

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

HELD WITH

Mt. Bethel Church

WHITE COUNTY, ARKANSAS

October 24, 25, 26, 27, 1919.

ELD. L. C. DOYLE, Moderator - - - Grubbs, Ark.
ELD. J. S. MOORE, Ass't. Moderator - Quitman, Ark.
J. N. JOHNSON, Clerk - - - - - Blaine, Ark.
GEO. W. BURRIS, Cor. Clerk - - Russellville, Ark.

OFFICERS.

ELD. L. C. DOYLE, Moderator - - - Grubbs, Ark.
J. S. MOORE, Ass't. Moderator - - - Quitman, Ark.
J. N. JOHNSON, Clerk - - - - - Blaine, Ark.
GEO. W. BURRIS, Cor. Clerk - - - Russellville, Ark.

EXECUTIVE COMMITTEE.

H. A. COLBERT, Chairman ----- Hoxie, Ark.
W. F. McGEE ----- Atkins, Ark.
H. P. Maxfield ----- Waldron, Ark.
E. O. DOYLE -----
ELDER GEO. BEEN ----- Spring Valley, Ark.
W. R. BURNETT ----- Hill Top, Ark.
HENRY HOLLEMAN ----- Rosebud, Ark.
J. H. MEEK ----- Rye, Ark.
Q. A. BULLARD ----- Whitton, Ark.
P. M. VOSS ----- Appleton, Ark.
O. D. Dugan ----- Midland, Ark.
J. D. Holt ----- Marble, Ark.

The next Session will be held with Arbor Grove Church,
6 miles Southwest of Hoxie, Lawrence county, Arkansas,
beginning on Friday night before the first Sunday in Oc-
tober, 1920.



REV. L. C. DOYLE, Moderator,
Grubbs, Arkansas.



J. S. MOORE, Assistant Moderator,
Quitman, Arkansas.



J. N. JOHNSON, Clerk.
Blaine, Arkansas.



GEO. W. BURRIS, SR., Cor. Clerk,
Russellville, Arkansas.

	<h1>MINUTES</h1>	
---	------------------	---

The twenty-second Annual Session of the Arkansas State Association of Freewill Baptists met with Mt. Bethel Church, White county, Arkansas, October 24, 25, 26, 27, 1919. House was called to order Friday night by singing Elder G. C. Bland, of Old Mt. Zion Association, having been elected to preach the introductory sermon, took the stand and read the 19th Chapter of Revelations. Prayer by J. H. P. Jones. Text, 1 Kings 11:11. "Wherefore the Lord said unto Solomon, for as much as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and I will give it to thy servant."

Elder J. H. P. Jones of Union Association, concluded the service in an able manner. Service dismissed by Eld. R. A. Johnson.

SATURDAY MORNING SESSION.

The house was called to order by singing.

The Moderator being absent, J. N. Johnson, Clerk, called Elder A. J. Rowlett of Polk Bayou Association, to the chair. Elder Rowlett proceeded to open the Convention by reading the 10th chapter of 1 Cor. Prayer by Eld. A. J. Rowlett. Nominations being in order for Moderator, pro-tem, A. J. Rowlett was nominated and elected.

Letters from the different Associations called for and the following presented: Messengers present were as follows:

Antioch—Geo. W. Burris, W. F. McGee, J. N. Johnson, Chas. Hopper and Jim Venable.

Arkansas—O. C. Hunt.

Old Mt. Zion—G. C. Bland.

New Hope—J. W. Loyd, John House, J. A. Goodman, H. T. Holleman, Sam Duncan. Special Delegates—Mrs. M. P. Holleman, Mrs. Jané

Crockett, America Johnson, Noby Wallace, J. L. Holleman, G. C. Oliver and A. J. Holleman.

Polk Bayou—L. C. Doyle, J. R. Ballew, Henry Colbert and William Thomas.

Saline—J. M. Patrick and H. W. Wood.

Tyranza—Q. A. Bullard.

Zion Hope No. 1—J. W. Blackwell and Dempsey Coffman.

Zion Hpoe No. 2—By Letter.

Union—J. H. P. Jones.

Boston Mountain—Not Represented.

Post Oak Grove—By Corresponding Delegate, C. F. Wood.

Little Missouri, and New Mt. Zion—By Letter, if Letters reached Clerk in time.

Petitionary Letters called for and a letter from Union Association received and referred to the following Committee: J. W. Blackwell, J. M. Patrick, and L. C. Doyle.

Committee on Divine Service was appointed as follows: Henry Holleman, R. A. Johnson and J. R. Ballew. This Committee reported that A. J. Rowlett and J. M. Patrick would fill the stand at 11 o'clock. Adjourned until 2 o'clock p. m.

11 O'CLOCK SERVICE.

Singing by the choir. Scriptural lesson, 3rd Chapter of 1st Cor. Prayer by J. M. Patrick. Song. Preaching by A. J. Rowlett, text, 1 Cor. 3:6. J. M. Patrick concluded the service.

SATURDAY EVENING SESSION.

The body was called together by singing. Scripture lesson 1 Cor. 1st chapter. Prayer by Eld. S. A. Morgan. Business.

Letters of correspondence called for and a letter from Post Oak Grove Association of General Baptists received, and Chas. F. Wood seated as corresponding delegate.

Election of officers. Nominations being in order for Moderator, Eld. L. C. Doyle of Polk Bayou Association was nominated. Motion carried that nominations be closed and elect Elder Doyle by acclamation.

Nominations being in order for Assistant Moderator, J. S. Moore, Geo. Bean and J. S. Lovett were nominated. J. S. Moore was elected.

Motion carried to seat W. A. Treadwell as a member of the Association.

Nominations being in order for Clerk, J. N. Johnson, W. F. McGee and W. A. Treadwell were nominated. J. N. Johnson was elected. J. N. Johnson was also elected to serve as Treasurer.

Nominations being in order for Corresponding Clerk, Geo. W. Burris, W. F. McGee and J. A. Goodman were nominated. Geo. W. Burris was elected. Motion carried to elect Bro. Burris unanimously.

The Clerk was ordered to write a Resolution of Thanks to the retiring Moderator and Assistant Moderator for their faithful service the past year.

The Moderator appointed the following Committees:

Divine Service—Henry Holleman, R. A. Johnson and J. R. Ballew.

Resolutions—A. J. Rowlett, J. W. Blackwell, J. M. Patrick, W. A. Treadwell and O. C. Hunt.

Finance—J. A. Goodman, J. R. Venable, Dempsey Coffman and Henry Colbert.

Temperance—S. A. Morgan, G. C. Bland and H. W. Wood.

Sabbath Schools—W. F. McGee, Q. A. Bullard, and Chas. Hopper.

Obituary—Mrs. M. P. Holleman, Miss America Johnson and Mrs. Janie Crockett.

Non-Represented and Union of Associations—Geo. W. Burris, R. B. Venable and J. H. Harshaw.

The Asssoiation adjourned until 8:30 a. m. Monday. Prayer by W. F. McGee.

SATURDAY NIGHT SESSION.

Song service conducted by Prof. Luther G. Pressly. Scriptural lesson 2nd Chapter of 1st Peter. Prayer by H. W. Wood. Preaching by Elders O. C. Hunt and H. W. Wood. Text 1st Peter 2:21, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.

Center Point Church No. 2 asked for help to build their church and \$15.20 was raised.

The congregation was dismissed by the Moderator.

SUNDAY MORNING SESSION.

The delegation came together at 10 o'clock and engaged in song and Sunday School worship. The song service was conducted by Luther G. Pressley with such force that it touched the hearts and lives of all present. The following

Brothers made short talks on Sunday School worship: W. F. McGee, Dempsey Coffman, C. F. Wood, Q. A. Bullard, Geo. W. Burris, and Luther G. Pressley.

After a few minutes of intermission, the congregation gathered for preaching service. Song. Prayer. Scriptural lesson, 4th Chapter of 2nd Tim.

Preaching by Elders S. A. Morgan and L. C. Doyle. Text, 1st Tim. 4:16, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. These Brothers held the congregation spell-bound for three hours.

Committee on Divine Service reported that Elder J. M. Patrick would preach at 3 o'clock. Dismissed by J. M. Patrick.

3 O'CLOCK SERVICE.

Song. Prayer. Scripture lesson, Ps. 119.

Preaching by J. M. Patrick. Text, Ps. 111:3. "His work is honorable and glorious; and His righteousness endureth forever." Dismissed.

SUNDAY NIGHT SESSION.

Singing by the choir. Scriptural lesson, 2 Tim., 4th chapter. Prayer by W. F. McGee. Preaching by J. H. P. Jones of Berryville. Text, Rev. 14:3. "And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

A great manifestation of the love of God shed abroad in our hearts was demonstrated at the close of the service in a Christian handshake. Dismissed by S. A. Morgan.

MONDAY MORNING SESSION.

The Association was called together for business at 8:30 o'clock by singing. Scriptural lesson, 23rd Psalm. Prayer by the Moderator.

The Association being ready for business the Rules of Order were read by the Clerk. Moderator appointed O. C. Hunt, W. F. McGee and W. A. Treadwell as a Committee on Literature.

Reports of Committees called for and the following reports received: Temperance, Sabbath Schools, Union and

Non-Represented Associations. These reports were received and Committees discharged.

The Corresponding Clerk made his report and presented his account. Report received and the Moderator ordered the Clerk to pay said account.

Motion carried that each church in Polk Bayou Association be credited with one dollar on the one dollar proposition out of the money sent to the State Association by Polk Bayou Association, and the balance to be used as State Minute Funds.

Committee to confer with Bro. J. H. P. Jones (delegate) from Union Association, reported favorable. Bro. Jones and his Association was admitted into the State Association. Bro. Jones was called to the front and given the right hand of fellowship.

Motion carried to adjourn for preaching service, and to meet again for business at 2 o'clock.

11 O'CLOCK SERVICE.

House was called to order by singing. Scriptural lesson. Prayer by J. H. P. Jones.

Preaching by Elder C. F. Wood of Post Oak Grove Association of General Baptists. Followed by R. B. Venable. Text, Songs of Solomon, 6:10, "Who is she that looketh forth as the morning fair as the moon, clear as the sun, and terrible as an army with banners?"

Dismissed until 2 o'clock.

MONDAY EVENING SESSION.

The delegates were called together by singing. Scriptural lesson, 1 Tim. 2nd chapter. Prayer by C. F. Wood. Call for business.

Motion carried to send Elder L. C. Doyle of Polk Bayou Association, as messenger to Post Oak Grove Association of General Baptists.

Resolution pertaining to Article 1 of the Constitution carried.

Motion carried that we celebrate the 30th day of June of each year by holding sacred worship of some kind. Said day being the birthday of the Freewill Baptist in America.

Report of Committee on Literature received and Committee discharged.

Committee on Divine Service reported that Elder L. C. Doyle and J. S. Moore would preach at night.

Report on Finance received and Committee discharged.

Resolution No. 3 adopted.

Resolution No. 4 adopted.

Motion carried to write a Resolution commending J. A. Goodman and his class for their faithful service.

Nominations being in order for a place to hold the next session of the State Association. Arbor Grove Church was placed in nomination and unanimously selected. Arbor Grove Church is six miles southwest of Hoxie, Lawrence county. All delegates that go by rail go to Hoxie.

Motion carried to change the date of the Association from Friday night before the fourth Sunday to Friday night before the first Sunday in October.

Nominations being in order for someone to preach the introductory sermon, T. H. Dixon, J. D. Doyle, J. S. Lovett and Elder Dodson were nominated. Elder J. D. Doyle was elected, with T. H. Dixon, as alternate.

Committee on Obituary received and Committee discharged.

Motion carried to appropriate ten dollars each to the Clerks.

Motion carried to have 2000 Minutes printed.

The Clerk read the Minutes of the meeting and same was adopted.

Motion carried to adjourn, to meet with Arbor Grove Church, 6 miles southwest of Hoxie Friday night before the first Sunday in October, 1920.

MONDAY NIGHT SESSION.

Singing by the choir. Prayer by Dempsey Coffman. Scriptural lesson, 14th Chapter of St. John. Preaching by Moderator L. C. Doyle and Assistant Moderator, J. S. Moore.

In conclusion, a song was sung and the parting hand was taken. We realize that this body of people will never meet again on earth, but let us hope we will meet in that place, where we will never take the parting hand again.

ELD. L. C. DOYLE, Moderator.

J. N. JOHNSON, Clerk.

REPORT OF COMMITTEES.

COMMITTEE ON RESOLUTIONS.

We, your Committee on Resolutions, beg leave to submit the following:

No. 1. Whereas, we find that the first Freewill Baptist Church in America was organized at New Durham, N. H., June 30, 1780,

Therefore, Be it Resolved, by the Freewill Baptist Association of Arkansas, held with Mt. Bethel Church, near Rose Bud, White County, Arkansas, October 24, 25, 26, 27, 1919, That we hereafter hold said day in commemoration of the birthday of said church. And we urge each local church throughout the great state of Arkansas to hold said day as a holiday by devoting same to said church, by congregating at the several churches and spending the day together in social and sacred worship.

No. 2. 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.

Resolved 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. 3. We find many weak churches and destitute places in Arkansas that have no Freewill Baptist churches or ministers.

Be it Resolved, That we use our means and prayers to supply said destitute places with our doctrine. Therefore, we request each minister of this Association to devote at least one Sunday in each month to Home Mission work by keeping up a regular appointment in some destitute place.

Resolved further, That the Executive Committee be enlarged to one member from each Subordinate Association. Said Committee shall have oversight of the mission work in destitute places, but have no power to contract any debt on the Association without being given authority by the Association while in session.

No. 4. We, the Freewill Baptists of Arkansas, extend our thanks and appreciations to Elders J. S. Lovett and J. S. Moore for their services as Moderator and Assistant Moderator through the past year. May God's richest blessings ever rest upon them.

No. 5. We, the delegates of the State Association, want to extend our thanks to the good people of Mt. Bethel and vicinity for their love and hospitality shown to us during our stay with them. We pray God's blessings on every home is our prayer.

No. 6. We, the delegates of the State Association while in session, extend our many thanks to J. A. Gooman and all who engaged in making the song service a success.

A. J. ROWLETT, Chairman.

COMMITTEE ON TEMPERANCE.

We, your Committee on Temperance, submit the following:

We point with pride to the steady growth of temperance in our state. We heartily endorse the national move of prohibition. We hope intoxicating liquor will be put out of our nation never to return.

S. A. MORGAN, Chairman.

COMMITTEE ON SABBATH SCHOOLS.

We, your Committee on Sabbath Schools, beg leave to submit the following:

By investigation we find that fully 85 per cent of the Christian world has been brought up in Sabbath Schools, and believing it to be one of the great means in which our minds may be stored with the teachings of God's Word. Therefore, we endorse Sabbath Schools as a part of our own educational religious worship. We urge upon our ministers and deacons to organize Sabbath Schools in all of our churches.

W. F. McGEE, Chairman.

REPORT ON OBITUARY.

We, your Committee on Obituaries submit the following:

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

Polk Bayou Association—Bros. F. J. Faircloth and J. W. Howan; Sisters Daisy Henley, Vadie Rice, Lula Rowlett and H. O. Agones.

Old Mt. Zion Association—Elder G. W. Lynch, W. P. Capps, J. I. Turney and Frank E. Graham.

Antioch Association—Mrs. Johnnie Johnson, Emley Brandon, O. H. Johnson and Susan Thomas.

New Hope Association—Mrs. Lizzie Wortham and Robert Johnson.

Tyranza Association—R. P. Kerr, W. B. Peace and Frank Peace.

Others have died but their names are unknown to the Committee.

They are gone from us but we look for a time when we shall meet them in that home prepared for us before the foundation of the world.

AMERICA JOHNSON, Chm.

REPORT ON NON-REPRESENTED AND UNION OF ASSOCIATION.

We, your Committee on Non-Represented and Union of Associations, submit the following:

We find all subordinate Associations of this convention represented. We also find all subordinate Associations in perfect union.

GEO. W. BURRIS, Chairman.

REPORT OF CORRESPONDING CLERK.

I have corresponded with eleven Freewill Baptist, one united and one general Baptist Associations in Arkansas which have promised to represent in our State Association at the present session.

I submit the following expense bill:

For printing 150 postal cards to Ministers	\$3.00
Postage	2.30
For printing 51 Badges	2.05
Total	\$7.35

GEO. W. BURRIS, Corresponding Clerk.

REPORT ON LITERATURE.

We, your Committee on Literature, submit the following:

For Sabbath School literature we recommend the Bible to all adults and lesson cards to children. We also recommend our church papers, "The Freewill Baptist," of Ayden, N. C., and "The Gospel Searchlight," of Shawnee, Okla. We suggest that one of these papers be in every Freewill Baptist home in Arkansas. We also find within our Association a noted singer and writer, Luther G. Pressley, of Pangburn, Arkansas, whom we deem worthy of our consideration, as being competent of composing and compiling sacred songs, suitable for Sunday School and church worship. Our hearts and our prayers are with Bro. Pressley in the spread of the Gospel through songs.

W. F. McGEE, Chairman.

TREASURER'S REPORT.

Amount on hand last Association	\$57.74
Paid for Minutes	33.25
Paid for postage	4.85
Paid to J. S. Lovett, J. S. Moore and W. T. Webb.....	7.50
Amount on hand October 24, 1919	\$12.14

J. T. BLAIR, Treasurer.

REPORT OF FINANCE COMMITTEE.

We, your Committee, submit the following:

We find in Treasury	\$12.14
Received from Clerk on \$1.00 proposition	57.50
Received from Zion Hope Association, No. 1	5.00
Received from Saline Association	7.00
Received from Antioch Association	5.00
Received from Tyranza Association	5.00
Received from New Hope Association .....	.50
Received from Polk Bayou Association	11.00
Received from Arkansas Association	9.00
Received from Union Association	3.00
Total	\$115.14

J. A. GODMAN, Chairman.

The churches that responded to the \$1.00 proposition are as follows:

Antioch Association—St. Joe, Liberty, Oak Grove, Center Point, Pine Grove, Mt. Zion, Holman, Rose Creek, Union Grove, Job's Chapel, Sweet Home, Mt. Home, Mt. Vernon, Smyrna, Cross Plains, and Zion Hill.

Old Mt. Zion Association—Mt. Zion, Pilgrim's Rest, New Hope Christian Home, Coal Gap, Clifty, Hickory Flat, Shady Grove.

Saline Association—Harmony.

Zion Hope Association No. 1—Walnut Grove, Welcome Home No. 2, Union, New Hope, Smyrna, Rocky Valley, Pleasant Home and Union Valley.

Arkansas Association—Antioch.

New Hope Association—Mt. Bethel, Oak Grove, Pleasant Grove, Shady Grove, Center Point No. 2, Mt. View, New Hope, Center Point No. 1 and Sharon.

Polk Bayou Association—Mt. Harmony, North Mt. Zion, Coffman, Ballew's Chapel, Dunns, Oak Ridge, Love Divine, New Home, William's School House, Pool's Chapel.

LIST OF ORDAINED MINISTERS.

Old Mt. Zion Association—J. G. Wilson, Huntsville; S. G. Moses, Huntsville; W. T. Webb, Spring Valley, Rt. 1; W. O. Johnson, Harris; W. S. Copeland, Odell; W. M. T. Todd; J. J. Rider; G. C. Bland, Larue; John Garven, Spring Valley, Rt. 1; 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. Hutson, Tarkiln; Geo. Been, Spring Valley; T. M. Sims, Fayetteville; J. W. Alford, Larue.

Licensed Ministers—W. H. Elkins, War Eagle; Everett Bland, Larue.

Zion Hope No. 2 Association—Henry Shuman, Mansfield; J. K. Davis, Hackett; A. J. Phillips, Hackett; O. D. Dugan, Midland; J. T. Henry; J. H. Goodman; J. T. Ramsey; J. K. P. Davis; J. Pitico; W. S. Copeland; W. A. Ford; T. Lampton; Ben Pixley; E. F. Hunter and Elder McCalahan.

Arkansas Association—J. S. Lovett, Chismville; J. M. Dearman, Ratcliff; O. C. Hunt, Waldron; I. J. Wilson, Gravelley; A. N. Best, Chismville; W. W. Little, Olio; F. M. Holland, Barber; J. F. Morrow, Blue Ball; J. L. Redwine, Gravelley; W. M. Swofford, Barber; Ben Black, Echo; G. W. Garner, Blue Ball; M. R. Reed, Mansfield; G. W. Ingram, Hackett; D. M. Sherrill, Parks; B. J. Slate, Mansfield; W. W. Mangrum, Shark; L. F. Thomas, Huntington; W. A. Ford, Hackett;; E. S. Bear, Mansfield; J. M. Wilson, Oklahoma; W. M. Guinn, Chismville; Jno. O. Lane, Charleston; W. S. Webb, Branch.

Polk Bayou Association—A. J. Rowlett, Swifton; H. O. Eagon, Saffell; W. M. Padgett, Newport; J. D. Doyle, Little Rock; L. C. Doyle, Grubbs; J. H. Huskey, Clover Bud; W. G. King, Portia; J. E. Willsmith, Strawberry; C. H. Palmer, Sand Town; D. E. King, Monette; Henry King, Monette; C. S. Porter, Grubbs; W. H. Richardson, Strawberry.

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

New Hope No. 1 Association—A. F. Taylor, Russellville; J. M. Prince, Tag; E. L. Hill, Appleton; T. H. Dixon, Appleton; H. B. Savage, Watts; C. S. Thompson, Appleton; Arthur Reid, Cleveland; N. A. Reid, Appleton; 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, Gumlog; J. A. Venable, Hattieville; J. E. Vaughan, Moreland; Jesse Jeffries, Casa; 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 Baker, Scottsville.

New Hope Association—W. P. Cooper, Rosebud; J. S. Moore, Quitman; Obe Pressley, 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.

MINUTES OF POLK BAYOU ASSOCIATION, 1919.

Association met with Love Divine Church, Thursday night before the second Sunday in September, 1919. Introductory sermon by L. C. Doyle. Adjourned until 8 o'clock Friday.

The Clerk having died since the last meeting, it fell to Bro. Rowlette to open the Conference, he being the oldest minister present, acting as Moderator for the time, proceeded to unite in the organization of the body by right hand of fellowship, after which Bro. Rowlette was elected to Moderator through the meeting. Next, proceeded to elect a clerk. Bro. J. H. Huskey was elected.

The following Committees were appointed:

Divine Service—W. H. Thomas, J. P. Doyle and W. H. Smith.

Ex. Committee—W. Padgett, J. R. English, J. R. Ballew.

Committee on Resolutions—L. C. Doyle, H. O. Eagan, J. R. English.

REPORT OF COMMITTEE ON DIVINE SERVICE.

Bro. H. O. Eagan to preach at eleven o'clock Friday.

Bro. Padgett and Bro. King to follow Friday night.

L. C. Doyle, Saturday, 11 o'clock.

Bro. Rowlette, Saturday night.

Bro. Jeff Doyle, Sunday at 11 o'clock.

Committee discharged.

Evening Session—Devotional service by Moderator.

First report by Brother Jeff Doyle in regard to some money, heard. The body authorized him to turn same over to Clerk of body. Amount, \$9.50.

A similar report from Bro. Rowlette was heard, he being in possession of some money that belonged to Association. It was also ordered turned over to the clerk.

Report from several churches were heard as follows: Mt. Harmony—No. of members, 60; Pastor, W. W. Padgett; Clerk, C. C. Huskey, Strawberry, Ark.

North Mt. Zion—No. of members, 38; Pastor, M. G. King; Clerk, Gid Ritchey, Powahatan, Ark.

Love Divine—68 members; Pastor, J. D. Doyle; Clerk, W. H. Thomas, Walnut Ridge, Ark.

Oak Ridge—25 members; W. M. Padgett, Pastor; Fay McClain, Clerk, Cord, Ark.

Coffman—50 members; L. C. Doyle, Pastor; Scott Howerton, Clerk, Pontia, Ark.

New Home—50 members; L. C. Doyle, Pastor; DeWitt Rowlette, Clerk, Swifton, Ark.

Ballew's Chapel—100 members; L. C. Doyle, Pastor; Henry Doyle, Clerk, Grubbs, Ark.

Dunn's Chapel—No Pastor; Bro. W. H. Smith, Clerk, Tuckerman, Ark.

Committee previously appointed to wait on Bro. Kafka, reported and discharged. Motion seconded carried to cancel his papers.

Names of Delegates to State Meeting: J. R. Ballew, J. P. Doyle, Henry Colbert, W. H. Smith, E. E. Ingram.

Alternates: W. H. Thomas, John Butts, Frank Richey and O. L. Watson.

SATURDAY MORNING.

Conference opened by Moderator. Report of Committees heard and Committees discharged.

Ordaining Council proceeded to ordain Bro. J. A. Huskey to the ministry.

Character of Ministers called for and passed.

Report of work of Preachers:

A. J. Rowlette, Swifton, Ark., preached 40 sermons.

H. O. Eagan, Saffell, Ark., preached 10 sermons.

W. M. Padgett, Newport, Ark., preached 32 sermons.

J. D. Doyle, Little Rock, Ark., preached 35 sermons.

L. C. Doyle, Grubbs, Ark., preached 75 sermons.

J. A. Huskey, Clover Bud, Ark., preached 4 sermons.

Proceeded to select place to hold next Association resulted in favor of Pool's Chapel, near Sand Town, in Sharp county, Ark., and convenes on Thursday night before the second Sunday in September, 1920.

Motion and second carried to send \$20.00 to State Association. Closed in regular form.

A. J. ROWLETTE, Moderator.

J. H. HUSKEY, Clerk.

CONSTITUTION.

From a long series of experience, we, the Associations of Jesus Christ, being regularly baptized 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 our last Association; and the name of the clerk, moderator, county postoffice, 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 signed 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 purpose, 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 into 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; Matt. 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; Matt. 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. 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 Abel 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 if 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 1:8-11; 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.

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 happiness. Eccl. 1:14; Matt. 12:36-37; 2 Thes. 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. Acts 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. Right hand of fellowship.
5. Election of permanent officers.
6. Call for letters from newly organized Associations.
7. Call for corresponding Associations.
8. Reading Rules of Order by Chair or Clerk.
9. Appointment of following Committees: (a) Arrangement of Preaching, (b) Resolutions, (c) Finance, (d) Temperance, (e) Sabbath Schools, (f) Obituary, (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." (John 10:3) "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 and keeping the instructions given to the church of Corinth. To thus judge and exclude one of the children of God is 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; 31:32.)

It is contended that they of the same faith and order should be entitled to partake of the 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 the people have a perfect right to be 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 anyone 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 meant all Christians of all ages. When you come together tarry for one 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 precaution, some have been found unworthy of the least privileges of the 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 its 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 fruits of the vine with us until He drank 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	Postoffice	Received.....	Dismissed	Excluded.....	Died	No. Ord. Ministers.	No. Churches.....	Membership.....
Antioch	Jesse Jeffries ...	Casa.....	Lela Nichols	Delaware ...	33	7	3	8	18	18	719
Arkansas	J. S. Lovett.....	Chismville	O. C. Hunt	Waldron	36	..	1	7	25	14	650
Old Mt. Zion	S. C. Bland	Larue.....	Annie Means ...	Spring Valley	44	1	..	7	18	17	699
New Hope	S. A. Morgan....	Vilonia.....	Sam Duncan	Rose Bud....	25	..	..	2	12	12	....
Polk Bayou	A. J. Rowlett	Swifton.....	John Husky	Clover Bud.	...	..	..	..	12	10	400
Saline	W. P. White	New Edinburg ..	J. H. Meek.....	Rye	64	3	3	7	14	12	612
Tyronza.....	.....	.....	.....	.....	...	..	..	..	2	..	....
Zion Hope No. 1	A. F. Taylor.....	Russellville	Henry Campbell..	Okay	53	8	..	8	9	14	628
Zion Hope No. 2..	A. J. Phillips.....	Hackett.....	O. D. Dugan.....	Midland ....	...	..	..	..	14	8	360
Union.....	J. H. P. Jones ...	Berryville.....	Jesse Maxwell...	Dinsmore ...	...	..	..	..	25	18	700
TOTAL					265	19	7	39	147	123	4768

LETTER FORM.

To the State Association of Freewill Baptists of Arkansas:

We, the _____ Association of Freewill
Baptists in annual session with _____ Church
on _____ 1920, have selected
_____ to represent us in your honorable body which convenes
with _____ Church, on October
_____ 1920. Bidding you God's speed in all your la-
bor for the advancement of the cause of Christ and His
Kingdom. Our Association is composed of _____
Churches _____ ordained Ministers, totaled member-
ship _____ Received last year by experience and
Baptism _____ Recommendation _____ By
letter _____ Dismissed by letter _____
Excluded _____ Died _____

_____ Moderator.

_____ Clerk.