

MINUTES
OF THE
Forty seventh Annual Session
OF THE
LITTLE MISSOURI RIVER ASSOCIATION
OF
Free Will Baptists

Convened with Fair View Church two miles east of Kings,
Sevier County, Arkansas, September 4, 1925.

OFFICERS

Rev. E. J. O'Neal, Moderator,	Daysey, Arkansas.
Robert Smith, Clerk,	Address not given.

The next session of this Association will meet with
Glenwood Church, on Thursday night before
the first Sunday in September, 1926.

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PROCEEDINGS

Minutes of the Forty-seventh Annual Session of the Little Missouri River Association of Free Will Baptists, which convened with the Fair View church, two miles east of Kings, Sevier County Arkansas, Sept. 4, 1925.

Eld. E. J. O'Neal was elected Moderator and Robert Smith was elected Clerk.

The roll call of churches and letters were read and delegates seated as follows:-

Pleasant Grove No. 1:- Bros. Esaw, Pinkerton, D. D. Coffman, and Robert Smith.

Rock Spring No 1:- Represented by letter.

Glenwood:- Bro J. R. Sevier, and Emma Edwards.

Pleasant Grove No. 2:- Represented by letter.

Mt. Joy:- Bros. J. H. Tedder, and E. J. O'Neal.

By motion and second the Thomas church was received into our Association and delegates seated as follows:- Bros. G. H. Thomas, and E. A. Pierce.

Fair View:- Bros. M. S. Almond, W. E. Mayes, and James Savage.

All delegates received the right hand of fellowship by the Moderator.

The following Committees were appointed:-

Committee on Divine Service— Bros. M. S. Almond, D. D. Coffman, and J. H. Thomas.

Committee on Resolutions— Bros. J. H. Tedder, G. H. Thomas, and M. S. Almond.

Committee on Temperance— Elder A. A. Powell, Bros. J. R. Sevier, and W. Z. Mayes.

Committee on Finance— Bros. E. A. Pierce, J. H. Buzbee, and J. R. Sevier

Committee on Memorials— Elders J. R. Edwards, J. H. Buzbee, and J. A. Karr.

Committee on Sunday School— Sister Emma Edwards, Bros. J. R. Sevier, and W. Z. Mayes.

Committee on Query and Request— Bros. E. A. Pierce, D. D. Coffman, and J. H. Tedder.

Motion carried to adjourn until 2 o'clock p. m. Friday.
Introductory sermon was preached at 11 o'clock a. m.
by Eld. E. J. O'Neal, Text I Thes. 4:12.

FRIDAY AFTERNOON

House called to order by Moderator, prayer by W. Z. Mayes.

Motion and second that the Moderator appoint an Ordaining Council to ordain Esaw Pinkerton as a minister of the Gospel.

The following Council was appointed:- Elders E. J. O'Neal, J. H. Buzbee, J. R. Edwards, and Bro. M. S. Almond.

Motion and second that we adjourn until 8 o'clock Saturday morning.

SATURDAY MORNING

House called to order by the Moderator. Prayer by Eld. J. A. Karr.

By motion and second the Association revoked the credentials of Eld. A. A. Powell and expelled him from the Association for preaching herisay.

Motion and second that we give the printing of our minutes to the New Morning Star at Tecumseh, Okla. In care of Elder J. R. Edwards, Glenwood Ark. Motion carried,

Motion carried that we adjourn until 2 oclock p. m.

SATURDAY AFTERNOON

House called together by the Moderator.

Motion carried that the Moderator appoint a Committee on Credentials to notify the Circuit Clerk of Sevier county to cancel the record of Albert A. Powell's credentials.

The Committee:- Elder J. R. Edwards, Bros. J. R. Sevier, and Robert Smith.

Motion carried that we give Glenwood church the next Association.

Motion carried that we put an Evangelist, as far as we are able, for the Little Missouri River Association, which resulted in the election of Eld. J. R. Edwards.

Motion carried that we adjourn to meet with Glenwood church on Thursday night before the 1st Sunday in September, 1926.

We extend our heart-felt thanks to the good people of Fair View church for their good treatment and hospitality during our stay in their church.

COMMITTEE REPORTS

RESOLUTIONS

No. 1. Be it resolved, that each male member of the Free Will Baptist in the Little Missouri River Association shall pay \$1.00 per year for a building and repair fund. Be it further resolved, that this fund can not be used for any other cause or in any other Association.

No. 2. Be it resolved that no church in the bounds of the Little Missouri River Association shall have the right to call a pastor without first promising him a reasonable compensation for his services. Be it further resolved that any church failing or refusing to pay the amount guaranteed, shall be dealt with by this Association.

Be it further resolved, that any minister accepting such call shall fail or refuse to go and discharge his duty as pastor of the church, shall be dealt with by this Association.

Com:- M. S. Almond: G. H. Thomas; J. H. Tedder.

FINANCE

We find in the hands of the delegates \$19.00 for minute fund as follows:

Glenwood Church,	\$8.00
Rocksprings,	1.00
Thomas,	1.75
Fairview,	1.50
Mount Joy,	2.00
Pleasant Grove No. 2,	2.00
Ida,	.50
Pleasant Grove No.-1,	2.00
Mount Zion,	.25
Total amount for minutes,	\$19.00

E. A. Pierce, Chairman.

QUERY AND REQUEST

We recommend that we have three Quarterly Meetings. The first one to be held with Mount Joy, beginning on Thursday night before the 5th Sunday in November, 1925. The second one with Pleasant Grove No. 1 in New Hope, Ark, beginning on Thursday night before the 5th Sunday in January, 1926. The third one with the Thomas church, 2 miles east of Hopper, Ark, beginning on Thursday night before the 5th Sunday in May, 1926.

The report was accepted and Committee discharged.

By motion and second Eld J. R. Edwards was elected as delegate to the State Association and sent uninstructed.

SUNDAY SCHOOLS

We, your Committee on Sunday Schools, beg leave to report as follows:-

We know that the Sunday School is a great stay in the church, and that the future of the church must come from the rising generation, and in order to have a strong church we must teach our children and there is no greater source through which this can be done than the Sunday School.

Therefore, we recommend that the pastor and laity use their means to establish and maintain these Schools that we may teach the Free Will Baptist doctrine in our Sunday Schools as far as possible, and that every member of the Free Will Baptist church help upbuild Sunday Schools.

J. R. Sevier, Chairman

TEMPERANCE

We your Committee on Temperance beg leave to report as follows:-

We can not place too high an estimate on this subject. That it is indispensable to the well being in this life and in the life to come. Intemperance is disloyal to the laws of nature and unmoral as well. It is always hurtful and many times destructive to the soul and body. Therefore, we urge total abstinence and that all Christians take part in assisting fallen men and women from its blighting influence.

We respectfully demand that each minister in this Association preach at least three sermons each year against intemperance. Signed: W. Z. Mayes; J. R. Sevier.

MINISTERS REPORTS

Report of Eld. J. A. Karr, Dequeen, Ark. P. O. Box 1.

To the Little Missouri River Association:- Greetings in 'esus name. I am glad to state that I still have salvation. However, I have not had a chance to do very much preaching. I have only preached 10 sermons, and traveled about 200 miles, going to and from my appointments, and received as collection for my service \$5 66.

I am your Brother in Christ.

Report of J. H. Buzbee, Ida La.

To the honorable body of the Free Will Baptist Association:- I beg to confess that I have not done much only live close to my Lord hoping to do more, which is my determination. Pray for me.

Report of J. W. Wood, Kibly, Ark.

I beg leave to report as a Free Will Baptist minister: I have done my best to preach as often as possible. I am living for our Lord. I have married 3 or 4 couples; buried none; dismissed none; traveled about 400 miles by rail; collected \$21.30; and have one appointment.

Report of W. E. Pinkerton, Athens, Ark.

I beg leave to report as follows for the year:- I have tried to preach 26 times; traveled about 245 miles; and have received \$4.20. I pray God that I may be able to do more in the future than I have in the past.

Report of J. R. Edwards, Glenwood, Ark. P.O. Box 125.

Sermons preached 212; conversions 104; bapized 50; miles traveled 3,000; churches organized none; funerals preached 1; marriages performed 1; money received for marriages \$3.00; money received for pastoral work \$468.00; free will offerings \$155.30; money received for church building \$167.75; appointments missed 1; members received 82.

ORDAINED MINISTERS AND P. O.

Eld. J. H. Coffman,	Antlers, Okla.
„ J. A. Barton,	Antlers, Okla.
„ J. A. Fox,	Unknown.
„ W. E. Pinkerton,	Athens, Ark.
„ E. W. Hill,	Langley, Ark.
„ William Porter,	Hopper, Ark.
„ E. J. O'Neal,	Daysey, Ark.
„ C. D. Fox	Kirby, Ark.
„ J. R. Edwards,	Glenwood, Ark.

ORDAINED DEACONS AND P. O.

Bro. W. C. Bell,	Forman, Ark.
„ Bob Sharp,	New Hope, Ark.
„ E. A. Pierce,	Hopper, Ark.
„ J. H. Tedder,	Daysey, Ark.
„ J. H. Lawless,	Glenwood, Ark.
„ Chas. Vaught,	Langley, Ark.
„ I. J. Brooks,	Glenwood, Ark.
„ R. A. Self,	Glenwood, Ark.
„ R. K. Berry,	Glenwood, Ark.
„ E. D. O'Neal,	Glenwood, Ark.
„ Rufe Plyler,	Glenwood, Ark.



CONSTITUTION

From long experience we, the members of the Church of God (denominated Free Will Baptists), being regularly baptized upon a profession of our faith in Jesus Christ, and being convinced of the necessity of a combination of churches to perpetuate a union and communion amongst us, and to preserve and maintain correspondence with each other, do therefore ordain this Constitution for our better church government.

1. The Association shall be composed of members chosen by the different churches of our Union, not ex

ceeding three messengers from each church, and upon producing letters they shall be entitled to seats. All ordained ministers of said Union shall be regular members when present by virtue of their office.

2. The members thus chosen and convened in Little Missouri River Association of the Church of God (denominated Free Will Baptists), being composed of the sundry churches in Little Mo River Association, the Ass'n having no power to lord it over God's heritage nor have any ecclesiastical power over the churches, reserving the right of expel from any church becoming disorderly.

3. Letters from different churches are to express their number in fellowship, the number received by experience, letters of recommendation, dismissed or excluded, restored and those who have died since the last Association. The churches in sending their letters may send Obituaries of any members who have died during the year that we may keep up the Memorial of our Dead.

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

5. Newly constituted churches may be admitted to the association, which are to petition by letter and delegates, and if upon examination they are found to be orthodox and orderly they may be received into the association, the Moderator giving the right hand of fellowship.

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

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

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

9. It shall be the duty of the Clerk to keep a regular file of the minutes of the Association on a book to be kept by the Association for this purpose.

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

11. Amendments to the Constitution may be made when necessary by a majority of the members present.

THE LAW OF THE LORD'S SUPPER

(By Rev. Wm. Mankin.)

The Lord's supper was instituted for God's people. They all have equal rights to the supper, and the right is a birth-right. "For by one spirit we are all baptized into one body." 1 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 sheep fold, but climbeth up some other way, the same is a thief and a robber." John 10:1. Christ is not water baptism, yet he is "the door." There is but one door, and Christ says he is that door, and he that cometh in at the 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 to himself," not 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 by 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; 13:32. It is contended that they of the same faith and order should be entitled to partake of the Lord's supper. I admit that Christ is the true faith, and his church true order, and that faith is the means by which men belong to the true order. If this is what is meant by the same faith, we shall not object, we are agreed. But if sect is referred to, we object. As to order, if nothing but gospel order is meant, very well; but we do not believe 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 visible church is but an organic body of Christians, and placing your name on the church book of the best church on earth does not make you a Christian. The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now we ask if the eunuch were to wish to commune with some of the churches, would he be allowed the right? No; he is not the same faith and order, yet he is admitted in heaven, but could not be admitted to a sectarian table. At the Lord's table all his people have a perfect right, be he who he may, and when the supper is set, and all of God's people are not invited, it is not the Lord's, but a sectarian supper. "So we, being many, are one body in Christ, and every one members 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 spiritual baptism. He that gets in by

water baptism, the same is a thief and a robber, and when any one gets into that body in a 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." 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 had ever been intended by the Savior that the supper should be guarded, as some attempt to guard it, God would have endowed the judges with power to discern the pure from the impure. But the standpoint from which to judge is water baptism, and a legal administration of the same. So, if baptism 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 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 administrator, this is all that is wanting." Is it not purely a personal matter? So it is the duty of the preacher to baptize, and of 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 until 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. Every Christian is strictly responsible for his own acts, and not for another. Simon the sorcerer, "believed and was baptized," and that by a legal administrator, and yet it was discovered that he was not a Christian. So we see baptism by a legal administration does not confer any claims to Christian rights, as this proves it to be a personal matter; for we clearly see that the apostle, inspired as he was, did not discover the evil of Simon's heart; neither can we know the heart of man. When we do our duty, it is ours; when an applicant, it is his. So we find that repentance, faith, baptism and Christian duties, all are personally accountable to God and not to 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 God has given we do not think that we should be eternally condemned for what we cannot help. The church of Christ is divided into many members, but is one spiritual body and Christ the head; and they should have the same care for each other that the fleshy body has for its members. Should Christians commune together at the Lord's table? "What God hath joined together let no man put asunder." Christians do all feel alike if they do not think alike. They can preach together, sing and love together, and should they not commune together? Then a union and free communion is forced upon us. Christ said he would drink no more of the fruit of the vine until he should drink it anew in his kingdom. So assembled at God's table in heaven, so should we be on earth.

ARTICLES OF FAITH

1. We believe in one true and living God, Father, Son and Holy Ghost, and these three are one in Divine Essence, power and glory.—Rom. 1:20; John 1:1.

2. We believe that the Scriptures of the old and new Testament is the Word of God, and the only infallible rule of faith and practice.—II. Tim. 3:16-17; 2 Pet. 1:21.

3. We believe that God created man good, 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.—Gen. 1:31; Hebrew 2:9.

4. We believe that Christ by his death, burial and resurrection purchased our pardon and offered it freely to all mankind upon 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 ye ends of the earth, for I am God and there is none else."—Matt. 4:17; Isa 45:22; Acts 20:21.

5. We believe that adult persons must be regenerated and born of the Spirit of God if they inherit eternal life.—John 3:3; Rom. 5:1-13.

6. We believe that infants and idiots are saved up on the merits of the Son of God.—Jonah 4:11; Mark 10:14; Luke 18:16.

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 right to the tree of life, and may enter through the gates of the city."—Rev. 22:14.

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 ex

ample to His children and bids us walk therein.—John 3:22; Matt. 3:16; Roman. 6:2-2-5; Matt. 28:19-20.

9. We believe that God in His Goodness displays His power of grace to a great degree in calling and qualifying His servants by the teaching of the Holy Ghost and the instruction of His word to go forth and proclaim life and salvation without price. He bids us freely come, and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come.—I. Cor. 12:3; Eph. 3:7; Rev. 22:17.

10. We believe that baptism and the Lord's Supper and the washing of the saint's feet, and keeping of the Lord's Day holy and abstaining from worldly lusts are Gospel Ordinances and carnal cares, and to assemble ourselves together are ornaments which prepare and beautify the soldiers of the cross to march on in the army of the Lord.—Matt. 26:28; John 13:4-5.

11. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus, and none have the right to administer the same only those who are called of God and have come under the hands of the presbtery of the elders; and each church ought to have a pastor, deacons and clerk chosen by the church and continue 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.—Titus 1:5; Acts 14:23, II. Cor. 6:6.

12. We believe it is the duty of each church to assemble themselves together once a month, and that it is the duty of the pastor of the church when setting forth the Lord's Supper and washing the saints' feet to let a man examine himself and so let him eat.—I. Cor. 11:17-28; Hebrew 10:26.

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 the presence of God.—Matt. 25:31; I. Cor. 15:42-45; II. Thess. 1:11; Job 19:2.

FORM OF CHURCH LETTER TO ASSOCIATION.

From..... to the Church of God
(denominated Free Will Baptists) Little Mo. River Ass'n.

Dear Brethren:- We send as Messengers to your body, Bros.

Days of meeting

Present pastor

Pastor elect

(If any minister belonging to the body state here)

(Here give the standing and state whether worthy
or unworthy of certificate.)

Members received..... by letter..... by statement.....

excluded..... dismissed by letter..... died.....

Total membership..... paid pastor \$..... for Minutes

\$..... Associational purposes \$..... Number enrolled in

Sunday School..... We have..... prayer meeting.....

Remarks:

Done in conference by the church set..... before

the..... Lord's day in..... 192.....

..... Clerk,..... Moderator

 LETTER OF DISMISSION.

This is to certify that..... is a
member in good standing of the Freewill Baptist Church of
Christ at, and as such we recom-
mend him (or her) to the fellowship of God's people, and is
dismissed from us when united with another church.

Done in Church Conference this day of 19 . . .

..... Moderator:..... Clerk.

 FORM OF DEACON'S LETTERS

This is to certify that Brother..... is a worthy
deacon of our church and we recommend him as being
worthy of his calling.

Done by order of church in conference..... 192.....

..... Pastor Clerk

FREEWILL BAPTIST CHURCH COVENANT.

Having given ourselves to God by faith in Christ and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant. We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusement, and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligation in reference to the study of the Scriptures, secret prayer, family devotion, and social worship, and by self-denial faith and good works endeavor to "grow in grace and the knowledge of our Lord and Savior, Jesus Christ." We will not forget the assembling of ourselves together for church conferences public worship, and the observance of the ordinances of the Gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work. We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the Spirit" in the bond of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring and as far as able, promote the success of the church and of the Gospel. We will everywhere hold Christian principles sacred and Christian obligations and enterprises supreme; counting it our chief business in life to extend the influence of Christ in society, constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, the support of missions, the success of Sabbath Schools and evangelical efforts for the salvation of souls and the conversion of the world, and may the God of peace sanctify us wholly and preserve us blameless unto the coming of our Lord Jesus Christ.

RULES OF ORDER

1. At every sitting business shall be opened and concluded by prayer by the Moderator or whomever he may request.
2. Ministers present, invited to seats, are allowed to take part in debate on all subjects, and to vote.
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 being seconded.
5. When a motion has been made and seconded and a member opposes its discussion, the Moderator shall put the question: "Shall it be discussed?" If negative 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 a vote taken.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice on any subject without special leave of the Moderator.
9. All questions decided by a majority of the members present.
10. No member shall absent himself without special leave of the Moderator.
11. Minutes shall be leisurely read and corrected before the close of the Association if necessary.
12. In the future meetings of the Association, arrangements shall be made to insure two or more sermons each day, or other equivalent devotional exercises.
13. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.
14. Alterations may be made in these rules at any regular session of the Association.