

Minutes of the  
Forty-Fourth Annual Session  
of  
The Little Missouri River  
Free Will Baptist  
Association

Held at Mt. Joy Church  
September 2, 1920  
Pike County, Arkansas

**Forty-Fourth Annual Session**  
**of the**  
**The Little Missouri River Free Will Baptist**  
**Association**

**Held at Mt. Joy Church, Pike County, Arkansas.**  
**September 2, 1920**

---

**PROCEEDINGS**

---

The forty-fourth annual session of the Little Missouri River Association of Freewill Baptists convened with Mt. Joy church, Pike county, Arkansas, Thursday night, September 2, 1920.

At the request of the body, Elder J. T. Burris preached a very interesting sermon.

Adjourned to meet at 9 a. m. Friday.

---

**FRIDAY MORNING SESSION.**

Moderator O'Neal called the house to order. Song by congregation. Prayer was offered by Elder Powell.

The roll of churches was called, letters read and delegates seated as follows:

Pleasant Grove No. 1, Joe Lawless and Barner York.

Mountain View, by letter.

Fairview, A. A. Powell and A. B. Perry.

Union Grove, J. M. Axton and G. M. Cooper.

Bissell Chapel, G. D. Hill, Tom Ayler, Tom Henry and Jeff Bissell.

Rock Springs No. 1, Brother Porter and A. C. Markham.

Mt. Joy, L. S. Rogers, J. H. Tedder, J. T. Crow and J. Lawless.

New Harmony, E. P. Cooper and O. C. Gammon.

## THE LITTLE MISSOURI RIVER

Mt. Zion, P. N. Cogburn and E. A. Pate.

Pleasant Grove No. 2, W. C. Bell, J. W. Sharp, F. D. Sharp.

Rock Springs No. 2.

Corresponding delegates Antioch Association, J. H. Burris and G. W. Burris.

The Association organized by electing the following officers: Elder J. H. Coffman, Moderator; E. A. Pate, Clerk.

Adjourned to meet at 2:30 p. m.

Introductory sermon by Elders Powell and Burris.  
Text I John 4-2:3.

---

### FRIDAY AFTERNOON SESSION.

Praises by congregation, and prayer.

The Rules of Order read by Clerk, and the Moderator appointed the following committees:

Divine Service—J. Z. Lawless, E. A. Pate and L. S. Rogers.

Finance—W. C. Bell, Jno. Sharp and J. H. Lawless.

Temperance—Henry Tedder and A. A. Powell.

Resolutions—G. W. Burris, K. D. Watkins, J. M. Axton and E. J. O'Neal.

Non-represented churches—J. Z. Lawless and G. M. Cooper.

Obituaries—T. J. Ayler, H. E. Cooper and G. D. Hill.

Sunday School—B. L. Atkison, T. W. Henry and J. T. Burris.

A call was made for reports of outstanding committees.

---

### Report of Committee on Resolutions.

The report of Committee on Resolutions was received for discussion as follows:

No. 1 We recommend that we drop Article 1 of our Constitution and adopt Article 1 of the Antioch Association.

No. 2. We recommend that we drop Article 6 of our Constitution.

No. 3. We recommend that we drop Article 9 of our Constitution.

No. 4. We recommend the adoption of the following to the Constitution: "The Association in case of failure of any church to attend, may inquire into the cause."

No. 5. It is the duty of the Association to see after the union of the churches.

No. 6. We recommend that we drop Articles No. 2, 5 and 14 of the Rules of Order.

No. 7. We recommend a complete table of names of our ministers with their addresses.

No. 8. We recommend the printing of 300 minutes.

No. 9. We recommend that we send strong men to the State Convention.

No. 10. We recommend that all churches comply with request of the State Association, by sending J. N. Johnson (the Treasurer) one dollar.

No. 11. We recommend that we drop resolution No. 1 of our last Association.

No. 12. We recommend a Deacon Committee.

No. 13. We recommend that a committee of three be appointed to see after the church property at Bell View, and dispose of or retain said property according to the wishes of the few members of said church. Said committee consists of Jno. Sharp, W. C. Bell and Tom Henry.

---

## SATURDAY MORNING SESSION.

Song by congregation and prayer.

---

### Report of Committee on Obituaries.

We, your committee on Obituaries, submit the following report:

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

Brother R. Dyer, Bissell Chapel church.

Brother Kelsey Gammon, New Harmony.

Sister Martha Cooper, New Harmony.

Brother J. A. Whisenhunt, Pleasant Grove No. 2.

Sister S. C. Simmons, Pleasant Grove No. 2.

Brother Henry White, Mt. Joy.

Sister Etta Cameron, Union Grove.

Sister Fannie Garner, Union Grove.

Judging their lives according to the standard of God's truth, we believe them worthy to hear the welcome applause, "Well done, thou good and faithful servant; enter into the joys of the Lord."

May God help us to live faithful to the end that we may meet our friends and loved ones around the throne of God.

H. E. Cooper, Chairman.

### REPORT OF COMMITTEE ON SABBATH SCHOOLS.

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

We believe that Sabbath Schools are a great help to the churches and communities in which they are carried on. Therefore we indorse it as a part of our religious work, and urge the membership, pastors and deacons to organize and maintain Sabbath Schools for the good of our children, that their minds be impressed with Bible literature instead of novels, and as they grow into years of accountability, their mental talents may develop into ways of Christianity.

T. W. Henry, Chairman.

### Deacon Committee.

W. C. Bell, J. H. Lawless and J. M. Axton, whose duty it will be to see to the needs of the various churches, and the ministers as to their financial needs etc.

### Ministerial Reports.

Brethren, Greetings: I have served three churches, viz., Bissell Chapel, Mountain View and Rock Springs No.1.



I have received as members at Bissell Chapel, 23; at Mountain View, 9. I have preached 45 sermons, traveled 600 miles, labored 28 days, outside of Sundays, have baptized 5, married 5 couples, received as compensation \$12.00. I pray God that the church may be preserved blameless until the coming of our Lord.

K. D. Watkins.

Brethren: The report of my labor for the year is as follows: Served one church, viz., Fairview, delivered 43 discourses, officiated in 4 funeral services; solemnized the rites of matrimony for 4 couples, received compensation as follows: Fairview, \$38.25; Antioch, \$3.20. Pray for me brethren that I may be able to more in the ministry.

Albert A. Powell

Brethren: I beg leave to make the following report of my work for the past year: Travelled 824 miles, sermons and exhortations 84; baptized 19; funerals 8; married 7 couples; compensation, \$96.27. In revivals 40 conversions.

J. H. Coffman.

Brethren: The following is my report for the year: Served two churches viz., Union Grove and New Harmony. Delivered 68 discourses, travelled 400 miles. Labored 11 days in protracted service, baptized 2; officiated in 2 funerals. Compensation \$10.00. Pray that I may be more useful.

G. M. Cooper.

Dear Brethren: I wish to report the following as my official work for the past year. Travelled 300 miles, tried to preach 77 sermons, married 2 couples. Received \$8.00. Pray for me.

E. W. Hill.

## Report of Committee on Finance.

We, your Committee on Finance report as follows:

For minute fund.....	\$38.25
For record book.....	3.10
Delegate State Association.....	15.25

---

Total.....	\$56.60
------------	---------

J. H. Lawless

## ORDAINED MINISTERS.

E. J. O'Neal, Newhope, Ark.	B. D. Coffman, Newhope, Ark.
J. W. Powell, Round Top.	John Oliver, Mineral Springs.
G. M. Cooper,	T. J. Powell, McKinney, Tex.
D. C. Coffman, Newhope, Ark.	A. A. Powell, King, Ark.
K. D. Watkins, Langley.	J. H. Coffman, Langley, Ark.
J. A. Barton, Laverty, Okla.	E. W. Hill, Newhope, Ark.
R. Porter, Daisy, Ark.	H. V. Matthews, Henry, Ark.
J. H. Busby, Ida, La.	Bro. Plyler, Burg, Ark.

## LICENTIATES.

E. A. Pate, Langley. Ark.

## ORDAINED DEACONS.

W. C. Bell, Newhope.	J. H. Tedder, Daisy.
Jeff Bissell, Newhope.	G. W. Reid, Daisy.
H. C. Marsh, Langley.	J. C. Burgess, Burg.
J. H. Lawless, Langley.	J. M. McCrary, Burg.
J. A. Whisenhunt, Langley.	John Bayless, King.
T. J. Stracener (deceased).	R. J. Sharp, Grandfield.
H. H. Barton (removed).	W. W. Cooper, Duckett.
J. M. Axton, Round Top.	J. H. Chandler, Grandfield.

## ORDAINING COUNCIL.

Ed. J. O'Neal.	Albert A. Powell.
J. H. Coffman.	J. A. Barton.
Curtis Coffman	

## 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 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.

Article 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 to withdraw from any church acting disorderly.

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

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

Article 6. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Article 7. 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.

Article 8. The Association, in case of failure of any church to attend, may inquire into the cause.

Article 9. It is the duty of the Association to see after the union of the churches.

Article 10. It is the sense of the Association that if a minister take a letter from a church of this Association and



neglect or refuse to replace it in some church for the period of one year, his name shall be dropped from the roll of ministers, his credentials revoked, and this Association will not recognize any work that may come under his hands as a presbytery after such time, and it shall be the duty of the Clerk after such steps have been taken by the Association, to notify the clerk of the county in which such minister may live or have his credentials recorded, of the action of this Association toward such minister. And any such minister who wishes to be re-instated by this Association can do so by uniting himself with some church of this Association, and from the beginning of his membership his credentials shall be in full force and his work recognized without again coming under a Presbytery of Elders.

Article 11. The minutes of the Association shall be read and corrected, if needed, and signed by the Moderator and Clerk before closing.

Article 12. 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. Those who speak shall rise and address the Moderator. Personal reflections shall be avoided in all debates.

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

4. 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.

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

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

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

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

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

10. Minutes shall be liesurely read and corrected, if necessary, before the rising of the Association.

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

12. Alterations 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. John 1:11; John 5:7; John 10:30.

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. II Tim., 4:2; 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 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, 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, tasted death for every man. Gen. I:27; Gen. II:16-17; Gen. III:6; John 3:16; Heb. 2:9.

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." Matt. 4:17; Isa. 45:22; Rev. 22:17.

5. We believe that adult persons must be regenerated and born of the Spirit of God if they inherit eternal life. We believe that infants and idiots are saved upon the merits of the Son of God. John 1:6-14; Titus 3:5-6; John 3:1-13; Rom. 8:9.

6. We believe that all Christians should preserve in grace 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. I Cor. 18:12-13; Rev. 22:14; Rom. 11:20; Heb. 10-26; John 15:1-7.

7. 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. Matt. 3:5-16; Matt. 28:19:20; Matt. 1:9:11; Acts 8:38-39.

8. 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. I Tim. 5:16; I Cor. 1:23; I Tim. 1:15-16; John 3:4-18.

9. 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. Mark 16:16; Matt. 3:8-9; Acts 10:47; I Tim. 3:2-7; Titus 1:6-9.

10. 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 washing of one another's feet to invite all Christians. John 13 chap. Mark 14:24-25; Heb. 10:25.

11. We believe in the resurrection of the dead, both the just and unjust. The resurrection of the just to glory and immortality in the presence of God; the unjust to everlasting shame and banishment from God. Matt. 12:36-37; Rom. 14:10-12; Heb. 9:27; Matt. 12:41; Luke 16:23; Cor. 5:10.

---

### THE LAW OF THE SUPPER.

The Lord's Supper was instituted for God's people. They have all equal rights to the supper, and the right is a birthright. For by one spirit we are 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 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 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; I 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 dictate 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 the 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. (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 woeful mistake, for after all the 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 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 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 .

CHURCH	Pastor	Clerk	Address	New Members	Dismissed by Letter	Died	Total Membership
Fairview	(To be supplied)	Olla Almond	King				10
Mountain View	E. W. Hill	J.W. M'Millon	Athens	9			23
Bissell Chapel	E. A. Pate and J. B. Plyler	Hattie Wilson	Newhope				71
Pleasant G've No. 2	J. H. Coffman	Joe Lawless	Langley		2	2	50
Mt. Zion	J. H. Coffman K. D. Watkins	R. Cogburn	Langley				11
Rock Springs No. 1	E. W. Hill and W. R. Porter	W. R. Porter	Fancy Hill				13
Union Grove	G. M. Cooper	Rhoda Abers	Round Top	1		3	15
New Harmony	A.A. Powell and G. M. Cooper	E. P. Cooper	Wicks	7		2	21
Pleasant G've No. 1	J. H. Coffman	M. J. Smith	Newhope	9		1	55
Rock Springs No. 2	(To be supplied)	J. E. Burgess	Burg				42
Mt. Joy	(To be supplied)	L. S. Ragin	Daisy				37
Speedwell	(Mission)	J. M. Cogburr	Fancy Hill				9
Total				26	2	8	357