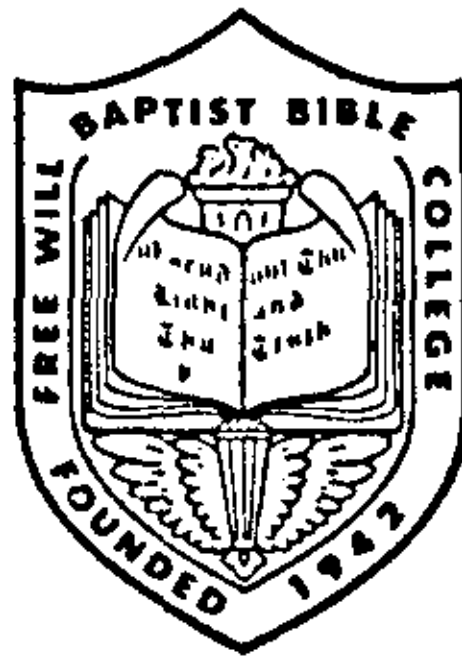


MINUTES
OF THE
FORTIETH ANNUAL SESSION
OF THE
LITTLE MISSOURI RIVER ASSOCIATION
OF
FREEWILL BAPTISTS
HELD WITH
PLEASANT GROVE CHURCH NO. 1,
PIKE COUNTY, ARKANSAS.
SEPTEMBER 1—4 1916.

1916
1875

OFFICERS:

E.J.O'NEAL, Moderator
CURTIS COFFMAN, Clerk



FREE WILL BAPTIST BIBLE COLLEGE

Presented By

_____ the daughters of _____

_____ Rev. G. W. Million _____

_____ in his memory _____

OFFICIAL MINUTE

Of the Association.

The fortieth annual session of the Little Missouri River Free Will Baptist Association convened with Pleasant Grove church No.1, Pike county, Arkansas Saturday, September 2, 1916.

The house was called to order by Eld.E.J.O'neal, and went into election of a moderator and clerk, which resulted in the choice of Eld.E.J.O'neal as Moderator, and Curtis Coffman as Clerk.

By motion and second the rules of order were read by the clerk.

Corresponding letters were called for, and presented from the following churches, with Delegates as follows.

Pleasant Grove No.2.—G.W.Lawless, C.L.Welch and W.D.H.Duggan.

Union Grove — W.E.Calhoun and G.M.Cooper.

Rock Springs No.1.—W.R.Porter.

Bissell's Chapel—T.J.Ayler, H.H.Barton and E.A Pate.

Rock Springs No.2.—J.A.Burgess and J.R.Burgess.

Mt.Joy—L.S.Rodgers, J.H.Tedder and W.M. Rodgers.

Pleasant Grove No.1.—Ross Sharp, Ollie Grice and W.J.Smith.

By motion and second the letters were read and received, and the right hand of fellowship was extended to the délégation.

By motion and second the association received Eld. W. P. White, as a corresponding messenger from the Saline Association, and the right hand of fellowship was extended unto him.

Eld. W. P. White was elected to preach the Introductory Sermon at 11 A. M., The text was Luke 22:29
Motion to adjourn until 2 o'clock.

SATURDAY AFTERNOON SESSION.

Met at 2. P. M. Quorum present. Prayer by J. H. Caffman.

The Moderator then proceeded to appoint the following committees.

Divine Services.—W. M. Rodgers, J. R. Burgess and Ross Sharp.

Temperance.—J. H. Coffman, J. A. Barton and W. P. White.

Sabbath School.—G. W. Lawless, W. D. H. Duggan and W. J. Smith.

Finance.—C. L. Welch, J. H. Tedder and E. A. Pate.

Resolutions Nos., 2, 3, and 4, discussed and adopted. (See resolutions,)

Motion to adjourn until 9 o'clock Monday A. M.

MONDAY FORENOON SESSION.

Persuant to adjournment, the Association met at 9 o'clock. Roll called, quorum present. Prayer by Bro. H. C. Marsh. By motion and second the time of

the time of the Association was changed from Friday night before the first Sunday in September, to Thursday night before the fourth Sunday in July.

By motion and second the Association revoked the Credentials of J.M.Killian. The clerk was ordered to notify the County clerk of same.

The body went into election of a Representative to the State Association, which resulted in the choice of J.H.Coffman as Delegate, and E.J.O'Neal alternate.

By motion and second the clerk was appointed as treasurer of the Association.

Motion to adjourn until 2 o'clock.

MONDAY AFTERNOON SESSION.

Met at 2. P.M. Quorum present. Prayer by J.A. Barton; called for Reports of Committees. The Reports were read and received; and the Committees were discharged. (See Report of Committees.)

Moved and seconded that we have Curtis Coffman to print our Minutes; by motion and second the minutes read and received.

By motion and second the Association tendered its thanks to the people of Pleasant Grove and vicinity for their kindness shown during its stay among them.

After which Eld.W.P.White made a talk; the Association adjourned. The Ordaining Council then proceeded to the Examination and Ordination of Curtis Coffman.

Eld.E.J.O'neal,Moderator.

Curtis Coffman, Clerk and Treasurer.

REPORT OF COMMITTEES.

Temperance.

We, your Committee on Temperance, beg leave to submit the following report; Temperance is one of the Seven Graces that Paul said for us to add to our Faith, and if we are failing to do this, we are leaving out one of these graces. Intemperance is a curse; let us condemn strong drink in all its forms, and let us do all we can to keep it from our land; let us all pray God to give us strength to stay this great evil that is damning some of our old and young and some of our preachers; and wrecking so many homes.

J.H.Coffman, Chairman.

Sabbath School:

We, your Committee on Sabbath School, beg leave to submit the following report: We find only a few of our churches have Sabbath Schools; we insist that all of our churches make an effort to organize and maintain a Sabbath School; and to use our denomination's literature.

G.W.Lawless, Chairman.

Divine Service:

The Committee on Divine Service, reported for the brethren to preach as follows.

J.A.Barton and J.H.Coffman, Saturday night.

E.J.O'neal and W.P.White, Sunday at 11 o'clock

W.P.White and E.J.O'Neal Sunday night.

B.D.Coffman and J.H.Coffman, Monday at 11.

W.P.White Monday night.

W.M.Rodgers, Chairman.

Finance:

We your Committee on Finance report as follows.

For our Association Minutes, \$15.00

For State Assn., Minutes, \$ 1.05

For State Assn., Delegate, \$11.10

E.A.Pate, Chairman.

Resolutions.**Resolution Number 2 :**

Resolved that this Association change the time of meeting; and send Delegates to the Saline Association. With the understanding that the Saline Association will represent with us.

Resolution Number 3 :

Resolved that we send a Delegate to the State Association.

Resolution Number 6 :

Resolved that Pleasant Grove No. 2. have the next Association; beginning Thursday night before the 4th, Sunday in July, 1917.

For State Association Representative:

G. W. Lawless.....	\$1.00
J. H. Coffman	1.00
W. J. Smith.....	1.00
T. J. Coffman.....	1.00
Curtis Coffman.....	1.00
M. J. Smith	1.00
W. M. Rodgers	1.00
H. C. Marsh .....	.50
T. J. Ayler .....	.50
John Hale .....	.50
W. H. Lawless .....	.50
Henry Tedder .....	.50
C. L. Welch .....	.50
H. H. Barton .....	.50
L. S. Rodgers.....	.50
E. A. Pate.....	.25
Rooss Sharp .....	.25
Mrs. W. J. Smith .....	.25
D. D. Coffman.....	.25
Mrs. Nichols.....	.10

ORDAINED MINISTERS.

J.H. Coffman	Langley, Ark.,
E.J. O'Neal	Daisy, "
C.D. Fox	Kirby, "
J.A. Barton	New hope, "
R. Porter	Fancy hill, "
J.H. Busby	Lebanon, "
Curtis Coffman	New hope, "
J.T. O'Neal	Muse Okla.,

Licentiates.

B.D. Coffman	Grandfield, Ark.,
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Ordained Deacons.

J.H. Chandler	Grandfield, Ark.
J.C. Chandler	Burg, "
J. Whisenhunt	Langley, "
J.H. Lawless	" "
H.C. Marsh	" "
G.W. Reid	Daisy, "
J.H. Tedder	" "
T.J. Stracener	New hope, "
W.C. Bell	" "
R.J. Sharp	" "
R. Dyer	" "

Note—The above list is not complete but it is as near complete as I could get it without some help.

—Clerk.

CONSTITUTION.

From a long series of experience, we, the members of the Freewill Baptist Church of Christ, being regularly baptized upon the profession of our faith in Jesus Christ, and convinced of the necessity of a combination of churches to perpetuate a union and communion between us and preserve and maintain a correspondence between each other, do therefore propose to keep orders and rules of our Association according to the following plan of government:

Article 1. The Association shall be composed of members chosen by the different churches in our union, not exceeding three delegates from each church, and who, upon producing letters, shall be entitled to seats.

Art. 2. Letters from the different churches are to express their number in fellowship; the number received by experience, letter or recommendation; the number dismissed, excluded, restored, and that have died since the last Association.

Art. 3. The members thus chosen and convened to be denominated "The Little Missouri River Freewill Baptist Association," being composed of sundry churches in the State of Arkansas. The Association to have no power to lord it over God's heritage, nor to have any ecclesiastical power over the churches; reserving the right of withdrawing from any church acting disorderly.

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

Art. 5. Newly constituted churches may be admitted into the Association on petition by letter and delegates, and if, on examination, they are found to be ortho-

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dox and orderly, they may be received into the Association, the Moderator giving the right hand of fellowship.

Art. 6. No question from any church shall come under the consideration of the Association unless it has been discussed in its own church.

Art. 7. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 8. The Association is to endeavor to furnish the churches with the minutes of the Association in proportion to the number of members in each church, the distribution being made at the discretion of the Association.

Art. 9. It shall be the duty of the Clerk to keep a regular file of the minutes of the Association.

Art. 10. The minutes of the Association shall be read and corrected, if needed, and signed by the Moderator and Clerk before closing.

Art. 11. Amendments to this form of government may be made at any time when a majority of the members may deem it necessary.

RULES OF ORDER.

1. At every sitting the business shall be opened and closed with prayer by the Moderator, or whomsoever he may request.

2. Any ministers of the gospel of the Freewill Baptist Church are to be invited to seats at the Annual Association, and allowed to vote or discuss any subject.

3. Those who speak shall rise and address the Moderator. Personal reflections shall be avoided in all debates.

4. No motion shall be discussed without first being seconded.

5. When a motion has been made and seconded, and a member proposes a discussion, the Moderator shall put

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the question, "Shall these questions be discussed?" If negatived, the question shall be dismissed.

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

7. Motions made and lost shall not be recorded on the minutes unless so ordered by the party making the motion.

8. No one shall speak more than twice on any subject without special leave of the Moderator.

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

10. No member shall be absent without leave of the Moderator, and if so, his name shall be left off of the minutes.

11. No member shall leave this body while in session, without leave of the Moderator.

12. Minutes shall be leisurely read and corrected, if necessary, before the rising of the Association.

13. In future sessions of the Associations arrangements shall be made so as to insure two or more sermons each day, or other equivalent devotional exercises during the day.

14. The rules of order shall be distinctly read from the chair immediately after the organization of the Association.

15. Alteration may be made in these rules at any regular session.

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.

2. We believe that the Scriptures of the Old and New Testaments is the word of God and the only infallible rule of faith and practice.

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 mankind are sinners, not by constraint, but by choice, being partakers of the sinful nature attained by the fall, and that man is unable to save himself with his own power, but we see Jesus for the suffering of death crowned with glory that He, by the grace of God, tasted death for every man.

4. We believe that Christ, by his death, suffering and resurrection, purchased our pardon and offers it freely to all mankind upon the principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men, everywhere, to repent; therefore, He sayeth: "Look unto me and be saved all the ends of the earth, for I am God and there is none else."

5. We believe that adult persons must be regenerated and born of the Spirit of God if they inherit eternal life.

6. We believe that infants and idiots are saved upon the merits of the Son of God.

7. 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 may have a right to the tree of life, and enter in through the gates of the city.

8. We believe that baptism by immersion is the apostolic mode, even the burial of the believer in water, and that Christ, who is our life, showed this humble example to his children and bid us walk therein.

9. We believe that God in His goodness displays his 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 Word, 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.

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10. We believe that baptism and the Lord's supper and the washing of one another's feet, and the keeping of the Lord's day holy, and abstaining from worldly lusts and carnal cares, and to assemble ourselves together as an ornament which prepares and beautifies the soldiers of the cross to march onward in the army of the Lord.

11. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus Christ, and none have a right to administer the same only those who have been called of God and have come under the hands of the Presbytery of Elders, and each church ought to have a pastor, deacon and clerk chosen by the church and continued in office during the good pleasure of the same; and in dealing with disorderly members, reference should be had to the 18th chapter of Matthew and other Scriptures relative to dealing with disorderly members. In all cases a majority shall rule, except in receiving members, which shall be unanimous.

12. We believe it is the duty of each church to assemble together once in a month, and that it is the duty of the pastor of the church, when setting forth the Lord's supper and the washing of one another's feet, to invite all Christians.

13. We believe in the resurrection of the dead, both the just and the unjust. The resurrection of the just to glory and immortality in the presence of God; the unjust to everlasting shame and banishment from God.

THE LAW OF THE SUPPER.

The Lord's Supper was instituted for God's people. They have all equal rights to the supper, and that right is a birthright. For by one spirit are we all baptized into one body (Cor. 12:13). This is not water baptism, but spiritual baptism. Again, Christ says: "I am the door; by me if any man enter in he shall be saved." (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 10:1.) Christ is not water baptism, and yet he is the door. There is but one door, and Christ says he is that door, and he that cometh in at that door should have full fellowship and equal rights with all other 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—not to the church, but to himself. It is a personal matter in judging and eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given to the church at 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 these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea. (Matt. 18:6; 1 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 will not object. As to order, if nothing but gospel order is meant, very well; but I do not

think that one child of God should dedicate just what another should believe or what church he should belong to in 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 like 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. No, he is not of the same faith and order! Yet he is admitted to 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 of 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. 12:5.) 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 and not by way of a spiritual baptism, the same is a thief and 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 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 one for another; be of one mind, but let the word of God control the mind. If it ever had 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 the 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 woe-ful mistake, for after all this precaution some have been found unworthy of the least of the privileges of any church. To admit immersion to be the only mode of

baptism and a true believer receiving it, is this not all right? Some would answer, if by a legal administration. This is all that is wanting. Is not this 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 has performed a personal duty. If I had never been baptized and had to wait till I found one whom I knew to be a legal administrator, I would never be baptized at all, as I cannot know the heart of man. Two acting in concert, one acting in good faith and the other not, the one is blessed and the other not. Every Christian is strictly responsible for his own acts and not for another's. 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 a legal administration, does not confer any claim upon 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 of Simon's heart, neither can he know the heart of man. When we do our duty, it is ours; when an applicant, it is his. So we find that faith, repentance, baptism and the Christian's duties are all personal and only 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, I 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, although they do not perform the same office, yet they should all 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-seven States in the Union; they are all equal, free and independent States, and yet they are one, 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 they are one. Let that be at the Lord's table. Christians feel alike, if they do not look alike. They can preach together, sing together and love together, and should they not commune together? Then a union and a free communion is forced upon us.

Christ said at the last supper that he would drink no more of the fruit of the vine with us till He drank it anew in His Kingdom. Then all Christians, of all 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.

Churches.	Clerks and Address.	Pastors.	Rec. by Baptism.	Rec. by Letter.	Restored.	Excluded.	Total Members.
Pleasant Grove No.2	Minnie Irvin, Langley.....	E.J.O'Neal,.....	14	7	3	3	61
Bissell's Chapel	H.H.Barton, Henry,	J.H.Coffman	—	—	—	—	56
Rock Springs No. 1.	W.E.Rainwater, Albert,	C.Coffman, R.Porter, ...	2	1	—	—	18
Union Grove	W E.Calhoun, Lebanon, ..	J.H.Busby	—	—	—	—	6
Mt. Joy	W.M.Rodgers, Daisy.....	.....	—	—	—	—	40
Rock Springs No.2.	J.A.Burgess, Burg.....	J.H.Coffman, J.A.Barton	—	—	—	—	39
Pleasant Grove No.1. ...	Ollie Grice, New hope,	C.Coffman, E.J.O'Neal ..	—	—	—	—	63