

*Reading*

MINUTES  
of the  
Forty-first Annual Session  
of the  
**Rich Mountain Association**  
of the  
Free Will Baptist Church of Christ



When held with the New Home  
Church, thirty miles west of Mena,  
Arkansas, July 31, 1947.



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## THE FORTY-FIRST ANNUAL SESSION OF THE RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST CHURCH OF CHRIST

The forty-first annual session of the Rich Mountain Association of Free Will Baptist Church of Christ met with the New Home Church, thirty miles west of Mena, Ark., July 31, 1947.

The Association was opened by singing "Amazing Grace." The opening prayer was offered by Bro. R. I. Cook.

Rev. Ben Fisher preached the introductional sermon using third chapter of Gen.

Services were dismissed by Rev. T. H. Horton.

### Friday Services

Friday morning services came together by singing "Standing on the Promises." Prayer was offered by Bro. W. M. Paregien.

The Moderator called for church letters and the following churches responded: Pleasant Hill, Midway, West Valley, Zafra, Oak Grove, Free Center and New Home.

Motion was made to receive the letters and seat the messengers.

Rev. C. E. Edwards from Roberts McGee Association, Poteau, Okla., was given the right hand of fellowship by the moderator and seated in council.

The Association went into a permanent organization by electing Rev. Ben Fisher, moderator, and Rev. S. B. Metcalf, clerk-treasurer.

Rev. Ben Fisher took his seat by reading the rules of order. He appointed the following committees:

On Arrangements: Bro. J. B. Cummings, Sisters Dolores Crane and Laverne McBride.

On Sabbath School: Bro. Frank Redding, Sisters Shirley Joplin and Thelma Tash.

On Temperance: Rev. Carl Pugh, Rev. T. H. Horton and Sister Beulah Hess.

On Resolutions: Rev. C. E. Edwards, Bros. W. M. Paregien, R. I. Cook and Sister Betty Lou Bates.

On Obituaries: Bros. Claud Davis, Harve Simmons and Sister Wanda Lee McBride.

On Finance: Floyd Paregien, Sisters Estelle Redding and Beulah Hess.

The 11 o'clock services came together with singing and prayer was offered by Rev. Carl Pugh. After which Bro. R. I. Cook read the 6th chapter of Revelations. Rev. T. H. Horton preached and was followed by Rev. C. E. Edwards. And was dismissed by Rev. S. B. Metcalf.

Friday afternoon services came together with singing and prayer by Bro. J. B. Cummings. After which the moderator

read the 20th Psalm.

The moderator gave Rev. O. D. Wickham the right hand of fellowship.

Motion was made and carried that we divide our orphan home collection half to Ringling, Okla., and half to Greenville, Tenn.

Services were dismissed by Rev. Ben Fisher.

Friday night services came together with singing, "I'll Be Satisfied" and prayer was offered by Rev. O. D. Wickham.

After a testimony service by Bro. R. I. Cook, Rev. C. E. Edwards preached from the 12th chapter of Acts, and was followed by Rev. S. B. Metcalf. Services were dismissed by Rev. Carl Pugh.

### Saturday Services

Saturday morning services came together by singing "In the Morning of Joy."

The Moderator read 2 Thess. 2nd chapter, and led in prayer.

A motion was made and carried that Bro. R. I. Cook visit each church in the Association in behalf of our orphans home.

The Moderator called for committee reports and the committees on Arrangements, Temperance, Obituaries, and Finance reported and the committees were dismissed.

The 11 o'clock services came together with singing. Rev. O. D. Wickham read Romans 1: 1-17. Prayer was offered by Rev. Carl Pugh. Rev. Wickham preached and was followed by Rev. Carl Pugh.

Services were dismissed by singing "God Be With You."

Saturday afternoon services came together with singing and prayer by Bro. Floyd Paregien.

Rev. Ben Fisher read the fourth chapter of Malachi.

The Moderator called for committee reports and the committees on Sabbath School and Resolutions reported and the committees were dismissed.

A motion was made that we send Rev. Carl Pugh, Rev. Ben Fisher, and Rev. S. B. Metcalf to represent us in the Arkansas State Association, which convenes at Fort Smith, Ark. Also that we send Rev. S. B. Metcalf to represent us in the Oklahoma State Association, which convenes at Wewoka Okla. And to send Bro. W. M. Paregien to represent us in the Roberts McGee Association, which convenes at Poteau, Okla.

By vote, the next association will be held with the Pleasant Hill Church, 2½ miles west of Hatfield, Ark. It will begin on Saturday night before the 3rd Sunday in August, 1948.

A motion was made that a vote of thanks and appreciation be extended to the church and community for their generous hospitality during the Association.

The Moderator appointed Rev. Ben Fisher to preach the introductory sermon and Rev. S. B. Metcalf as alternate.

The association was concluded by singing "Watching You."

REV. BEN FISHER, Moderator.

REV. BASYE METCALF, Clerk-Treasurer.

Saturday night services came together with singing.

Rev. Ben Fisher preached, after which communion and washing of the Saints' Feet were partaken of.

Services were dismissed by singing "God Be With You."

Sunday morning services came together by singing "I'm Going That Way" and prayer was offered by Bro. R. I. Cook.

Rev. Carl Pugh preached an interesting sermon and was followed by Rev. S. B. Metcalf.

Bro. W. P. Earnest pronounced the benediction.

### **Ordained Ministers of Association**

REV. T. H. HORTON, Route 2, Mena, Ark.

REV. J. C. NICHOLS, Yakima, Wash.

REV. S. B. METCALF, Route 1, Hatfield, Ark.

REV. BEN FISHER, Star Route, Hatfield, Ark.

REV. CARL PUGH, New Home Star Route, Page, Okla.

### **Fifth Sunday Meetings**

1st—Pleasant Hill	August 29, 1947
2nd—New Home	November 28, 1947
3rd—Free Center	February 27, 1948
4th—Oak Grove	May 27, 1948

### **COMMITTEE REPORTS**

We, your committee on Arrangements, ask to submit the following report:

Rev. T. H. Horton to preach Friday at 11 a. m., followed by Rev. C. E. Edwards.

Rev. C. E. Edwards to preach Friday night, followed by Rev. S. B. Metcalf.

Rev. O. D. Wickham to preach Saturday at 11 a. m., followed by Rev. Carl Pugh.

Rev. Ben Fisher to preach Saturday night.

Rev. Carl Pugh to preach Sunday at 11 a. m., followed by Rev. S. B. Metcalf.

Dolores Crane.

J. B. Cummings.

Laverne McBride.

We, your committee on Finance, ask to submit the following report:



We find the sum of \$29.19 in the treasury.

We find the Churches have sent the sum of \$27.72 for the minutes.

We find the sum of \$32.36 contributed for the Orphans Home.

Total sum in treasury, \$89.27.

Beulah Hess.  
Estelle Redding.  
Floyd Paregien.

We, your committee on Resolutions, ask to submit the following report:

We find the Resolutions to be good. Since No. 5 has been adopted as a rule of the association, we are asking this body to discard it. And to take the last clause of No. 1 and let it become No. 5.

Rev. C. E. Edwards.  
W. M. Paregien.  
R. I. Cook.  
Betty Lou Bates.

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

We find that God, in his infinite mercy, has seen fit to call the following from our midst:

Sister Dallie Craig, May, 1946, from Midway Church.

Sister Melissa Waln, Oct. 24, 1946, from Pleasant Hill Church.

Harve Simmons.  
Wanda Lee McBride.  
J. C. Davis.

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. We read in God's word, "Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walking about, seeking whom he may devour."—1 Peter 5:8.

Therefore, we urge our pastors and religious teachers to set forth, by practice, an example of temperance in all things.

We 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 temperate in all things."—1 Cor. 9:25; Titus 2:1-7.

Rev. Carl G. Pugh.  
Rev. T. H. Horton.  
Beulah Hess.

We, your committee on Sabbath Schools, ask to submit the following report:

It is our honest opinion that each church should have a Sabbath School, and all officers and teachers should be Christians.

Our Lord said, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:14.

We ask our pastors to impress the need of Sabbath Schools to the Churches.

Churches having Sunday Schools: Pleasant Hill, Zafra, Oak Grove, New Home, and Free Center.

Churches which do not have Sunday Schools: Midway and West Valley.

Shirley Joplin.  
Thelma Tash.  
Frank Redding.

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## 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.

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 circumstance 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 remembreth that thy brother hath ought 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 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. 6—Be it resolved that each church have a Pastor, Deacon, and Clerk, chosen by the church, to continue in office during the pleasure of the church.

Resolution No. 7—Be it resolved that we, as Free Will Baptists, abstain from worldly amusements and keep ourselves unspotted from the world that our lives may be a shining light to those in sin.—Matt. 5:16.

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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 recommendations, 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 the 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. Dealing With Disorderly Members—If I see my brother in a fault, I should go to him and try to restore him. But if he will not hear me, then I should 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 one, in the spirit of meekness, considering thyself, less 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.

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

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

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## RULES OR 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; 1 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 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, 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 17:3, 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 instructions given by Paul to Timothy.—1 Tim. 3:1-8; 2 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.—1 Cor. 12:3; Eph. 3:7; Rev. 22:17; Isa. 55:1-5; Matt. 28:19-20.

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 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. 25:31-46; 1 Cor. 15:42-45; Rev. 20:10.

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## **"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 the 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 instruction 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 13:22. 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 rich 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 to 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 that not all right? Some would answer, "If by a legal administration, this is all that is wanting." It is 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 a 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 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.

## 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

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### PETITIONARY LETTER FORM

To the Rich Mountain Association of Free Will Baptist Church of Christ.

We, the \_\_\_\_\_ Church have been organized according to the faith of Free Will Baptist.

Greetings, we send \_\_\_\_\_ to petition for us that we may be received in your honorable body.

Our church was organized on \_\_\_\_\_, 19\_\_\_\_ by \_\_\_\_\_.

Our church is composed of \_\_\_\_\_ Deacons and \_\_\_\_\_ Ministers. A total membership of \_\_\_\_\_.

Offerings: Minute Funds \_\_\_\_\_. Orphans Home \_\_\_\_\_.

Done in conference this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

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

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



# STATISTICAL TABLE OF THE ASSOCIATION

Church	Pastor	Ordained Ministers	Deacons	Clerk	Post Office	Messengers	Meeting Day, Sun.	Mem- bers	Minute Fund
Pleasant Hill	Rev. Ben Fisher	Rev. S. B Metcalf	Bro. F. O. Hamilton Bro. Roy Stinnett	Sister Anna Stoaner	Hatfield, Arkansas	Sister Dolores Crane Sister Shirley Joplin Sister Betty Lou Bates	3rd	36	\$4.00
West Valley	Rev. S. B. Metcalf	Rev. T. H. Horton Rev. J. C. Nichols Rev. Ben Fisher	Bro. T. H. Horton Bro. H. P. Seay	Sister Ruth Fisher	Hatfield, Arkansas	Rev. Ben Fisher Rev. T. H. Horton	4th	24	3.00
Zafra	Rev. Carl Pugh		Bro. Floyd Paregien	Sister Daisy Paregien	Hatfield, Arkansas	Bro. Floyd Paregien	2nd	31	5.00
Free Center	Rev. Carl Pugh		Bro. W. M. Paregien	Sister Allis Combs	Watson, Oklahoma	Bro. W. M. Paregien	1st	13	2.00
Midway	Rev. Ben Fisher		Bro. L. R. Burnett	Sister Erma Roach	Opal, Arkansas	Sister Beulah Hess	2nd	47	4.00
New Home	Rev. Ben Fisher	Rev. Carl Pugh	Bro. Claud Davis Bro. Harve Simmons	Sister Annie McBride	Page, Oklahoma	Sister Laverne McBride Sister Wanda Lee McBride Sister Thelma Tash	1st	41	5.22
Oak Grove	Rev. S. B. Metcalf		Bro. J. B. Cummings Bro. W. P. Earnest	Sister Linnie Tate	R. 2, Mena, Arkansas	Bro. R. I. Cook	1st	47	4.50
Cash in Treasury - - - - -									\$29.19
Orphans Home Collection - - -									\$33.36
TOTAL - - - - -									239 \$90.27





