H. J. Walker, Scranton; Lewis Hopper, Lamar; H. E. Singleton, Moreland; Esom Barker, Scottsville.

New Hope Association—W. P. Cooper, Rosebud; J. S. Moore, Quitman; Obe Presley, Quitman; Frank Webb; J. A. Stephens; Zed Nowell, El Paso; E. L. Hunter, El Paso; S. A. Morgan, Vilonia; W. B. Moore, Quitman; Johnnie Tucker.

LETTER FORM.

To the State Association of Freewill Baptists of Arkansas.

We theAssociation of Freewill Baptists in annual session withChurch on1919, have selected
to represent us in your honorable body which convenes with
Church on October1919. Bidding you God's speed in all your labor for the advancement of the cause of Christ and his Kingdom. Our Association is composed ofChurches
ordained Ministers totaled membershipReceived last year by experience and BaptismRecommendation by letterdismissed by letterexcluded.....
died
.....ModeratorClerk.

CONSTITUTION.

From a long series of experience, we, the Associations of Jesus Christ, being regularly baptised upon the profession of our faith in Christ, are convinced of the necessity of combination of Associations to perpetuate a union and communion among us, and to preserve and maintain a correspondence with each other, we therefore propose to keep orders and rules of our Association according to the following plan or form of government.

1. The State Association shall be composed of five Messengers chosen by each District Association of this union and all regularly ordained ministers who come properly credentialed by the churches of which they are members. Said credentials to be renewed annually.

2. Letters from the different Associations are to express their number in fellowship, the number received by experience, letter or recommendation, dismissed, excluded, restored, and that have died since last Association; and the name of the clerk, moderator, county post-office, Sabbath of meeting, and the amount paid for Minute Fund.

3. The members thus chosen and convened, to be denominated the State Association of Freewill Baptists, being composed of the subordinate Associations of the State of Arkansas, and the Association to have no power to lord it over God's heritage, nor to have any ecclesiastical power of the Associations, reserving the right of withdrawing from any Association becoming disorderly.

4. The Association shall have a Moderator, a Clerk and a Corresponding Clerk, who are to be chosen by the suffrage of the members present.

5. New Associations may be admitted into the Association by letter or delegates, if found to be orthodox in the faith of the Freewill Baptists, the Moderator giving the right hand of fellowship.

6. Every motion made and seconded shall come under the consideration of the Association unless it be withdrawn by the members making it.

7. The Association is to endeavor to furnish the subordinate Associations with the minutes of this Association in proportion to the number of members in each Association, the distribution being at the discretion of the Association.

8. It shall be the duty of the Clerk to keep a regular file of Minutes.

9. The minutes of the Association shall be read and corrected, if needed, and singed by the Moderator and Clerk before the Association closes.

10. The Association shall have a fund for her support, which shall be supplied by voluntary contribution of the Associations whose duty it shall be to send it by the hands of the messengers, which money so sent shall be deposited in the hands of the Treasurer for that pur-

pose, and he shall be accountable to the Association for all money received by him until paid out as they may direct.

11. The Association, in case of failure of any Association to attend, may inquire in to the cause.

12. It is the duty of the Association to see after the union of the Associations.

13. Amendments to this plan of government may be made at any time when a majority of the members may deem it necessary.

ARTICLES OF FAITH.

1. We believe in one true and living God—the Father, Son and Holy Ghost—and these three are equal in divine essence, power and glory. John 1:1; 1 John 5:7; 1 Cor. 8:6; John 10:30.

2. We believe that the scriptures in the Old and New Testaments are the words of God, and the only infallible rule of faith and practice. 2 Tim. 4:2, 2 Tim. 3:16.

3. We believe that God created man good and gave him holy commandments, whereby he should live holy, but man voluntarily disobeyed the commandments of God, transgressed the law and fell under the just condemnation of the same, whereby all men are sinners, not by constraint, but by choice, being partakers of the sinful nature attained by the fall. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; then He by the grace of God should taste death for every man. Gen. 1:27; Gen. 2:16-17; Gen. 3:6; John 3:16; 17 Heb. 2:9.

4. We believe that Christ by his death, burial and resurrection purchased our pardon and offers it freely to all men upon the principle of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent, therefore look unto me and be ye saved all the ends of the earth, for I am God, and there is none else. Rom. 5:6-21; Mat. 4:17; Isaiah 45:22; Matt. 9:13.

5. We believe that all adult persons must be regenerated and born of the spirit of God if they inherit eternal life. John 1:6-14; Mtt. 19:28; Titus 3:5; John 3:1-13; Rom. 8:9.

6. We believe that regeneration is an instantaneous renewal of the heart by the Holy Spirit whereby the penitent sinner receives a new life, becomes a child of God and is disposed to serve Him. Home as babies require constant food for bodily development, the new born babe in Christ requires spiritual food that he may develop by a gradual growth into full stature of Christian manhood. John 3:5; Ez. 36:26-7; Titus, 3:5; Heb. 12:14; Gal. 5:1-21; Eph. 2:10 Rom. 8:16; John 1:12; Matt. 13:31; Mark 4:26; 1 Peter 2:2.

7. We believe that the doctrine of Sanctification or Holiness as taught in the Bible is applicable to the soul or inner man, and to it alone, and that the sanctification of the body will not take place until the resurrection of the dead, when this mortal shall put on immortality and this corruptible body shall put on incorruption. 1 Cor. 6:11; Rom. 7:17-25; Phil. 3:21; 1 Cor. 15:44.

8. We believe that all Christians should persevere in grace, and be faithful to the end if they inherit eternal life, for blessed are they that do His commandments that they have a right to the tree of life and enter in through the gates of the city. Cor. 10, 12:13; Rev. 22:14; Rom. 11, 20-21; Heb. 10, 26; John 15:2-6.

9. We believe a visible church of Christ is a congregation of faithful men and women who have obtained fellowship with each other and have given themselves to the Lord and one another, having agreed to keep up good discipline according to the rules of the Gospel. Matt. 18:15-20.

10. We believe that the church is the family of God, in the aggregate composed of all the redeemed from righteous Able to the restitution of all things from every nation, kindred and tongue. Matt. 16, 18; Acts 2, 47; Heb. 12, 23; Acts 10: 34-35; Eph. 1:22.

11. We believe that Jesus Christ is the great head of the church and the government thereof is with the body. Eph. 5:23; Col. 1:18-21; Matt. 18:17-18.

12. We believe that baptism by immersion is the apostolic mode, even the burial of a believer in water, and that Christ, who is our life, showed this humble example to his children and bade them walk therein. Matt. 3:5-16; Matt. 28:19-20; Mark 1:9-11; Acts 8:38; Rom. 6:16.

13. We believe that Baptism, the Lord's Supper, and the washing of the Saints' feet are ordinances of the Gospel of Jesus Christ and to be continued until His second coming. Matt. 28:19; Luke 22:19-20; John 13:5.

14. We believe that only those who have obtained a living hope in the Lord Jesus Christ, have a right to baptism and those only who have been called of God and have come under the Presbytery of Elders have a right to administer the same. Titus 1:1-16; Mark 16:16; Matt. 3:8-9; Acts 10:47; 1 Tim. 4:14-16; 1 Tim. 4:14-16.

15. The soul is immortal, hence does not die with the body, but immediately after death enters into a conscious state of happiness or misery according to the spiritual character here possessed. Phil. 1:23; Luke 23:43; Rev. 6:9.

16. We believe that there will be a general or universal judgment when all men shall be judged according to the deeds done in the body whether good or bad and that immediately thereafter the wicked shall enter into everlasting punishment, and the righteous into eternal hap

piness. Eccl. 1:14; Matt. 12:36-37; 2 Thess. 1:8-9; Rev. 14:11; Rev. 21:8; Luke 16:23; 2 Cor. 5:10.

17. We believe that God in his goodness displays power of grace in a great degree in calling and qualifying his servants by the teaching of the Holy Ghost and by the instruction of His blessed words to go forth and proclaim life and salvation without price. He bids us freely to come and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come. Act. 9:15; 1 Tim 4:16; 1 Cor. 1:23; 1 Tim. 1:15-16.

18. We believe in a divine call to the ministry, that the minister shall heed the admonition of Paul to Timothy to study the Scripture, that the church donate of their substance as the Lord prospers them to the support of their pastors, that said ministers may have better opportunities to store their minds with that spiritual food so necessary to Christian development. To this end we recommend that each church have a finance committee of three to consist of two deacons and a Clerk to collect and store such funds. 2 Tim. 2:15; 1 Cor. 16:1-2.

ORDER OF BUSINESS

1. Introductory Sermon.
2. Association called to order by Moderator, in his absence, the clerk.
3. Letters from the Associations of this Association called for, read and messengers invited to seats.
4. Call for letters from newly organized Associations.
5. Corresponding Associations.
6. Right hand of fellowship.
7. Election of permanent officers.
8. Reading of Rules of Order by Chair or Clerk.
9. Appointment of following committees: (a) Resolutions, (b) Finance, (c) Management of Preaching, (d) Temperance, (e) Sabbath Schools, (f) Calendar, (g) Condition of Non-Represented Associations, (h) Union of Associations.
10. Report of committees appointed at last Association, and other unfinished business.
11. Report of new committees.
12. New business.
13. Adjournment.

RULES OF ORDER.

1. At every sitting of the Association, business shall be opened and concluded by prayer.

2. Those who speak shall rise, address the Moderator, and personal reflections shall be avoided.

3. All motions made and seconded shall be open for discussion, but debate may be shut off at any time by a majority of the members of the Association.

4. If any proposition or motion under debate contain two or more points, it shall be divided at the request of any member and the vote taken separately.

5. Motions made and lost shall not be recorded on the subject without special leave from the body.

6. No one shall speak more than once on the same subject without special leave from the body.

7. All questions shall be decided by a majority of the members present.

8. No member shall absent himself without leave of the Moderator.

9. At the future session of this Association arrangements shall be made so as to insure two sermons, or other devotional exercises which shall be equivalent thereto, during each day of the session, and that the chair announce just before adjournment who shall fill the stand at the next meeting.

10. Alterations may be made in these rules at any regular meeting of the Association.

LAW OF SUPPER.

The Lord's Supper was instituted for God's people. They all have equal rights to the supper and that right is a birthright. For by one spirit we are baptized in one body. (Cor. 12:13) This is not a water baptism but a spiritual baptism.

Again Christ says—"I am the door, by me if any man enter, he shall be saved." (1 John 10:9) "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," (John 10:4) Christ is not water baptism and yet he is that door: There is but one door and Christ says He is that door; and he that cometh in by the door should have full fellowship and equal rights with all Christians. Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not to the church, but to himself. It is a personal matter in judging and in eating.

The Church that does judge and exclude any of God's people is not acting in keeping the instructions given to the church of Corinth. To thus judge and exclude one of the children of God it to offend the child so judged and excluded. Now listen to Christ. "He that offends one of those little ones that believe in me it were better for him that a millstone were hung about his neck and that he were drowned in the depths of the sea." (Matt. 18:6. Cor. 10:30; 11:32.)

It is contended that they of the same faith and order should be entitled to partake of Lord's Supper. I admit that true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred, I object. As no order, if nothing but Gospel order is meant, very well, but I do not think that one child of God should dictate what church he should belong to, or order that he may be in the right church, for the church is but an organic body of Christians, and simply placing your name on the roll book of the best church on earth does not make you a Christian, neither will a life process in the worst church make a sinner. The Eunuch believed and was baptized. What church did he join? Here is faith and here is order. Now I ask if the Eunuch were to wish to commune with some of the churches would he be allowed the right? No, he is not of the same faith and order; yet he is admitted into Heaven, but nay, he could not be admitted to a sectarian table. At the Lord's table all his people have a perfect right be he whom he may, and when the supper is set and all God's people are not invited it is not the Lord's supper, but a sectarian supper, so we being many are one body in Christ, and every member one of another (Rom. 12:15). And the way we become one body is by being baptized into that body, and of course this is by spiritual baptism. He that gets in by water baptism, the same is a thief and a robber, and when any one gets into that body in a legal way he has a legal right to all the benefits and privileges of that body, for we being many are one bread and one body, for we are all partakers of that one bread, (1 Cor. 10:17.) By partaking we exhibit a oneness of that body. Who is meant by we? It certainly means all Christians of all ages. When you come together tarry for another, be of one mind, but let the word of God control the mind. If it had ever been intended by the Savior that the supper should be guarded as some attempt to guard it God would have endowed the judges with wisdom to discern the pure from impure. But the standpoint from which they judge is water baptism and a legal administration of the same, so if baptized by immersion, and a legal administration, this settles the matter and Christian character is left entirely out, by which some make a woeful mistake, for after all this percussion some have been found unworthy of the least privileges of any church. To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not alright? Some

would say yes, if by a legal administrator. This is all that is wanting. Is it not a purely personal matter? If so he has been as truly baptized as anyone. It is the duty of the preacher to baptize and the applicant to be baptized. When this is done each have performed a personal duty. If I have never been baptized and had to wait until I found one whom I knew to be legal administrator, I would never have been baptized at all, as I can never know the heart of a man. Two acting in concert, one acting in good faith and the other not—the one is blessed and the other is not.

Every Christian is strictly responsible for his own acts and not for another. Simon, the sorcerer, believed and was baptized, and that by a legal administrator, and yet it was discovered that he was not a Christian.. So we see that baptism by legal administrator does not confer any claims on him to any Christian rights, as this case proves it to be a personal matter, as we clearly see that the apostle did his duty and Simon did not or vice versa. The apostle, inspired as he was, did not discern the evil in Simon's heart, neither can we know the heart of a man. When we do our duty it is ours. When an applicant, it is his. So we find that faith repentance the Christian duties are all personal, and accountable unto God and not unto man. Various are the opinions of men, and the way we account for them is in the capacity of men, and if we use the capacity that God has given us, do not think that we should be eternally condemned for what we cannot help. The church of Christ is divided into many members, but it is one spiritual body and Christ is the head, and they should have the same care, one for the other, as the natural body has for it's members yet they all should subserve the same interest of the body.

Should Christians all commune together at the Lord's table? I answer what the Lord has joined together let no man put asunder.

We have something more than forty three states in the Union. They are all equal, free and independent states, yet they are united, and have one great central point at which to meet and testify that they are free and independent states, and yet but one nation. All christians should have one central point at which to meet and let the world know that they are one. Let that be the Lord's table. Christians feel alike if they do not think alike.

They can preach together, pray together, sing together and love together, and should they not commune together? And will not they all meet at last in the same holy and happy land together? Then a union and free communion is forced upon us.

Christ said at the last supper He would drink no more of the fruit of the vine with us until He drank is anew in his kingdom. Then all Christians of ages will sit around one communion table in heaven. As we find ourselves assembled thus around one Lord's table in heaven, so should it be on earth.

STATISTICAL TABLE

Association	Moderator	Post Office	Clerk	Post Office	Removed	Dismissed	Excluded	Died	No. Ord'd Min.	No. Churches	Membership
Antioch.....	J. K. Duncan.....	Lamar.....	Geo. W. Burris....	Russellville...	36	8	1	5	16	16	731
Old Mt. Zion.....	Geo. W. Been....	Spring Valley....	Annie Means.....	Spring Valley.	15	4	2	5	20	17	639
Zion Hope No. 1.	A. F. Taylor.....	Russellville.....	Dempsey Coffman.	Appleton.....	19	9	..	6	9	13	571
Zion Hope No. 2.	A. J. Philips.....	Hacket.....	O. D. Dugan.....	Midland.....	25	..	..	3	4	3	82
Arkansas.....	J. S. Lovett.....	Chismville.....	O. C. Hunt.....	Waldron.....	16	..	6	1	21	19	781
Mt. Zion.....	W. R. Burnett...	Hilltop.....	C. J. McNeal.....	George.....	60	3	9	5	..	..	384
Saline.....	W. P. White.....	New Edingburg..	J. H. Meek.....	Rye.....	76	4	7	12	12	11	698
New Hope.....	J. S. Moore.....	Quitman.....	Sam Duncan.....	Rosebud.....	...	...	...	...	10	12	500
TOTAL					247	28	24	37	92	91	4381