

MINUTES

OF THE

FORTY-FIFTH ANNUAL SESSION

OF

RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST
CHURCH OF JESUS CHRIST

HELD WITH :

PLEASANT HILL CHURCH

Three miles west of Hatfield, Arkansas

AUGUST 16-19, 1951



**THE FORTY-FIFTH ANNUAL SESSION OF THE
RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST
CHURCH OF CHRIST**

The forty-fifth annual session of Rich Mountain Association of Free Will Baptist Church of Christ met with the Pleasant Hill Church, three miles west of Hatfield, Arkansas, August 16-19, 1951.

The Association was opened by singing "The Old Country Church." The moderator led the opening prayer.

Rev. Ben Fisher preached the introductory sermon from 2 Timothy 4:2. Services were dismissed by Rev. Ben Fisher.

FRIDAY SERVICES

Friday morning services came together by singing, "An Empty Mansion." Prayer was offered by the moderator.

The moderator read St. John 1:1-23 for a lesson, then called for church letters. The following churches responded: Pleasant Hill, Oak Grove, Big Cedar, Free Center, and Midway.

A motion was made to receive the letters and seat the messengers.

The association went into permanent organization by electing Rev. Ben Fisher, moderator; Bro. George Hooper, assistant moderator; Rev. S. B. Metcalf, clerk and treasurer; and Rev. R. I. Cook, assistant clerk.

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

On Arrangements: Bro. George Hooper, Sisters Ada Pugh, and Beulah Hess.

On Sabbath School: Sisters Johnye Faye Storey, Mary Paregien, Myrtle Crane, and Bro. Claude Davis.

On Temperance: Brothers A. P. Pugh, Herbert Hess, John Reed, and J. E. Storey.

On Resolutions: Rev. R. I. Cook, Brothers George Hooper, and Grover Roach.

On Obituaries: Brothers Ray Metcalf, Claude Davis, A. L. Price, and John McKinney.

On Finance: Brothers A. P. Pugh, Ray Metcalf and Herbert Hess.

The clerk made his report and it was accepted.

Business was dismissed by Rev. S. B. Metcalf.

The eleven o'clock services came together with singing and prayer by Rev. R. I. Cook.

Rev. R. I. Cook preached an interesting sermon from the 3rd chapter of 2 Timothy.

Services were dismissed by Sister Mary Paregien.

Friday afternoon services came together with singing.

The moderator read Matt. 5:1-16 for a lesson and Bro. George Hooper led in prayer.

The moderator called for business and the committee on Sabbath School reported. The report was accepted and the committee was dismissed.

Business was dismissed by Rev. R. I. Cook.

Friday night services came together with singing and prayer by Rev. R. I. Cook.

Rev. S. B. Metcalf preached from St. John 15:10.

Services were dismissed by Rev. Ben Fisher.

SATURDAY SERVICES

Saturday morning services came together with singing, "The Uncloudy Day," and prayer by Rev. T. H. Horton.

The moderator read the 2nd chapter of Eph. for a lesson.

Committee reports were called for and the committees on Finance and Resolutions reported. The reports were accepted and the committees were dismissed.

Rev. R. I. Cook gave a report of his trip to the Children's Home at Ringling, Oklahoma.

Business was dismissed by Bro. John Storey.

The eleven o'clock services came together with singing and prayer by Rev. R. I. Cook.

Rev. T. H. Horton preached an interesting sermon from the 25th chapter of Matt.

Services were dismissed by Rev. Ben Fisher.

Saturday afternoon services came together with singing and prayer by Rev. S. B. Metcalf.

Committee reports were called for and the committees on Arrangements, Temperance, and Obituaries reported. The reports were accepted and the committees were dismissed.

By motion, our next association will convene with the Midway Church, beginning on Thursday night before the second Sunday in August, 1952.

Rev. R. I. Cook is to preach the introductory sermon and Rev. S. B. Metcalf is the alternate.

A motion of thanks and appreciation was extended the Pleasant Hill Church and Community for their generous hospitality during the Association.

By motion, Bro. and Sister Pugh were elected as delegates to the State Association.

Business was dismissed by Rev. Ben Fisher.

Rev. Ben Fisher, Moderator.

Rev. S. B. Metcalf, Clerk-Treasurer.

Saturday night services came together with singing and prayer by Sister Snitker.

Rev. Ben Fisher preached a communion sermon, then "The Lord's Supper and washing of the Saint's Feet were partaken of.

Services were dismissed by singing a hymn.

SUNDAY SERVICES

After Sunday School, Rev. S. B. Metcalf preached from St. John 7:38.

Services were dismissed by Bro. J. B. Cummings.

TREASURER'S REPORT

To the Rich Mountain Association of Free Will Baptist:

I, your clerk and treasurer, submit the following report:

Balance in treasury at 1950 association	\$.60
Received at 1950 association	47.50
Received after 1950 association	3.50
Children's Home Fund	19.00
<hr/>	
Total in treasury	\$70.60
Paid for minutes	\$34.50
Paid to Children's Home	19.00
<hr/>	
Total paid out	53.50
<hr/>	
Balance in treasury	\$17.10

Rev. S. B. Metcalf

Committee Reports

We, your committee on Sabbath School, submit the following report:

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

Sabbath Schools were not started after the time of Christ, as is sometimes believed, but were a custom in those days. Luke 4:16-21, 31-32.

We believe the Sabbath School is a training place for both young and old in God's work. Our Lord says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." St. John 5:39.

We have found, through looking over church letters, that the following churches have a Sunday School: Oak Grove, use Union literature; Big Cedar, use Free Will Baptist literature; Pleasant Hill, use Union literature; and Zafra, use Union literature.

Johny Faye Storey

Mary Paregien

Myrtle Crane

J. C. Davis

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

We find the sum of \$17.10 in the treasury and the churches have contributed \$33.40 for the minute fund, which makes a total of \$50.50. The Pleasant Hill Church and Big Cedar Church have contributed \$21.00 to the Children's Home at Ringling, Oklahoma. During the past year the Oak Grove Church and Pleasant Hill Churches sent about \$100.00 in commodities to the Children's Home by Rev. R. I. Cook.

A. P. Pugh
Ray Metcalf
H. E. Hess

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

We agree to leave the resolutions as adopted.

R. I. Cook
George Hooper
Grover Roach

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

Friday 11 a. m., devotional services by Sister Ada Pugh and sermon by Rev. R. I. Cook.

Friday evening, devotional services by Bro. George Hooper and sermon by Rev. S. B. Metcalf.

Saturday 11 a. m., devotional services by Bro. Grover Roach and sermon by Rev. T. H. Horton.

Saturday evening, devotional services by Bro. Cogburn and sermon by Rev. Ben Fisher.

Sunday 11 a. m., devotional services by Rev. R. I. Cook and sermon by Rev. S. B. Metcalf.

Sunday evening, devotional services by Bro. George Crane and sermon by Rev. Ben Fisher.

G. A. Hooper
Beulah Hess
Ada Pugh

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

We review with alarm the works of sin in the form of intemperance since the repeal of the 18th amendment. We believe that eternal vigilance coupled with the increasing effort of all God-loving, God-fearing people is the only means by which this evil can be stamped out.

We urge our members to join all Christian workers to help eliminate the evils of this terrific thing. We view with alarm that so many of our Church members, not Christians, are endorsing whiskey on every hand.

We believe all Christians should use their influence in every way to banish it from our nation.

We believe 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, walketh about, seeking whom he may devour." 1 Peter 5:8.

"Every man that striveth for the mastery is temperate in all things." I Cor. 9:25.

A. P. Pugh
H. E. Hess
John H. Reed
J. E. Storey

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

We find that God, in his infinite wisdom, has called from our midst during the past year; Sister Lula Earnest, Feb. 4, 1951, and Sister Mollie Gordon, June 10, 1951, from the Oak Grove Church, and Sister Stella Hamilton, August 3, 1951, from the Pleasant Hill Church.

These all died in a true and living faith of an eternal God.

Ray Metcalf
J. C. Davis
A. L. Price
John McKinney

Fifth Sunday Meetings

1st—Oak Grove Church	September 28-30, 1951
2nd—Pleasant Hill Church	December 28-30, 1951
3rd—Midway Church	March 28-30, 1952
4th—Big Cedar Church	June 27-29, 1952

Ordained Ministers of Association

Rev. T. H. Horton, Oak Grove Church	Mena, Arkansas
Rev. J. C. Nichols, West Valley Church	Yakima, Washington
Rev. S. B. Metcalf, Pleasant Hill Church	Hatfield, Arkansas
Rev. Ben Fisher, West Valley Church	Hatfield, Arkansas
Rev. R. I. Cook, Oak Grove Church	Route 2, Mena, Arkansas

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, be-

lieve 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 free will offering—I 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 rememberest that thy brother hath aught against thee, leave here 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.

Resolution No. 8—Be it resolved, that the church clerk, when writing letters to the association, use the form in back of the minutes.

Resolution No. 9—Be it resolved, that church clerks, when writing their letters to the association, list only the names of the ministers, who belong to their church by membership.

Resolution No. 10—Be it resolved, that a church does not recommend any one to be ordained for the ministry until they have preached at least one year with license.

Resolution No. 11—Be it resolved, that we ask each church of the association to commune and wash the saint's feet at least once a year.

Resolution No. 12—Be it resolved, that we recommend that our pastors read these resolutions to their churches at least once a year.

Resolution No. 13—Be it resolved, that each church go into conference once each month and extend church privilege each meeting day.

Resolution No. 14—Be it resolved, that the moderator need only read the rules of order after organization and after seating any new delegates.

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, Church Clerks, 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 by 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 hy 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, 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.

11. Be it resolved that our association and fifth Sunday meetings 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.

Rules of Ordination

1. Do you believe in the total depravity of the human brain? 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 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 Scripture of the Old and New Testament 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. 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. 24:14.

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.—I 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 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. 55:1-5; Matt. 28:19-20.

12. We believe that Baptism and the Lord's Supper and the washing of the saint's feet to be Gospel ordinances 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.—Hebrews 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 saint's feet, to invite all Christians.—1 Cor. 11:27-29.

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.

"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 the 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 believes 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 his 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 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 Saviour 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 wanted." 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 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 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.

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 discussed.
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

Form of Deacons 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

Form of Church Letter to Association

To the Rich Mountain Association of Free Will Baptist:

We, the _____ Church of Free Will Baptist 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 _____ Children's Home Fund \$ _____.

Value of Church Property \$ _____

Done in conference.

_____, Moderator

_____, Clerk

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 \$_____. Orphan Home \$_____.

Done in conference this _____ day of _____, 19____
_____, Moderator
_____, Clerk

Statistical Table of the Association

Church	Pastor	Deacons	Clerk	Post Office	Messengers	Meeting Day Sundays	Members	Minute Fund
Pleasant Hill	Rev. Ben Fisher	F. O. Hamilton Roy Stinnett G. A. Hooper G. W. Crane	Ray Metcalf	Hatfield, Arkansas	G. A. Hooper Ray Metcalf Murtle Crane	Third	28	\$ 7.50
Zafra		Floud Paregien	Daisy Paregien	Hatfield, Arkansas		Second		
Big Cedar	Rev. R. I. Cook	J. C. Davis H. R. Simmons	Donnie Yeaman	Page, Oklahoma	A. P. Pugh Ada Pugh J. C. Davis	Second Fourth	32	11.65
Oak Grove	Rev. Ben Fisher	J. B. Cummings W. P. Earnest	Johnye Faye Storey	Mena, Arkansas, R.2	J. E. Storey John McKinney Johnye Faye Storey	First Third	44	5.25
Free Center	Rev. Ben Fisher		Ada Combs	Watson, Oklahoma	Mary Paregien	First	17	1.00
Midway	Rev. S. B. Metcalf	L. R. Burnett	A. L. Price	Mena, Arkansas	H. E. Hess Beulah Hess A. L. Price	Second	40	8.00
						Total	161	\$33.40





