

*Minutes of Twenty-Third
Annual Session . . . of the
Arkansas State Association
of Free Will Baptists*

**Held with ARBOR GROVE
Church, Lawrence County,
Ark., Oct. 1, 2, 3, 4, 1920.**

George Burris
Langford Burris
Mr. 97
1920

ELD. L. C. DOYLE, Moderator - - - Grubbs, Ark.
ELD. R. M. JOHNSON, Ass't. Mod. - - - Gumlog, Ark.
J. N. JOHNSON, Clerk - - - - - Blaine, Ark.
GEO. W. BURRIS, Cor. Clerk - - - Russellville, Ark.

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Courier-Democrat Print, Russellville, Ark.

OFFICERS

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ELD. R. M. JOHNSON, Ass't. Mod. - - Gumlog, Ark.
I. N. JOHNSON, Clerk - - - - - Blaine, Ark.
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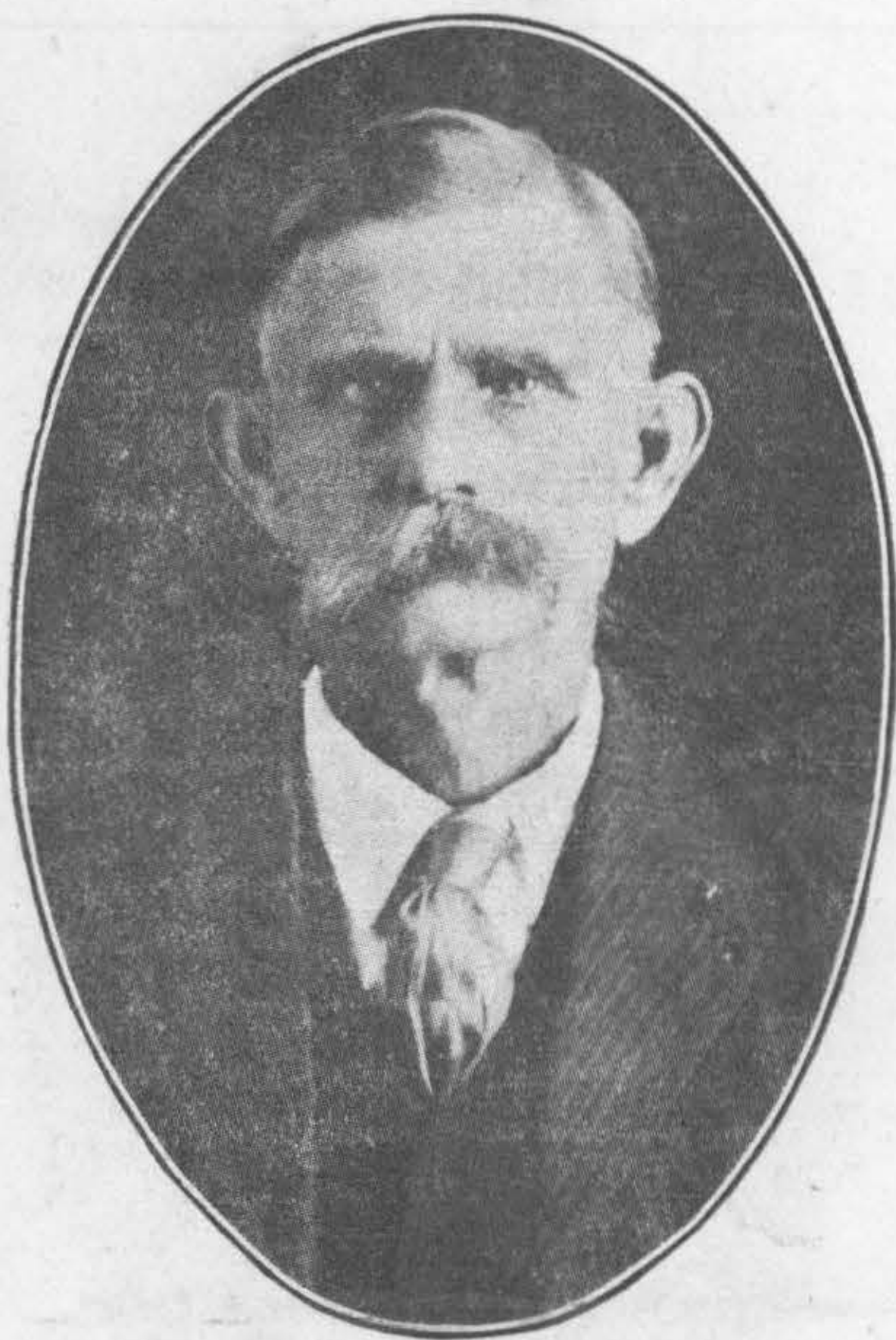
EXECUTIVE COMMITTEE

ELD. GEO. BEEN, Chm.-----Spring Valley, Ark.
W. F. McGEE, Sec.-----Atkins, Ark.
H. A. COLBERT -----Hoxie, Ark.
H. P. MAXFIELD -----Waldron, Ark.---
J. P. DOYLE -----
W. R. BURNETT -----Hill Top, Ark.
HENRY HOLLEMAN -----Rose Bud, 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.
JOHN A. FENDER -----Okane, Ark.

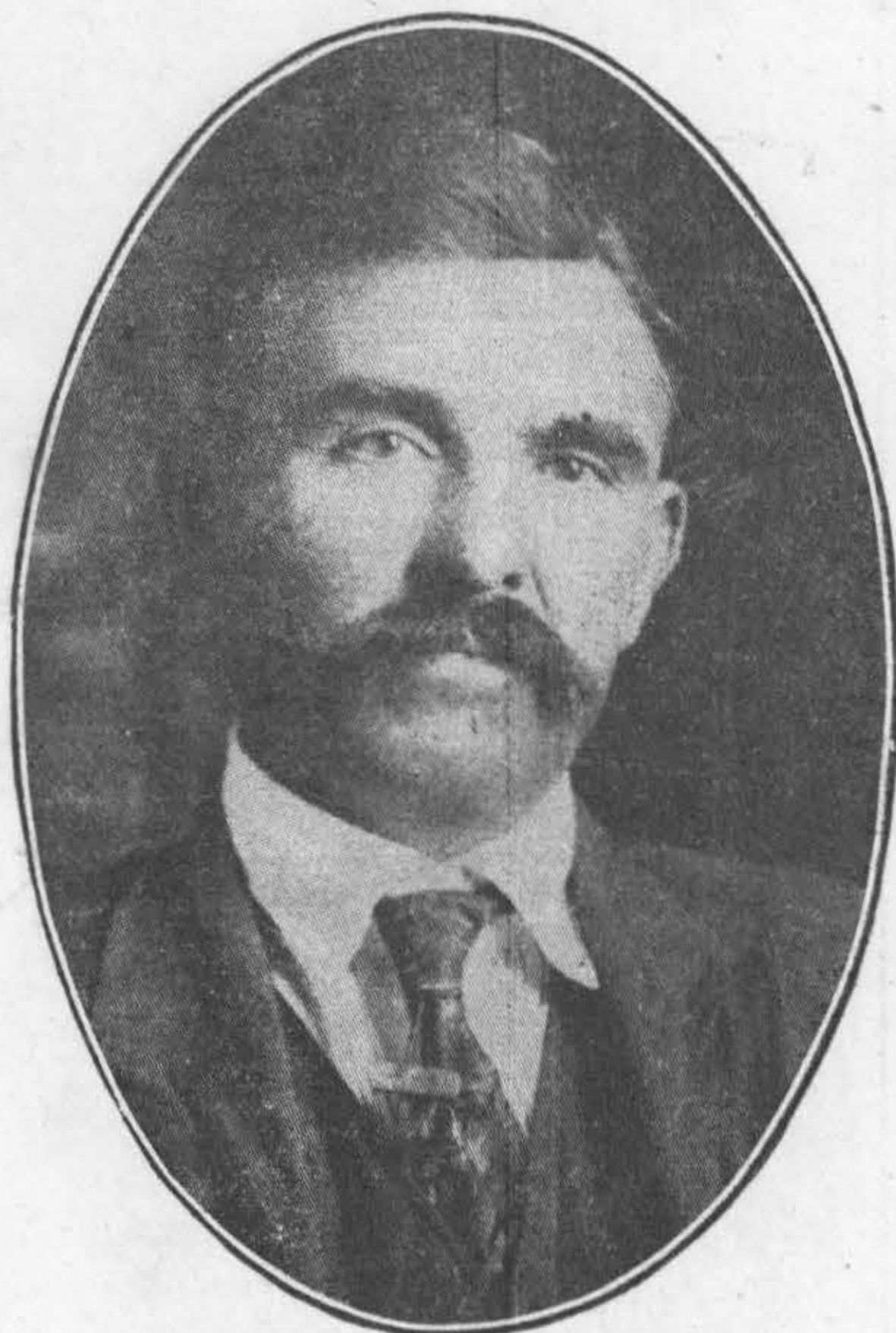
The next session will be held with Pilgrim's Rest Church, 12 miles east of Springdale, Washington county, Arkansas, beginning on Friday night before the first Sunday in October, 1921.



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



ELD. R. M. JOHNSON, Ass't. Mod.
Gumlog, Arkansas.



ELD. R. B. VENABLE,
Atkins, Ark.



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



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

Minutes

The twenty-third Annual Session of the Arkansas State Association of Freewill Baptists met with Arbor Grove Church, Lawrence county, Arkansas, October 1, 2, 3, 4, 1920. The house was called to order Friday night by singing. Eld. J. D. Doyle having been elected one year previous to preach the introductory sermon, took the stand and delivered an able discourse upon the subject of "Love," which was concluded by Eld. T. H. Dixon.

SATURDAY MORNING SESSION.

The house was called to order by the Moderator, after which the delegation engaged in song service. Scripture lesson, 8th Chapter of Romans. Song. Prayer by Moderator, L. C. Doyle. Song. Rules of Order read by the Clerk.

Letters from the different Associations called for and referred to the following Credentials Committee: J. D. Doyle, W. S. Ferrell, O. C. Hunt, T. H. Dixon, W. A. Smith.

A partial report of the Credentials Committee showed that the following messengers were entitled to seats:

Antioch—F. M. Nichols, Mrs. Carrie Nichols, W. S. Ferrell, W. F. McGee, Mrs. Geo. W. Burris. Alternates—Chas. Hopper, Jim Venable, George Venable and E. Wright.

Arkansas—O. C. Hunt.

Old Mt. Zion—Geo. Been.

New Hope—W. S. Waymire, John House, Tom Woods, Allen Tellics, A. J. Aldridge and H. T. Holleman.

Polk Bayou—J. R. Ballew, J. P. Doyle, Joe Buchanan, John Fortenberry and Elmer Chadoms

Saline—By Letter.

Tyronza—W. A. Smith, W. O. South, L. J. Smith, G. B. Blalock and S. G. Edgars.

Zion Hope No. 1—P. M. Voss, T. H. Dixon.

Little Missouri River—E. J. O'Neal.

New Mt. Zion—By Letter.

The right hand of fellowship was taken and all Christians were invited to take part in same.

It being the regular time for election of officers, the Moderator declared nominations in order for Moderator. Eld. L. C. Doyle, of Polk Bayou Association, was nominated and elected by acclamation.

Nominations being in order for Assistant Moderator, Elds. O. C. Hunt, of Arkansas Association, and R. M. Johnson, of Antioch Association, were nominated. Eld. R. M. Johnson was elected.

Nominations being in order for Clerk and Treasurer, J. N. Johnson was nominated and unanimously elected.

Nominations being in order for Corresponding Clerk, Geo. W. Burris and Geo. Been were nominated. Geo. W. Burris was elected.

The Committee on Divine Service reported that Elds. S. A. Morgan and O. C. Hunt would preach at 11 o'clock; R. M. Johnson and Frank Cook would preach Saturday night. The Association adjourned until 2 o'clock, p. m.

11 O'CLOCK SERVICE.

Singing by the congregation. Scriptural lesson, 5th Chapter of Romans. Song. Prayer by O. C. Hunt. Song. Preaching by Eld. S. A. Morgan; text, Romans 6:17, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

The service was concluded by Eld. O. C. Hunt. Dismissed until 2 o'clock.

SATURDAY AFTERNOON SESSION.

The house was called to order by the Moderator. Scriptural lesson, 3 chapters of Galatians. Prayer by Eld. Geo. W. Million.

The question regarding the two sets of delegates from New Hope Association was called for, and the Chairman of Credential Committee made a report. After considerable discussion the report was withdrawn for further investigation. See report of Committee.

The Moderator appointed the following Committees:

Divine Service—Oscar Pope, Joe Colbert and P. M. Voss.

Resolutions—R. A. Johnson, Geo. Been, P. M. Voss, E. J. O'Neal, O. C. Hunt, W. M. Padgett, Henry Holleman and Frank Cook.

Finance—J. R. Ballew, James Venable, G. B. Blalock and Theodore Doyle.

Temperance—S. A. Morgan, Lewis Hopper and A. J. Rowlett.

Sabbath Schools—W. F. McGee, F. M. Nichols and M. G. King.

Obituary—H. O. Eagan, J. P. Doyle and S. G. Edgars.

Union of Associations—Geo. W. Burris, Geo. W. Million and R. B. Venable.

The Credential Committee made another report regarding the difference in New Hope Association, which was accepted.

Motion carried to adjourn until 8 o'clock Monday morning. Dismissed by R. B. Venable.

SATURDAY NIGHT SESSION.

Song service by the congregation. Scriptural lesson, 8th chapter of Romans. Song. Prayer by R. M. Johnson. Song. Preaching by Eld. R. M. Johnson; text, Acts 4:12: "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved."

The service was concluded by Eld. Frank Cook of Tyrone Association.

The Committee on Divine Service reported that Elds. George W. Million and L. C. Doyle would preach Sunday at 11 o'clock.

Dismissed by Eld. D. M. Holder.

SUNDAY MORNING SESSION.

Song. Prayer by Eld. J. D. Doyle. Scriptural lesson, 5th chapter of Matthew. Song. Prayer by Eld. Gordon King. Preaching by Eld. L. C. Doyle; text, Heb. 1:1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

Dismissed by Eld. D. C. King.

SUNDAY NIGHT SESSION.

Song service by the congregation. Prayer by H. O. Eagan. Song. Preaching by Elds. E. J. O'Neal and Jim Burris upon the subject of Communion and Feet Washing. Their discourses were delivered in a very able manner. Text, Luke 6:46: "And why call ye me, Lord, Lord, and do not the things which I say?"

At the close of the preaching service the necessary preparation having made, the church and delegation engaged in communion and feet washing.

Dismissed by the Moderator.

MONDAY MORNING SESSION.

The house was called to order by the Moderator at 8 o'clock, a. m. Song by congregation. Scriptural lesson, 19th Psalm. Prayer by Eld. E. J. O'Neal. Song. The report of the Credentials Committee on the credentials of "Social Band," a petitioning Association, was accepted and the right hand of fellowship was extended to the delegates.

The report and expense bill of the Corresponding Clerk was accepted and the Clerk ordered to pay same.

Report of Committees called for.

The Resolutions Committee made a partial report. Motion carried to receive partial report for discussion.

Resolution No. 1 in Minutes of 1920 stricken out.

Resolutions Nos. 2 and 3 in Minutes of 1920 retained.

Resolution No. 4 adopted. (See report of Committee.)

Adjourned until 2 p. m.

11 O'CLOCK SERVICE.

Singing by congregation. Scriptural lesson, 5th chapter of 2 Corinthians. Prayer by H. O. Eagan. Song. Preaching by Elds. Geo. Been and H. O. Eagan; text, St. John 15:1: "I am the true vine, and my Father is the husbandman."

The Committee on Devotional Service reported that D. M. Holder and R. B. Venable would preach Monday night. Dismissed by D. C. Ring.

MONDAY EVENING SESSION.

The house was called to order by the Moderator. Scriptural lesson, 15th chapter of Romans. Prayer by the Moderator. Song.

Report of Committees called for and the following received: Resolution, Finance, Sabbath Schools, Temperance, Obituary, Union of Associations and Executive. After adopting the reports the Committees were discharged, except the Executive Committee.

Report of Secretary-Treasurer received.

Motion carried to have 2000 Minutes printed.

Motion carried to put the photograph of each minister in the Minutes who organized a new church last year.

Eld. J. D. Doyle was selected to draw up a form of deed

for Freewill church property and present it to the next State Association.

Nominations being in order for a place to hold the next session of the State Association, Pilgrim's Rest Church was placed in nomination and unanimously selected. Pilgrim's Rest Church is 12 miles east of Springdale, in Washington county. All delegates that go by rail go to Springdale.

Eld. Geo. W. Million was selected to preach the introductory sermon and O. C. Hunt his alternate.

Motion carried that each Associational Clerk furnish the State Clerk with a list of ministers of their Association who are sound in faith and practice of the Freewill Baptist doctrine.

Final report of Credentials Committee adopted.

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

Motion carried to adjourn to meet with Pilgrim's Rest Church, 12 miles east of Springdale, Friday night before the first Sunday in October, 1921.

MONDAY NIGHT SESSION.

Singing by the congregation. Scriptural lesson, 2 Corinthians, 3rd chapter. Prayer by D. M. Holder. Preaching by Eld. D. M. Holder; text, Romans 8:15: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father."

The service was concluded by Eld. R. B. Venable.

At the close of the service the parting hand was taken. We realize that this body of people will never meet again on earth, but let us hope and pray that we will meet around the Great White Throne, where we will never say good-bye to friends and loved ones.

ELD. L. C. DOYLE, Moderator.

J. N. JOHNSON, Clerk.

REPORT OF COMMITTEES.

COMMITTEE ON RESOLUTIONS.

We, your Committee on Resolutions, submit the following:

No. 1. Be it Resolved, That the Corresponding 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. 2. 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. 3. We, the Freewill Baptists of the state of Arkansas, extend our thanks and appreciation to Elds. L. C. Doyle and J. S. Moore for their service as Moderator and Assistant Moderator through the past year. May God's richest blessings ever rest upon them.

No. 4. We, the ministers and delegates of the 23rd Annual Session of the Arkansas State Association of Freewill Baptists, do with pleasure express our heartfelt thanks to the good people of Arbor Grove Church and vicinity for their splendid hospitality shown us while in their midst, and we pray the richest blessings of God's gracious providence may rest upon every one who took part in this work, and especially do we pray that our kind and Heavenly Father's richest blessings may rest upon the future life of the good ladies of this vicinity for their untiring efforts to make our stay with them pleasant and enjoyable.

R. A. JOHNSON, Chairman.

COMMITTEE ON TEMPERANCE.

We, your Committee on Temperance, submit the following:

Be it Resolved, That this Association, being a religious body thoroughly saturated with the principles of Christianity and standing for the highest plane of civilization, is eager to go on record as favoring a strict and thorough execution of the Bone Dry Law by the officers of our nation, and further, we urge said officers to use every effort possible at their command to put into effect and carry out the requirements of said law, and be it further resolved, that our people everywhere be required to use every influence in their power to encourage such an execution of said law, and also all power at their command to discourage any opposition coming in the way of a thorough carrying into effect of said law.

And it is further Resolved, That we urge a combination of all the different religious and moral influences of the nation in a thorough execution of said law.

S. A. MORGAN, 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:

Arkansas Association—Sisters Annie Morton and Emeline Cating; Bros. S. J. Slate and Joe Rash.

Polk Bayou Association—Sister Marget Huskey.

New Hope—Names unknown.

Old Mt. Zion Association—Sisters Amanda George and Ida Danley; Eld. J. S. Turney, Bros. Harrison Graves and James Moppins.

Zion Hope Association—Six names unknown.

Saline Association—Five names unknown.

Tyronza Association—Sister Christine Quirrell.

Antioch Association—Names unknown.

COMMITTEE ON SABBATH SCHOOLS.

We, your Committee on Sabbath Schools, submit the following:

By a close survey of the United States, we find that 98 per cent of all church members have come up in Sabbath Schools, and 98 per cent of all crimes are committed by those who do not attend Sabbath School. We further find that only about 60 per cent of our people are members of Sabbath Schools today. We know from our own observation that the church that has no Sabbath School has not the life that it should have. Taking the above facts as stated, we heartily endorse Sab-

bath Schools as a part of our religious worship, in which our minds may be stored with the teaching of God's word. We urge that all churches organize and maintain Sabbath Schools.

W. F. McGEE, Chairman.

COMMITTEE ON UNION OF ASSOCIATIONS.

We, your Committee on Union of Associations, submit the following:

We find all subordinate Associations in Union except New Hope. We find them divided on doctrine. We recommend by their request that Elders L. C. Doyle and T. H. Dixon meet with them in their next Association to help them settle their differences.

GEO. W. BURRIS, Chm.

REPORT OF EXECUTIVE COMMITTEE.

We, your Executive Committee, submit the following:

In looking after the interest of the Freewill Baptist cause in Arkansas, we have encouraged the organization of new churches, and the general interest of our home churches and ministers. We ask the co-operation of all concerned.

H. A. COLBERT, Chairman.

REPORT OF CORRESPONDING CLERK.

I submit the following report. I have paid out the following:

For printing badges	\$1.85
For postage	2.70
For printing letters	3.50
One trip to Little Missouri Association.....	12.55

Total	\$19.60
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GEO. W. BURRIS, Cor, Clerk.

REPORT OF SECRETARY-TREASURER.

Amount on hand last Association.....	\$115.14
Paid out for Minutes	91.00
Postage	4.51
To Geo. W. Burris	10.00
To J. N. Johnson	10.00

Behind37
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Received from Finance Committee at last Ass'n...	148.86
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Less37
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Amount on hand Oct. 4, 1920.....	\$148.49
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COMMITTEE ON FINANCE.

We, your Committee on Finance, submit the following:

Amount received from Clerk on dollar proposition	\$ 57.63
Public donation	44.23
Mt. View and Mt. Vernon churches of New Hope Association	2.00
New Hope Association	8.00
Antioch Association	5.00
Polk Bayou Association	15.00
Arkansas Association	9.00
Old Mt. Zion Association	5.00
Saline Association	3.00

Total\$148.86

REPORT OF CREDENTIALS COMMITTEE.

We, your Committee on Credentials, report as follows:

We find that the following delegates are entitled to seats in this body:

Old Mt. Zion Association—Eld. Geo. Been.

Antioch Association—Mr. and Mrs. F. M. Nichols, W. S. Ferrell, W. F. McGee, Mrs. Geo. W. Burris. Alternates—Chas. Hopper, Jim Venable, Geo. Venable and E. Wright.

Arkansas Association—Eld. O. C. Hunt.

Little Missouri Association—Eld. E. J. O'Neal.

Tyronza Association—W. A. Smith, W. O. Smith, L. J. Smith, G. B. Blalock and S. G. Edgars.

Zion Hope No. 1 Association—P. M. Voss.

Polk Bayou Association—J. P. Doyle, J. R. Ballew, Joe Buchanan, John Fortenberry and Elmer Chadowns.

New Mt. Zion Association—By Letter.

New Hope—W. S. Waymire, John House, Tom Woods, Allen Tellice, A. J. Aldridge and H. T. Holleman.

We recommend that Obie Pressly and Thomas Walters, ministers, be seated as members of the Association, and that the other two delegates, Luther G. Pressly and A. B. O'Quinn, be seated as advisory members.

"Social Band," a petitionary Association, we find to be orthodox in faith and practice with the Freewill Baptists of Arkansas. We recommend that we admit them into our Association with the understanding that all ordained ministers are members when present.

J. D. DOYLE, Chairman.

ROLL OF MINISTERS PRESENT.

Antioch—R. M. Johnson, R. A. Johnson, R. B. Venable, J. H. Harshaw and Lewis Hopper.

Arkansas Association—O. C. Hunt.

Old Mt. Zion Association.—George Been.

New Hope Association—J. S. Moore, S. A. Morgan, Obie Pressly, Thomas Walters and E. L. Hunter.

Polk Bayou Association—L. C. Doyle, J. D. Doyle, H. O. Eagan, W. M. Padgett, A. J. Rowlett, M. G. King and John Huskey.

Tyronza Association—Frank Cook and W. A. Smith.

Zion Hope No. 1 Association—T. H. Dixon.

Little Missouri River Association—E. J. O'Neal.

Social Band Association—Geo. W. Milhon, D. M. Holder and D. C. Ring.

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, Tarkin; 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, Olio; J. L. Redwine, Gravelley; W. M. Swofford, Earber; Ben Black, Echo; 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; 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. Eagan, Saffell; W. M. Padgett, Newport; J. D. Doyle, Walnut Ridge; 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, Lapento; W. A. Smith, Lapento; L. J. Smith, Lapento.

New Hope No. 1 Association—A. F. Taylor, Russellville; J. M. Prince, Tag; E. L. Hill, Appleton; T. H. Dixon, Appleton; H. V. Savage, Watts; Arthur Reid, Cleveland; N. A. Reid, Appleton; Bobbie Taylor, Watts.

Saline Association—J. M. Patrick, Roswell; J. R. Rartley, Rison; O. A. Ashcraft, Herbine; W. P. White, New Edinburg; W. H. Golden, Kingsland; J. J. McDaniel, 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, Moreland; 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; J. H. Harshaw, Atkins.

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.

Little Missouri River Association—E. J. O'Neal, Daisy; J. W. Powell, Round Top; G. M. Cooper, Round Top; K. D. Watkins, Langley; J. A. Barton, Loverty, Okla.; B. D. Coffman, New Hope; John Oliver, Mineral Springs; T. J. Powell, King; J. H. Coffman, Langley; E. W. Hill, New Hope; R. Porter, Daisy; J. H. Bushby, Ida, La.; H. V. Matthew, Henry; J. B. Plyer, Burg; Curtis Coffman, New Hope.

Social Band Association—D. N. King, Warm Springs, D. M. Holder, Maynard; W. T. Shaffitt, Okean; J. F. Gates, Okean; W. T. Sharp, Tyronza; Geo. W. Million, Pocahontas; H. F. Newberry, Walnut Ridge; D. C. Ring, Portia; Geo. U. Weeks, Oklahoma; C. M. Kildow, Hoxie; N. Y. Gary, Poynor, Mo.; J. R. Rosson, Poynor, Mo.; Eld. Birch, Poynor, Mo.; D. C. Jones, Poynor, Mo.; E. W. Tucker, Peach Orchard; J. W. Tharp, Mansion; Eld. Witcher, Reyno.

MINUTES OF POLK BAYOU ASSOCIATION.

The Polk Bayou Association met with Pool's Chapel Church Tuesday night before the second Sunday in September, 1920. The introductory sermon was preached by Bro. W. M. Padgett and Bro. H. O. Eagan.

Conference was opened by the Clerk. Proceeded to unite in the organization of the body by the right hand of fellowship, after which Bro. H. O. Eagan was elected Moderator. Arjourned until 8 o'clock Friday morning.

FRIDAY MORNING SESSION.

The following Committees were appointed:

Divine Service—Aaron McDonald, A. M. Pool and W. W. Huskey.

Executive Committee—W. A. Smith, L. C. Doyle, and C. H. Palmer.

Committee on Resolutions—J. R. Ballew, J. P. Doyle and J. A. Huskey.

Report of Committee on Divine Service: Bro. Lester Smith to preach at 11 o'clock, a. m. Friday, and Bro. L. C. Doyle to follow. Bro. Burge and Bro. Eagan to follow Friday night; Bro. W. A. Smith and Bro. Hutcherson to follow Saturday at 11 o'clock. Bro. L. C. Doyle, Saturday night.

Reports from several churches were heard as follows:

Mt. Harmony—By letter. Number of members, 75; C. H. Palmer, pastor; C. C. Huskey, clerk. Also requesting this body to license Bro. S. O. Huskey to preach.

Pool's Chapel—By letter. Number of members, 50; C. H. Palmer, pastor; A. N. Pool, clerk. Also asking the body to ordain Bro. R. E. Chadoin as deacon.

Love Divine—By letter. Number of members, 60; J. D. Doyle, pastor; W. H. Thomas, clerk.

Ballew's Chapel—By letter. Number of members, 125; C. C. Porter, pastor; Henry Doyle, clerk. Also requesting that the next Association be held with Ballew's Chapel.

Oak Ridge—By verbal report. Number of members, 25; no pastor; Fay McClain, clerk.

New Home—By verbal report. Number of members, 50; L. C. Doyle, pastor; DeWitt Rowlette, clerk.

Business in letters taken up. Motion and second to license Bro. S. O. Huskey to preach. Motion carried.

Motion and second to ordain Bro. R. E. Chadoin as deacon. Motion carried.

Motion and second that we hold our next Association with Ballew's Chapel Church. Motion carried.

Then a letter was read from Nichols Chapel Church asking this body to ordain Bro. W. A. Smith to the ministry. Motion carried.

EVENING SESSION.

Devotional services by Moderator.

Election of delegates to the State Convention was taken up, and the following were elected: J. R. Ballew, Joe Buchanan, J. P. Doyle, John Fortenbury, R. E. Chadoin.

Character of Ministers called for and passed on. Names of Ministers as follows: H. O. Eagan, Saffell; L. C. Doyle, Grubbs; C. H. Palmer, Sand Town; W. J. Hutcherson, Sand Town; W. G. King, Portia; A. J. Rowlett; Swifton; W. M. Padgett, Newport; J. D. Doyle, Little Rock; J. E. Willmuth, Strawberry; W. H. Richardson, Strawberry; C. C. Porter, Grubbs; D. E. King, Monette; Henry King, Monette; J. A. Huskey, Alicia; W. A. Smith, Lepanto.

A collection for the purpose of printing Minutes was taken, amounting to \$6.00.

Reports of Committees were called for and received and the committees were discharged.

The Ordaining Council proceeded to ordain Bro. W. A. Smith to the ministry, and R. E. Chadoin as deacon.

The Association adjourned to meet with Ballew's Chapel on Thursday night before the second Sunday in September, 1921.

CONSTITUTION.

From a long series of experience, we, the Association 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, 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 soul 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 restitu-

tion 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 1:8-11; 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 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.
8. Reading Rules of Order by Chair or Clerk.
9. Appointment of following Committees: (a) Arrangement for 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 believes 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 Saviour 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 all right? 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.

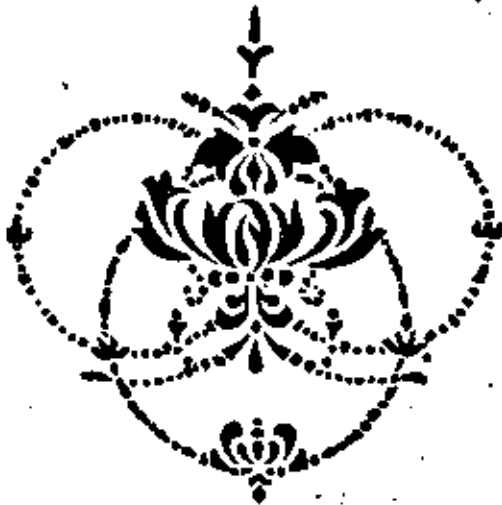
Every Christian is strictly responsible for his own acts and not for another. Simon, the sorcerer, believed and was baptized, and by a legal administrator, and yet it was discovered that he was not a Christian. So we see that baptism by legal administrator does not confer any claims on him to any Christian 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 that 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.



more

STATISTICAL TABLE

Association	Moderator	Post Office	Clerk	Post Office	Received.....	Dismissed.....	Excluded.....	Died	No. Ord. Min..	No. Churches..	Membership...
Antloch.....	R. M. Johnson .	Moreland.....	Lela Nichols.....	Delaware	37	4	19	5	14	19	672
Arkansas.....	J. S. Lovett....	Chismville.....	O. C. Hunt.....	Waldron	23	1	2	4	24	12	550
Old Mt. Zion.....	W. T. Webb...	Spring Valley....	Annie Means....	Spring Valley	49	6	1	6	15	17	697
New Hope.....	S. A. Morgan...	Vilonia.....	Frank Dallice....	.....	13	4	..	3	10	10	425
Polk Bayou.....	H. O. Eagan...	Shaffell.....	J. A. Huskey....	Clover Bud ...	200	25	..	1	15	7	500
Saline.....	O. A. Ashcraft.	Herbine.....	J. H. Meek.....	Rye	62	6	17	5	13	13	700
Tyronza.....	Frank Cook....	Lepanto.....	A. A. Bullard....	.....	50	..	..	..	2	4	100
Zion Hope No. 1...	A. F. Taylor...	Russellville.....	H. S. Campbell...	Okay	33	2	2	6	8	11	404
Social Band	W. T. Shaffit...	Okean.....	R. E. Riggs.....	.....	..	..	..	..	18	20	1015
New Mt. Zion.....	W. R. Burnett...	.....	T. F. Jones.....	.....	..	..	..	..	..	..	..
Little Missouri River	.....	.....	Curtis Coffman..	New Hope ...	..	..	..	..	17	12	340
				TOTAL	287	47	41	30	136	125	5503

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
_____ 1921. 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.
