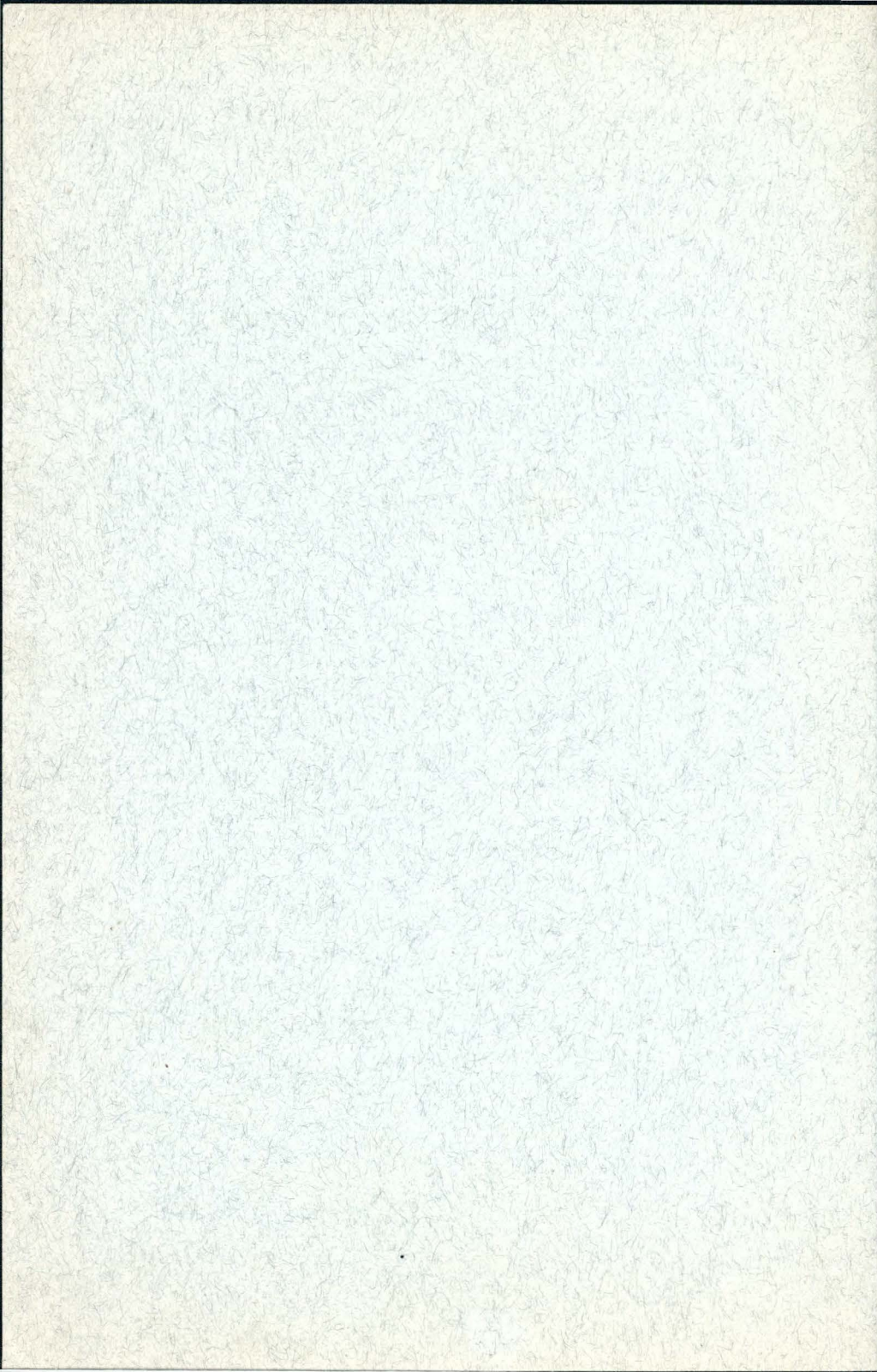


MINUTES  
of the  
Thirty-Eighth Annual Session  
of the  
**Rich Mountain Association**  
of the  
Free Will Baptist Church of Christ



When held with the Zafra Church, ten  
Miles northwest of Hatfield, Arkansas,  
Beginning Thursday Night, Aug. 10, 1944





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## THE THIRTY-EIGHTH ANNUAL SESSION OF THE RICH MOUNTAIN ASSOCIATION OF THE FREE WILL BAPTIST CHURCH OF CHRIST

The Thirty-Eighth annual session of the Rich Mountain Association of the Free Will Baptist Church of Christ met with the Zafra Church, ten miles northwest of Hatfield, Arkansas, August 10, 1944.

The services opened with singing and prayer by Bro. W. M. Paregien.

Rev. S. B. Metcalf preached the introductory sermon.

Services were dismissed by Bro. Clyde Sitton.

### Friday's Session

Friday morning services opened with singing and prayer by Bro. W. G. Gorden.

Rev. S. B. Metcalf read the 3rd chapter of St. John for a lesson and used the 16th verse for a text.

Bro. Close pronounced the benediction.

Friday afternoon services met pre-adjournment with singing and prayer by Rev. S. B. Metcalf.

The Moderator, Bro. W. M. Paregien, read for a lesson the 2nd chapter of Heb.

He then called for church letters and the following churches responded: Pleasant Hill, Midway, Zafra and Oak Grove.

The letters were read by the former clerk, S. B. Metcalf, and the messengers were given the right hand of fellowship and seated in council.

The Association went into a permanent organization by electing Bro. W. M. Paregien, moderator, and Rev. S. B. Metcalf, clerk and treasurer.

The moderator took his seat by reading the rules of order and appointing the following committees:

On Arrangements: Bro. Floyd Paregien, Bro. J. B. Cummings, and Sister Beulah Hess.

On Sabbath Schools: Bro. Ray Metcalf, Sister Linnie Tate, and Sister Helen Palone.

On Temperance: Bro. W. G. Gorden, Bro. Clyde Sitton, and Sister Blanch Whorton.

On Obituaries: Sister Dothel Cummings, Sister Linnie Tate, and Sister Thelma Owens.

On Resolutions: Bro. Floyd Paregien, Sister Beulah Hess, and Bro. W. G. Gorden.

On Finance: Bro. Clyde Sitton, Bro. J. B. Cummings, and Sister Helen Palone.

A motion was made and carried that the Resolutions Committee offer a resolution to move our Communion and Foot Washing to Friday evening service of the association.

Sister Linnie Tate pronounced the benediction.

Friday evening services met with singing and prayer by Sister Blanche Whorton.

Bro. W. M. Paregien led the prayer services and Rev. S. B. Metcalf preached from the 10th chapter of 1st Cor.

Bro. Cap Powell pronounced the benediction.

### **Saturday's Session**

Saturday morning services met with singing and prayer by Bro. J. B. Cummings.

The moderator read the 1st chapter of Joshua for a lesson.

He then read the rules of order and called for additional church letters. The West Valley Church responded and the messenger was seated in council.

New business was called for. There being none, committee reports were called for.

The Committee on Temperance reported and the committee was dismissed.

The eleven o'clock services met with singing and prayer by Bro. W. G. Gorden.

Rev. S. B. Metcalf preached from the 2nd chapter of James.

Bro. Floyd Paregien pronounced the benediction.

Saturday afternoon services met with singing. The moderator read the 23rd Psalm for a lesson and prayer was offered by Bro. Clyde Sitton.

The moderator read the rules of order and then called for committee reports.

The Committees on Sabbath School and Obituaries reported and the committees dismissed.

Then the committees on Finance and Resolutions reported and the committees dismissed.

By vote, the next association will convene with the Oak Grove Church, five miles northwest of Rocky, Arkansas.

The moderator appointed by Rev. Ben Fisher to preach the introductory sermon and Rev. Carl Pugh as alternate.

A vote of thanks and appreciation was offered the good people of the Zafra community for their kindness and cooperation during the association.

The association was concluded with prayer by Bro. Cap Powell.

As we come to the end of our writings, we pray for your approval, and ask God's blessings on our churches and the association.

W. M. Paregien, Moderator.  
S. B. Metcalf, Clerk.

Saturday evening services met with singing, and Bro. Clyde Sitton led prayer services.



Rev. Ben Fisher preached from the 2nd chapter of Acts.  
Benediction was pronounced by Rev. Ben Fisher.

### Sunday Services

Sunday morning services met with singing and prayer by  
Bro. Grover Roach.

Rev. S. B. Metcalf preached from the 8th chapter of Romans  
and Bro. Ed Thomas followed.

Benediction was pronounced by Bro. A. A. Miller.

Sunday evening services met with singing.

Rev. Ben Fisher read the 6th chapter of Matthew and led  
in prayer.

Rev. S. B. Metcalf pronounced the benediction.

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### COMMITTEE REPORTS

We, your Committee on Arrangements ask that: Bro. W. M.  
Paregien conduct prayer services Friday night and Rev. S. B.  
Metcalf to preach.

Saturday morning services: Rev. S. B. Metcalf to preach.

Saturday evening services: Bro. Clyde Sitton to hold prayer  
services and Rev. Ben Fisher to preach.

Sunday morning services: Rev. S. B. Metcalf to preach and  
Bro. Ed Thomas to follow.

Sunday evening services: Bro. Cap Powell to hold prayer  
services and Rev. Ben Fisher to preach.

Floyd Paregien  
ss. J. B. Cummings  
Beulah Hess

We, your Committee on Resolutions, ask to submit the fol-  
lowing report.

That resolutions 1, 2, 3, and 4 remain as they are, and that  
we add number 5, see resolutions.

Floyd Paregien  
ss. Beulah Hess  
W. G. Gorden

We, your Committee on Sabbath Schools, ask to submit the  
following report.

It is our honest opinion that each church have a Sabbath  
School and that all officers and teachers should be Christians.  
And that they use the literature that meets the approval of the  
community in which the school is located.

We ask the pastors to impress the need of Sunday School to  
the churches.

Ray Metcalf  
ss. Lennie Tate  
Helen Palone

We, your Committee on Obituaries, ask to submit the following report.

We find that God in His infinite mercy has seen fit to call from our midst: Sister Ellen Chaney, Feb. 17, 1944, from the Midway Church, and Sister Molly Williams, June 26, 1944, from the Pleasant Hill Church.

Dothel Cummings  
ss. Lennie Tate  
Thelma Owens

We, your Committee on Temperance, ask to submit the following report.

Be it resolved that intemperance is the direct cause of at least three-fourths of all crimes committed. We realize that all our help comes from God, as we read in God's word, be sober, be vigilant because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour. 1st Peter 5: 8. Therefore we urge our pastors and religious teachers to set forth, by practice, an example of temperance in all things.

We also believe that intemperance is causing thousands of souls to pass the downward road of sin and destruction.

Strong drink clouds the mind, corrupts the morals of both young and old, and breaks many homes.

"Every man that striveth for the mastery is temperant in all things." 1 Cor. 9: 25; Titus 2: 1-7.

W. G. Gorden  
ss. J. B. Cummings  
Beulah Hess

We, your Committee on Finance ask to submit the following report.

We find that the churches turned into the association the sum of \$24.45. We also find the sum of \$5.40 in the treasury. A total of \$29.85.

Clyde Sitton  
ss. J. B. Cummings  
Helen Palone

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### FIFTH SUNDAY MEETINGS

First—Oak Grove ..... October 27, 1944  
Second—Midway ..... December 29, 1944  
Third—Zafra ..... April 27, 1945  
Fourth—Free Center, Okla. .... July 27, 1945.

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### Ordained Ministers of Association

REV. T. H. HORTON, Route 2, Mena, Arkansas.  
REV. J. C. NICHOLS, Star Route, Hatfield, Arkansas.  
REV. S. B. METCALF, Route 1, Hatfield, Arkansas.  
REV. BENNIE FISHER, Route 2, Hatfield, Arkansas.  
REV. CARL PUGH, Big Cedar, Oklahoma.

## RESOLUTIONS

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

The deacons of the respective churches and their pastors shall fix the programs for the Fifth Sunday meeting when it convenes with their church.

Resolution No. 2.—Resolved that we kindly ask the 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. Heb. 10: 25.

Resolution No. 3.—Be it resolved that we as Free Will Baptists believe that each member in our churches should upon the first day of the week lay up in store one-tenth according as God has prospered us. We believe that one-tenth belongs to our Creator. Then after one-tenth has been given, we will be able to make a freewill offering. 1 Cor. 16: 2.

Resolution No. 4.—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 to one 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 remembrest 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.

Resolution No. 5.—Be it resolved that we move the communion and washing of the Saints' feet from Sunday night to Friday night of the association.

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## 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. 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.

10. 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.

11. "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.

12. Be it resolved that our association and fifth Sunday meeting can organize with two (2) or more churches present.

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

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### **RULES OF ORDINATION**

1. Do you believe in the total depravity of the 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 in 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 preserve in holiness to the end? Answer, I do.

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### **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; I John 5: 7.

2. We believe that the Scripture 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 con-



demnation, 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 shall 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 principle 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. 24: 9-14; Rev. 22: 14.

9. 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 herein.—Matt. 28: 19-20; John 3: 33.

10. We believe that our ministers should be qualified according to instruction given by Paul to Timothy.—I Tim. 3: 1-8; II Tim. 2: 15.

11. 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.—Cor. 12: 3; Eph. 3: 7; Rev. 22: 17; Isa. 55: 1.

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, such as gambling, dancing, ring plays and so on, by our members.—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.—I 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; I Cor. 15: 42-45; Rev. 20: 10.

### **"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."—I 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; I Cor. 10: 30, and 13: 22. 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 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."—I 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 await 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.

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### RULES OF ORDER

1. At every sitting business shall be opened and concluded by prayer.
2. Personal reflection 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. Motion 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.

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### 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 \_\_\_\_\_, 19\_\_\_\_.  
\_\_\_\_\_, Moderator  
\_\_\_\_\_, Clerk

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### 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 \_\_\_\_\_, 19\_\_\_\_.  
\_\_\_\_\_, Moderator  
\_\_\_\_\_, Clerk

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### FORM OF CHURCH LETTER TO ASSOCIATION

To the Rich Mountain Association of Free Will Baptists:

We, the \_\_\_\_\_ Church of Free Will Baptists, met on \_\_\_\_\_, 19\_\_\_\_, and selected \_\_\_\_\_ to represent us in your honorable body, which convenes with \_\_\_\_\_ Church.

Bidding you God's speed in all your labor for the advancement of the cause of Christ and His Kingdom.

Our Church is composed of \_\_\_\_\_ Deacons and \_\_\_\_\_ Ministers. Membership \_\_\_\_\_ resident, \_\_\_\_\_ non resident, and \_\_\_\_\_ total.

Members received during the year: by baptism \_\_\_\_\_, by  
recommendation \_\_\_\_\_, and by letter \_\_\_\_\_.

Members dismissed: by letter \_\_\_\_\_, excluded \_\_\_\_\_, and  
died \_\_\_\_\_.

Name and address of ministers \_\_\_\_\_.

Name of Deacons \_\_\_\_\_.

Sunday School: yes \_\_\_\_\_, no \_\_\_\_\_.

Pastor \_\_\_\_\_. Sermons preached \_\_\_\_\_. Salary  
\_\_\_\_\_. Pastor called \_\_\_\_\_. Minute Fund \_\_\_\_\_.  
Done in church conference.

\_\_\_\_\_, Moderator

\_\_\_\_\_, Clerk

# STATISTICAL TABLE OF THE ASSOCIATION

Church	Pastor	Ordained Ministers	Deacons	Clerk	Postoffice	Messengers	Meeting Day Sunday	Members	Minute Fund
Pleasant Hill	Rev. Carl Pugh	Rev. S. B. Metcalf	Bro. F. O. Hamilton Bro. Roy Stinnett	Sister Irene McCoy	Hatfield, Ark.	Bro. Ray Metcalf	3rd	27	\$ 5.00
Midway	Rev. Ben Fisher		Bro. L. R. Burnett	Sister Anna Chamberlin	Board Camp, Ark.	Sister Beulah Hess	2nd	48	5.60
Zafra	Rev. Ben Fisher		Bro. W. M. Paregien Bro. Clyde Sitton	Sister Daisy Paregien	Hatfield, Ark.	Bro. Floyd Paregien Sister Helen Palone	2nd	27	5.00
Oak Grove	Rev. S. B. Metcalf		Bro. J. B. Cummings	Sister Linnie Tate	Mena, Rt. 2 Ark.	Sister Dothal Cummings Sister Linnie Tate	1st	40	5.60
West Valley	Rev. Ben Fisher	Rev. T. H. Horton Rev. J. C. Nichols Rev. Ben Fisher	Bro. T. H. Horton Bro. Herbert Seay	Sister Ruth Fisher	Hatfield, Ark.	Sister Thelma Owns	4th	24	3.25
						Cash in treasury			5.40
						Total		166	\$29.85





