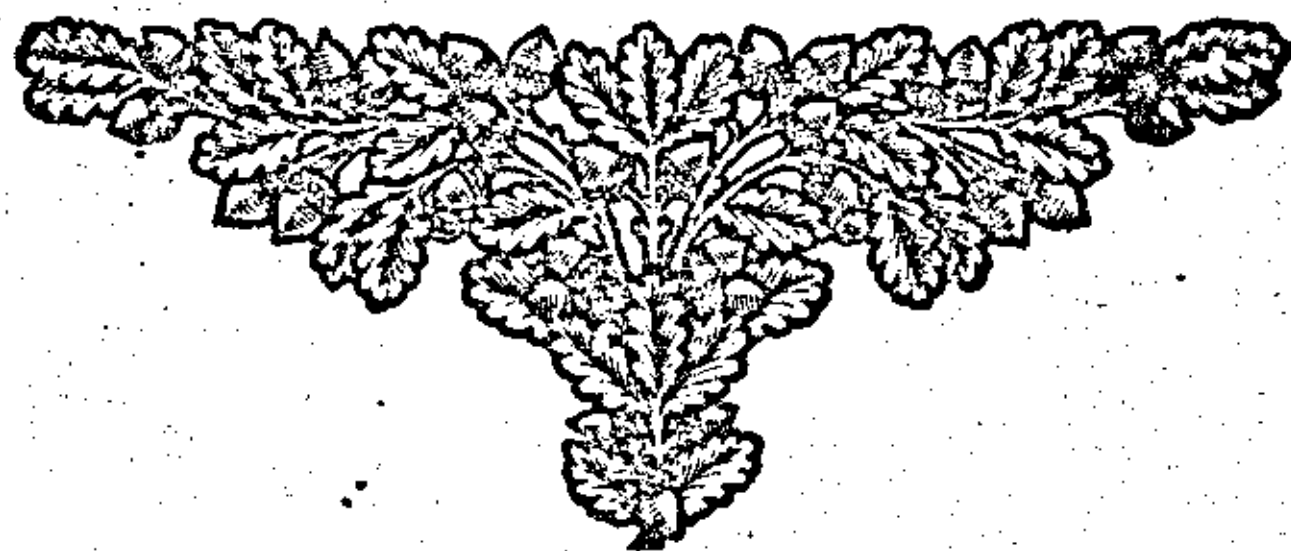


MINUTES
of the
Thirtieth Annual Session
of the
Rich Mountain Association
of the
Free Will Baptist Church of Christ



When Held With the Zafra Church at Zafra, Okla.,
Beginning Thursday Night, August 6, 1936.

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THE THIRTIETH ANNUAL SESSION OF THE RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST CHURCH OF CHRIST

MINUTES

The Thirtieth Annual Session of the Free Will Baptist Church of Christ met pursuant to adjournment with Zafra Church, Zafra, Okla., beginning Thursday night, Aug. 6, 1936.

Rev. T. H. Horton preached the introductory sermon from the 13th Chapter of Hebrews.

Friday Morning Session.

The Moderator, Bro. Paregien, called the house to order by reading the first chapter of John and prayer by Rev. Metcalf.

The Moderator called for letter and delegates from the different churches. The following churches were represented, viz:

Pleasant Hill, New Hope, Cedar Grove, Union Grove, Zafra, Oak Grove, West Valley and Midway. The letters were read by the clerk, and the delegates were seated, by giving the hand of Christian fellowship.

The Association went into organization by electing Rev. J. C. Nichols Moderator, and D. A. Walker Clerk and Treasurer.

The Moderator read the rules of order and appointed the following committees:

Divine Services.

Sisters Robinson, Tate and Bro. Hamilton.

Sabbath School.

Sisters Fannie Davis, Allene Oglesby and Bro. Clyde Sitton.

Temperance.

Sisters Rivers, Powell and Bros. Roberson and Horton.

Finance.

Bros. Cost, Davis and Fisher.

Obituaries.

Sister Geneva Robison and Bros. Paregien and Cureton.

Resolutions.

Sister Effie Walker and Bros. Geo. Crane and S. B. Metcalf.

By motion Conference was adjourned till 2:30 p. m. Dismissed by prayer by Bro. Nichols.

Friday, 11 A. M.

Divine Services—After a short recess, the congregation came together by singing. Prayer by Bro. Cap Nichols. Bro. Metcalf preached from Mark 11: 24, followed by Bro. Nichols. Dismissed by Bro. Fisher.

Friday, 2:30 P. M.

Business Session—House called to order by singing. Moderator read 121st Psalm, with prayer by Bro. John Hensley. Moderator called for reports of committees. Committee on Obituaries reports as follows:

We, your Committee on Obituaries, find that God, in His infinite mercies, has seen fit to call the following members:

Sister Annie Chaney of Midway Church.

Sister Esther Fallas of Oak Grove Church.

Sister Eva Nichols of West Valley Church.

All of whom died with a living hope of eternal life.

Com. ss.: W. M. Paregien, Sam Cureton, Geneva Robison.

By unanimous vote, the report was accepted, and committee dismissed.

By vote Art. No. 1 of the Constitution be amended.

And Resolution Nos. 2 and 11, as per the 1934 minutes, be inserted into the 1936 Minutes.

Also an amendment to the Constitution was adopted, viz: Dealing with disorderly members.

We, your Committee on Sabbath School, beg to submit the following report: All churches should have a Sabbath School, and all officers and teachers should be Christians, and they should use such literature as meets the approval of the community in which the School is located.

Com. ss: Alyene Oglesby, Fannie Davis, Clyde J. Sitton.

On motion and second, session was adjourned till 8:30 a. m., Saturday morning. Dismissed by song and prayer by Bro. Paregien.

Friday, 7:30 P. M.

Divine Services—After songs and prayer by Bro. Fisher, who also preached from John 3: 16-17, followed by Bro. Nichols, dismissed by prayer by Bro. Noble.

Saturday Morning.

Business Session—After singing and scripture lesson from 1st John, 3 chap., Moderator read rules of order.

Moderator calls for unfinished business, none appearing, calls for reports of Committee.

Committee on Resolutions requests that the law of the Lord's Supper be printed in our 1936 Minutes.

Committee on Divine Services having completed their duties, are dismissed.

By motion and second adjourned till 2:30 p. m. Dismissed by Bro. Horton.

Saturday, 11 A. M.

Divine Services—Congregation came together with songs, scripture reading from Hebrews, 4th chapter, by Bro. Edwards. Prayer by Bro. Nichols.

Bro. Edwards preached from Heb. 4: 9, followed by Bro. Nichols. Dismissed by prayer by Bro. C. L. Posey.

Saturday, 2:30 P. M.

Business Session—After singing and prayer by Bro. Nichols, the Moderator calls for reports of committees.

Committee on Resolutions is dismissed. Committee on Finance reports the sum of \$21.63 and are dismissed.

By majority vote a card of thanks was offered to the good people in and around Zafra for the kindness and hospitality shown us during this session of the Association.

5th Sunday Meetings.

1st. Cedar Grove, Big Cedar, August 27, 1936.

2nd. Midway, Board Camp, November 26, 1936.

3rd. Zafra, Zafra, Okla., January 28, 1937.

4th. West Valley, Hatfield, May 27, 1937.

By majority vote the next session of the Rich Mountain Association will convene with New Hope Church, Alder Springs, Potter, Ark., on Thursday night, August 12, 1937.

After singing "God Be With You Till We Meet Again," and a parting hand shake we were dismissed by prayer by Bro. Edwards.

Bro. Horton will preach the introductory sermon Thursday night, August 12, 1937.

Saturday Night.

Divine Services—After song services and prayer by Bro. Horton, who preached from the 6th chapter of Gal., followed by Bro. Fisher.

Sunday, 11 A. M.

Divine Services—After songs and prayer by Bro. Rigsby, Bro. Edwards preached from the 1st and 2nd chapters of Genesis: "The Creation of Man," followed by Bros. Horton, Hill and Rigsby. Dismissed by Bro. Ed Hill.

Sunday Night.

Divine Services—After songs and a devotional service led by Bro. Rigsby, Bro. Nichols preached on the "Pass-over," found in the 12th chapter of Exodus.

Then the Saints partook of the Bread and Wine, and washed each other's feet, and with a song were dismissed.

J. C. Nichols, Moderator.

D. A. Walker, Clerk-Treasurer.

Ministers Present at the Association.

Rev. T. H. Horton, Potter, Ark.

Rev. J. C. Nichols, Hatfield, Ark.

Rev. Edwards, Octavia, Okla.

Rev. Bennie Fisher, Hatfield, Ark.

Rev. S. B. Metcalf, Hatfield, Ark.

Ministers Present Sunday, Only.

Rev. E. L. Rigsby, Hatfield, Ark.

Rev. Ed Hill, Athens, Ark.

Resolutions.

Resolution No. 1.—We believe that our ministers should be qualified according to instructions given by Paul to Timothy, 1st Timothy, 3rd chapter, 1-8; 2nd Tim. 2:15.

Resolution No. 2.—Resolved that our deacons be instructed to see after the support of their pastors and needy widows and orphans; in fact, all of the needy saints of "Jerusalem," Acts 6:1-7.

Resolution No. 3.—Resolved that we kindly ask our churches to be more careful of their selection of delegates to the association, as the association is not composed of deacons and ministers alone, but by a delegation from the laity of the churches of the association. Try to select delegates that will be present to represent you.

Resolution No. 4.—Be it resolved that we as Free Will Baptists, will upon the first day of the week, lay up in store one-tenth according as God has prospered us, for the support and care of our ministers and to carry on the good work of our Lord Jesus Christ. We believe that one-tenth belongs to our creator. Then after one-tenth has been given we will be able to make a free will offering.

Resolution No. 5.—We believe that God displays His power of grace to 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. He bids us to freely come and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come.—1 Cor. 12:3. Eph. 3:7. Rev. 22:17. Isa. 55:1.

Resolution No. 6.—Be it resolved, that any member of our churches can withdraw his or her membership upon request provided said member is in good standing with the church, and otherwise said member must be dealt with as a disorderly member.

Resolution No. 7.—Be it resolved, that our association and fifth Sunday meetings can organize with two (2) or more churches present and our churches can hold conferences with two (2) or more members present.

Resolution No. 8.—Be it resolved, that we members of the Rich Mountain Association do pledge ourselves to conform to the requirements of God's words insofar as our ability and circumstances affords us to do so. First, by confessing our faults one to another, and praying one for another that ye may be healed. James 5:16. That we will do, God being our helper. Moreover, we, each one of us, will strive to keep the

unity of the spirit in the bonds of peace by strictly observing that Holy Rule of Order laid down by our Lord and Christ our great and loving redeemer, found in the 5th chapter of Matt. 23:24, in which reads as follows: "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift."—Matt. 5:23, 24. Failure to observe these holy rules of order is the direct cause and only true reason why we are so often found out of fellowship and without a good report. Then in order that we may correct this hurtful evil and restore fellowship and peace among ourselves and to make it safe for all coming times we are asking the hearty adoption and faithful observance of this resolution.

CONSTITUTION OF THE RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST CHURCH OF CHRIST.

From long experience we, the members of the Free Will Baptist Church of Christ, being regularly baptized upon the confession of our faith in Jesus Christ, being convinced of the necessity of a combination of churches to perpetuate a union and communion among us, and to preserve and maintain a correspondence with each other, do adopt this constitution for our church government.

No. 1. The Association shall be composed of Ordained Ministers, Deacons and Members of the different Churches, chosen as delegates, and not to exceed Three (3) from each Church. Delegates producing letters, with sufficient Minute funds from any Church in our Association, shall be entitled to a seat.

2. Letters from the different churches are to express their number in fellowship, the number received by experience, letters of recommendation, the number dismissed, excluded, restored, and those who have died since the last Association.

3. Members thus chosen are to be called the Rich Mountain Association of Free Will Baptists, being composed of churches in Western Arkansas and Eastern Oklahoma. The Association to have no power to lord it over God's heritage, nor to have ecclesiastical power over the churches; reserving the right to withdraw from any church becoming disorderly. Provided, however, the Association shall have power for a good cause, to revoke the license or credentials of any minister, licensed or ordained by any church within its jurisdiction, and exclude the delegates from its sessions when they or their church are disorderly, or fail to keep a good report.

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

5. Newly constituted churches may be admitted to the Association by petitioning by letter and delegates if orderly and orthodox; the Association may receive them by giving the hand of fellowship.

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

7. Every motion made and seconded shall be considered by the Association, except it be withdrawn by the member who made it.

8. It shall be the duty of the Clerk to keep a regular file of the Minutes of the Association in a book to be kept by the Association for that purpose.

9. All ministers of the Rich Mountain Association must be a member of some one of the churches of the Association, otherwise they are disqualified to pastor the churches of the Association.

10. When a minister of this Association shall be charged with preaching any doctrine, other than the Free Will doctrine, by any church or member of a church, the charge will be proven, or dropped, within a period of two years.

11. Each church must have a Pastor, Deacon, Clerk and Treasurer chosen by the church, and to continue in office during the pleasure of the church.

12. "Dealing with disorderly members"—If we see our Brother in a fault, we must go to him and try to restore him. But if he will not hear us. Then take one or two others, and if he neglects to hear them also, then take him to the church, and let the church deal with him as a disorderly member. For Paul said, that if a man be overtaken in a fault, let him that is spiritual restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted.

Bear ye one another's burdens and so fulfill the law of Christ.—Gal. 6:1-2. Matt. 18:15-18.

13. Amendments to the constitution may be made by a majority vote of the members present.

RULES OF ORDINATION

1. Do you believe in the total depravity of human heart? Answer, no.

2. Do you believe that infants are saved while in a state of innocence? Answer, I do.

3. Do you believe in a full and free salvation to all who will accept it on Gospel terms? Answer, I do.

4. Do you believe in the burial of the believer with Christ in water after he has been baptized into Christ by the Holy Ghost? Answer, I do.

5. Do you believe that any man has a right in the Gospel to repeat baptism to such a subject? Answer, no.

6. Do you believe that communion, feet washing and baptism are Gospel ordinances and are to be taught and practiced until He comes again? Answer, I do.

7. Will you solemnly pledge yourself to preach and practice the same, God being your helper? Answer, I will by the help of God.

8. Do you believe that none will be finally saved but those who persevere in holiness to the end? Answer, I do.

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.

2. We believe that the Scriptures of the Old and New Testaments are the written and revealed Word of God, and the only infallible rule of faith and practice.—2 Tim. 3:16-17.

3. We believe that God created man good, but man disobeyed God, transgressed the law and fell under just condemnation, 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 sufferings of death, crowned with glory, that He, by the grace of God should taste death for every man.—Heb. 2:9; Gen. 1:31; Gen. 2:2; Gen. 3:6-7.

4. We believe that Christ, by His death, burial and resurrection, purchased our pardon and offered 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 saith, "Look unto me and be saved, all ye ends of the earth for I am God and there is none else."—Isa. 45:22; Matt. 4:17; Acts 17:30, 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.

6. We believe that infants are saved by the merits of the Son of God.—Mark 10:14.

7. We believe that 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 may enter in through the gates into the city.—Matt. 29:9-14; Rev. 22:14.

8. We believe that baptism by immersion is the apostolic mode, even the burial of the believer in water in the name of the Father and of the Son and of the Holy Ghost; and that Christ, who is our life, showed this humble example to His children and bids us walk therein.—Matt. 28:19-20.—John 3:33.

9. We believe that our ministers should be qualified ac-

according to instruction given by Paul to Timothy.—I Tim. 3:1-8, II Tim. 2:15.

10. We believe that God displays his power of grace to a great degree in calling and qualifying His servants. By the teaching of the Holy Ghost and by the instructions of His blessed word to go forth and proclaim life and salvation. He bids us to 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; Isa. 55:1.

11. We believe that Baptism and the Lord's Supper and the washing of the saints' feet to be Gospel ordinance and in keeping the Lord's Day holy and abstaining from worldly and carnal cares, such as gambling, dancing, ring plays and so on, by our members.—John 13:4-5; Matt. 26:28; Mark 14:22-25.

12. We believe that Baptism and the Lord's Supper and the washing of the saints' feet to be gospel ordinance, and in keeping the Lord's day holy and abstaining from worldly and carnal cares.—John 13:4-5; Matt. 26:28; Mark 14:22-25.

13. We believe the assembling of ourselves together is an ornament which prepares and beautifies the soldier of the cross to march onward in the army of the Lord.—Hebrew 10:25; Acts 2:42.

14. We believe that none have a right to baptism only those who have retained a living hope in the Lord Jesus Christ, and none have a right to administer the same except those who are called of God and have come under the hand of the Presbytery of Elders.—Titus 1:5; Acts 14-23.

15. We believe it to be 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 invite all Christians.—1 Cor. 11:27-28-29.

16. 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 the presence of God.—Matt. 25:31-46; 1 Cor. 15:42-45; Rev. 20:10.

TEMPERANCE

It is our honest belief that at least three-fourths of the crimes committed are caused by intemperance of some form. First, the drinking of spirituous liquors; second, work or passion; third, eating and so on. We do not indorse dram-drinking. The Apostle Paul says, every man that striveth for the Master is temperate in all things.—1 Cor. 9:25.

Ellis Robinson,
ss. Rev. T. H. Horton,
Mildred Powell, Committee.

"THE LAW OF THE LORD'S SUPPER"

(By Rev. William Mankin)

The Lord's Supper was instituted for God's people. They all have equal rights to the supper and the right is a birthright. "For by one Spirit are we 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. 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 that door shall have full fellowship and equal rights with all other Christians. "Let a man examine himself, and 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 eating.

The church that does judge and exclude any of God's people is not in keeping with the instructions given by 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 depth of the sea."—Matt. 18:6; 1 Cor. 10:30, and 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 that His church is true order, and that faith is the means by which men belong to the true order. If this 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 organized 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 table.

"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 legal way he has a 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 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 that 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 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 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 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 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 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 never would 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 responsible for his own acts, and not for another. Simon the sorcerer, believed and was baptized, and that by a legal administrator, and yet it was discovered that he was not a Christian.

So we see that baptism by legal administration does not confer any claim to Christian rights, as this proves to be a personal matter: For we clearly see that 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 in 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 us, we do not think that we should be eternally condemned for what we can not help. The church of Christ is divided into many members, but it is one spiritual body and Christ the head; and they should have the same care for each other that the fleshly body has for its members.

Should Christians commune together at the Lord's table?
"What God has joined together let no man put asunder."
Christians do not 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 as assembled at God's table in Heaven, so should we
be on earth.

FORM OF CHURCH LETTER TO THE ASSOCIATION

State of _____, County of _____,
_____ Church.

To the Rich Mountain Association of Free Will Baptists:

When assembled with _____ Church.

Greetings. We send from our church Bro. _____
_____ and _____,

whom we pray you receive to sit with you and aid in your
deliberation. (Add full report of church and postoffice.)

Done in Church Conference _____, 193_____.

_____, Church Clerk.

RULES OF ORDER

1. At every sitting business shall be opened and con-
cluded by prayer.

2. Personal reflections shall be avoided in all debates.

3. Those who speak shall rise and address the Moderator.

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 a proposition or motion under debate contains two
points, it shall be divided if requested, 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. In all cases a majority shall rule, except in receiving
members, which shall be unanimous.

10. No person shall absent himself without special leave
of the Moderator.

11. Arrangements shall be made so as to insure two or
more sermons each day of the Association.

12. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.

13. Alterations may be made in these Rules at any regular session of the Association.

FORM OF LETTER OF DISMISSAL

This certifies that _____ is a member in good standing of the Free Will Baptist Church at _____, and as such we recommend _____ to the fellowship of God's people. Done in conference _____, 193_____.

_____, Moderator.

_____, Clerk.

FORM OF DEACON'S LETTER

This is to certify that Bro. _____ is a worthy Deacon of our church and we recommend him as being worthy of his calling.

This _____ day of _____, 193_____.

_____, Moderator.

_____, Clerk.

STATISTICAL TABLE OF THE ASSOCIATION

Church	Pastor	Clerk	P. O.	Delegates	Meeting Days Sundays	Members	Minute Funds
PLEASANT HILL	T. H. Horton	Geo. Crane	Hatfield	Sam Cureton Geo. Crane F. O. Hamilton	1st	33	\$3.00
MIDWAY	T. H. Horton	D. A. Walker	Board Camp	Effie Walker Geneva Robison	2nd	65	3.00
OAK GROVE	Bennie Fisher	Lennie Tate	Mena, Rt. 2	Ellis Robinson Lucy Robinson Lennie Tate	1st	54	1.70
NEW HOPE	Bennie Fisher	J. A. Oglesby	Potter	T. H. Horton Mildred Powell Alyene Oglesby	3rd	31	3.00
WEST VALLEY	T. H. Horton	Beth Parker	Hatfield	Bennie Fisher Beth Parker	4th	44	3.00
CEDAR GROVE	J. C. Nichols	H. R. Simmons	New Home, Okla.	Claud Davis Fannie Davis	2nd	28	1.80
UNION GROVE		Mrs. J. D. Earnest	Mena	C. L. Posey Mrs. C. L. Posey	3rd	20	2.63
ZAFRA	J. C. Nichols	Floyd Paregien	Zafra, Okla.	W. M. Paregien E. E. Cost Clyde Sitton	2nd	13	3.00

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