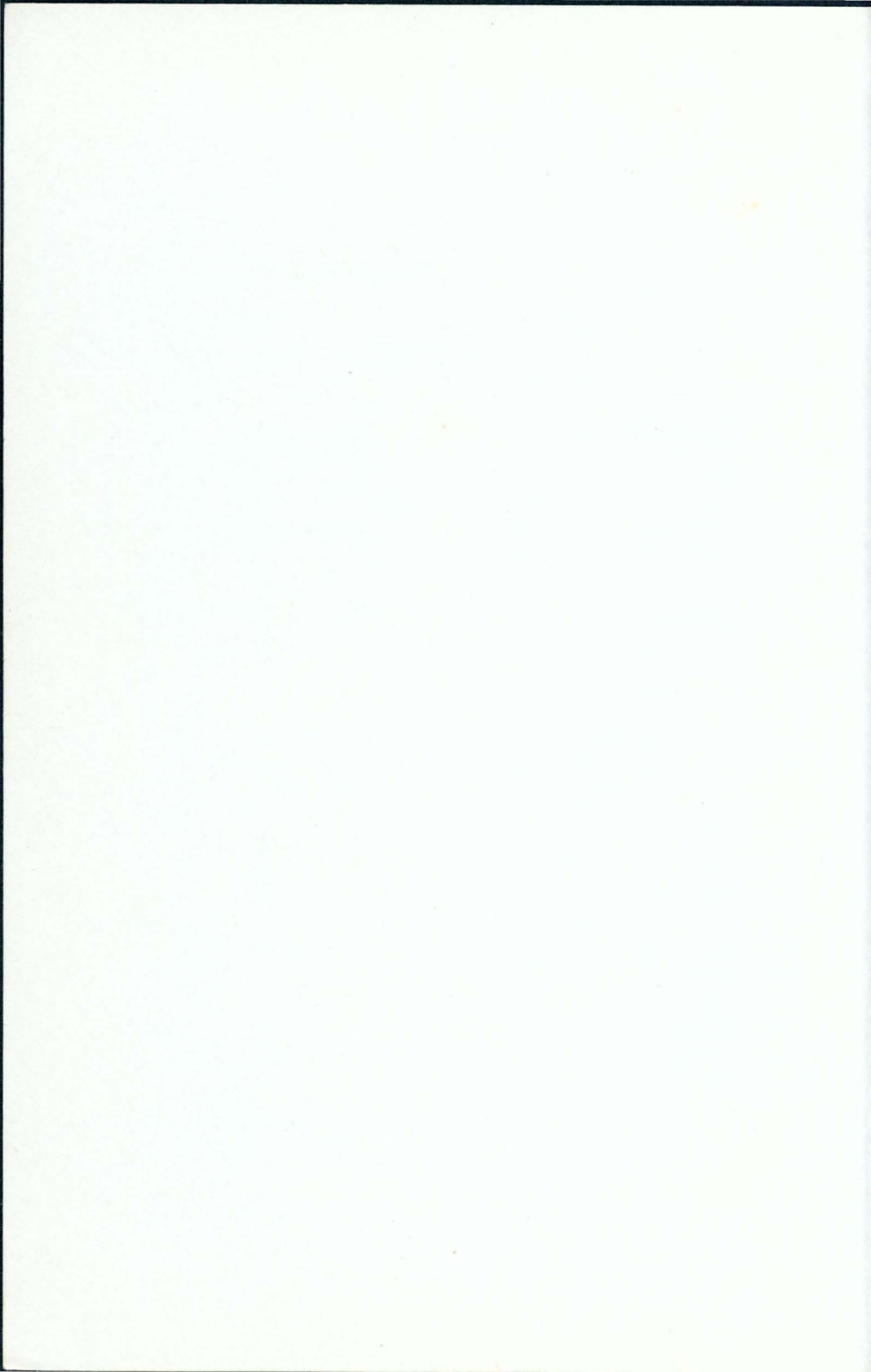


M I N U T E S
OF THE
**FORTY-EIGHTH ANNUAL
SESSION**
OF
**RICH MOUNTAIN
ASSOCIATION OF
FREE WILL BAPTIST
CHURCH OF JESUS CHRIST**

●
NEXT ASSOCIATION TO BE HELD WITH
**FREE WILL BAPTIST CHURCH
OF HATFIELD**
HATFIELD, ARK.

August 18-20, 1955



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MINUTES OF THE FORTY-EIGHTH ANNUAL SESSION OF THE RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST CHURCH OF CHRIST

The forty-eighth annual session of the Rich Mountain Association of Free Will Baptist Church of Christ met with the Big Cedar Church, thirty miles west of Mena, Arkansas, August 5-8, 1954.

The association opened by singing, "The Gloryland Way" and Bro. Davis led in prayer.

Rev. R. I. Cook preached the introductory sermon from Matthew 14:1-12.

Services were dismissed by Rev. S. B. Metcalf.

FRIDAY SERVICES

Friday morning services came together by singing, "I'll Fly Away," and prayer led by Bro. Grover Roach.

The Moderator read the 123rd Psalm for a lesson.

Church letters were called for and the following churches responded: Hatfield Free Will Baptist, Oak Grove, Big Cedar and Midway.

A motion was made and carried to receive the letters and seat the delegates.

The Roberts McGee Association presented a letter of representation and the delegates were given the right hand of fellowship by the Moderator.

The association went into a permanent organization by electing Rev. Ben Fisher, Moderator; Bro. George Hooper, Assistant Moderator; Rev. S. B. Metcalf, Clerk-Treasurer, and Bro. Grover Roach, Assistant Clerk.

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

On Arrangements: Sister Donnie Yeaman, Bro. W. A. Rash, Sister Attebery, and Bro. Billy Vickers.

On Sabbath School: Sister Barbara Griffin, Bro. Andy Whorton, and Sister Beulah Hess.

On Resolutions: Bro. Grover Roach, Bro. Attebery, Bro. Harve Simmons, Rev. Walter Flickinger, and Sister Dollie Storey.

On Obituaries: Sister Kathryn Rash, Bro. Philip Attebery, and Sister Pauline Keeney.

On Finance: Bro. Claude Davis, Sister Novella Davis, and Bro. John Storey.

On Temperance: Bros. L. P. King, G. A. Hooper, and J. C. Davis.

Business was dismissed by Rev L. P. King.

The 11 o'clock services came together with singing and prayer led by Rev. L. P. King.

Rev. Yandell preached from Isaiah 3:13-22 and was followed by Rev. L. P. King.

Services were dismissed by Rev S. B. Metcalf.

Friday afternoon services came together by singing "Bringing in the Sheaves."

The Moderator read Psalm 1 for a lesson and Sister Pugh led in prayer.

Business was called for and a letter from Rev. George Been was read. A motion was then made and carried, which instructed the Clerk to answer Bro. Been's letter.

The Committees on Obituaries and Temperance reported. The reports were accepted and the committees were dismissed. (see reports).

Business was recessed for thirty minutes for the committees to work.

Business was resumed and the Committee on Sabbath School reported. The report was accepted and the committee was dismissed. (see reports).

Business was dismissed by Bro. George Hooper.

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

Bro. Billy Vickers led a devotional service and Rev. Walter Flickinger preached from St. John 8:36.

Services were dismissed by Bro. Fisher.

SATURDAY SERVICES

Saturday morning services came together with singing "Love Lifted Me." Prayer was led by Bro. Keeney.

The Moderator read Ephesians 6:11-24 for a lesson.

Business was called for and the treasurer gave his report and it was accepted. (See report).

A motion was made and carried to send Bro. and Sister Rash to represent us in the Roberts McGee Association.

Business was dismissed by Rev. Roper.

The 11 o'clock services came together with singing.

Rev. A. E. Keeney preached from Ecclesiastes 9:5-6.

Services were dismissed by Bro. Fisher.

Saturday afternoon services came together with singing and prayer led by Grandma Redding.

The Moderator read Malachi 4:2-6 for a lesson.

Committee reports were called for and the Committees on Finance, Resolutions, and Arrangements reported. The reports were accepted and the committees were dismissed. (See reports).

The Clerk was instructed, by motion, to place Resolution No. 2 in the Rules of Order.

A motion was made that we represent in the State Association and any member of the association that can go will be our delegate.

By vote, the next association will go to the Free Will Baptist Church of Hatfield. It will begin on Thursday night before the 3rd Sunday in August, 1955. The Moderator appointed Rev. S. B. Metcalf to preach the introductory sermon and Rev. Bennie Fisher as Alternate.

A vote of thanks and appreciation was given to the Big Cedar Church and community for their hospitality during the association.

The business session was dismissed by Bro. Rash.

REV. BENNIE FISHER, Moderator.

REV. S. B. METCALF, Clerk-Treasurer.

Saturday night services came together with singing and prayer led by Rev. Walter Flickinger.

Rev. Bennie Fisher read Exodus 12:1-14, Matthew 26:17-30, Mark 14:22-26, Luke 22:19-20, and John 13:1-17, then he preached from Revelations 22:14.

The Lord's Supper and Washing of the Saints' Feet were then partaken of.

Services were dismissed by singing a hymn.

SUNDAY SERVICES

Sunday morning services came together with singing and prayer led by Rev. J. I. Cook.

After Sunday School, Rev. Eliot preached from Luke 2:7.

Services were dismissed by Rev. Bennie Fisher.

COMMITTEE REPORTS

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 Jimmie McBride, May 2, 1954, from the Big Cedar Church. She died in a true and living faith of an eternal God. Our loss is Heaven's gain.

BRO. PHILIP ATTEBERY
SIS. KATHRYN RASH
SIS. PAULINE KEENEY

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

We condemn the use of alcohol, as a beverage, in every form and recommend that we, as Christians, do everything we can to discourage the use of it. We should do everything in our power to completely do away with alcohol in our nation.

BRO. L. P. KING
BRO. G. A. HOOPER
BRO. J. C. DAVIS

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

It is our 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 it 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 found by looking over the church letters, that the following churches have a Sunday School: Midway, Big Cedar, Hatfield Free Will Baptist, and Oak Grove. They all use Free Will Baptist literature except the Oak Grove Church, which uses Union literature.

SIS. BEULAH HESS
BRO. A. C. WHORTON
SIS. BARBARA ANN GRIFFIN

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

We find the sum of \$18.36 in the treasury and the churches have contributed \$47.00 to the minute fund, which makes a total of \$65.36.

We also find that the Midway Church has contributed \$10.00 to the Children's Home.

BRO. J. C. DAVIS
SIS. NOVELLA DAVIS
BRO. J. E. STOREY

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

We recommend to leave the resolutions as they appear in the 1953 minutes, but with the following exceptions:

We ask that the Church Covenant be placed in the minutes so all of God's people may read it.

We ask that this body recommend that each committee read their report to the association and that it be passed by the association before they turn it over to the Clerk.

BRO. GROVER ROACH
ELD. WALTER FLICKINGER
BRO. H. R. SIMMONS
BRO. H. ATTEBERY
SIS. DOLLIE STOREY

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

Thursday night: Sermon by Rev. R. I. Cook.

Friday 11 a. m.: Sermon by Rev. Yandell, to be followed by Rev. L. P. King.

Friday night: Devotional services led by Bro. Billy Vickers, and sermon by Rev. Walter Flickinger.

Saturday 11 a. m.: Sermon by Rev. A. E. Keeney.

Saturday night: Sermon by Rev. Bennie Fisher, followed by the Lord's Supper and Washing of the Saints' Feet.

Sunday 11 a. m.: Sermon by Rev. Bennie Fisher.

BRO. BILLY VICKERS

BRO. W. A. RASH

SIS. DONNIE YEAMAN

SIS. ATTEBERY

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 1953 Association	\$ 39.33
Received for Minutes	45.50
Received for Children's' Home	59.01
Total in Treasury	\$143.84
Paid Children's Home	\$59.00
Paid Mena Star for Minutes	66.30
Postage	.18
Total paid out	\$125.48
Balance in Treasury	\$ 18.36

REV. S. B. METCALF

FIFTH SUNDAY MEETING

1st—Midway Church	August 27-29, 1954
2nd—Hatfield Free Will Baptist Church	October 29-31, 1954
3rd—Big Cedar Church	January 28-30, 1955
4th—Oak Grove Church	May 27-29, 1955
5th—Big Cedar Church	July 29-31, 1955

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—Be it resolved, that God commanded tithes and offerings in the Old Testament; Jesus Christ indorsed it in the Gospel (Matthew 23:23), and the Apostle Paul said, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."—I Cor. 16:2a.

Resolution No. 3—Be it resolved, that we, members of the Rich Mountain Association, do pledge ourselves to confirm 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 make it safe for all coming time, we are asking the hearty adoption and faithful observance of this resolution.

Resolution No. 4—Be it resolved, that the deacons and respective churches and their pastors shall fix the programs for the Fifth Sunday meeting when it convenes with their church.

Resolution No. 5—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. 6—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. 7—Be it resolved, that the church clerk, when writing letters to the association, use the form in back of the minutes.

Resolution No. 8—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. 9—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. 10—Be it resolved, that we ask each church of the association to commune and wash the saints feet at least once a year.

Resolution No. 11—Be it resolved, that each church go into conference once each month and extend church privilege each meeting day.

Resolution No. 12—Be it resolved, that the moderator need only read the rules of order after organization and seating any new delegates.

Resolution No. 13—Be it resolved, that the Church Covenant be placed in the minutes so all of God's people may read it.

Resolution No. 14—Be it resolved, that each committee read their report to the association and that it be passed by the association before they turn it over to the clerk.

CONSTITUTION OF 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.

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 five (5) 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 of dismissed, excluded, restored and those who have died since the last Association.

3. Minutes 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 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, 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.

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 ordinance 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; I 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.—II 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.

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 herein.—Matt. 28:19-20; John 3:33.

9. We believe that our ministers should be qualified according to instructions 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 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.—I Cor. 12:3; Eph. 3:7; Rev. 22:17; Isa. 55:1-5; Matt. 28:19-20.

11. We believe that Baptism and The Lord's Supper and the Washing of Saints' Feet to be Gospel ordinances.—St. John 13:3-5; I Corinthians 11:20, 34; St. Mark 16:15-18; and Matthew 28:18-20.

12. We believe the first day of the week to be the Lord's Day, and the apostles taught us to set it aside to worship God.—Romans 14:16; Romans 6:14-15; Romans 10:4; St. Mark 16:2; I Corinthians 16:2; and St. John 20:1, 19, 26.

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 15:25; 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. 11:27-29.

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 the 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 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; 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 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."—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 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. The churches should 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.—Hebrews 10:25.
14. Alterations may be made in these Rules at any regular session of the Association.

FREE WILL BAPTIST CHURCH COVENANT

Having given ourselves to God, by faith in Jesus Christ, and adopted the word of God as our rule of faith and practice, we now give ourselves to one another by the Will of God in this solemn covenant.

We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world, from all sanction of the use and sale of intoxicating beverages, and to provide things honest in the sight of all men.

We agree faithfully to discharge our obligations in reference to study of the scriptures, secret prayer, family devotions, and social worship and by self-denial, faith, and good works endeavor to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

We will not forsake the assembling of ourselves together for church conference, public worship, and the observance of the ordinance of the Gospel, nor fail to pay according to our ability for the support of the church, of its poor, and all its benevolent work.

We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the Spirit" in the bonds of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able promote the success of the church and of the Gospel.

We will everywhere hold Christian principle sacred and Christian obligations and enterprises supreme; counting it our chief bus-

iness in life to extend the influence of Christ in society; constantly praying and toiling that the Kingdom of God may come, and His will be done on earth as it is in heaven.

To this end we agree to labor for the promotion of education and denominational enterprises, the support of Missions, the success of Sunday schools and evangelical efforts for the salvation of the World. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

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 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 _____

CHURCH REPORTS OAK GROVE CHURCH

Pastor, Rev. Bennie Fisher; Deacons, Bros. W. P. Earnest and J. B. Cummings; and Delegates, Bro. John Storey, Sis. Dollie Storey, Bro. A. C. Whorton and Bro. and Sis. Holsom.

Meeting Days	First and Third Sundays
Number of Members	43
Average Attendance in Sunday School	10
Paid Pastor	\$ 90.75
Minute Fund	\$ 4.50
Value of Church Property	\$1000.00

BIG CEDAR CHURCH

Pastor, Rev. R. I. Cook; Deacons, Bros. J. C. Davis and H. R. Simmons; Church Clerk, Mrs. Donnie Yeaman, Star Route, Page, Oklahoma; and Delegates Sis. Novella Davis, Bro. Bill Rash, Bro. Olin Kelsey, and Sis. Kathryn Rash.

Meeting Days	Second and Fourth Sundays
Number of Members	51
Number of Resident Members	38
Number received this year	16
Number by baptism	9
Number by recommendation	5
Number by letter	2
Number dismissed by letter	2
Number died	1
State of Religion	Good
Average Attendance in Sunday School	38
Paid Pastor	\$ 144.55
Paid Children's Home	\$ 35.00
Minute Fund	\$ 10.00
Value of Church Property	\$2000.00

HATFIELD FREE WILL BAPTIST CHURCH

Pastor, Rev. S. B. Metcalf; Deacons, Bros. G. A. Hooper, F. O. Hamilton and Roy Stinnett; Church Clerk, Ray Metcalf, Hatfield, Arkansas; and Delegates, Bro. and Sis. Attebery, Bro. and Sis. Wilson, and Bro. Philip Attebery.

Meeting Days	Full Time
Number of Members	39
Number of Resident Members	19
Number of Non-Resident Members	20
Number received this year	5
Number received by recommendation	5
Number dismissed by letter	3
State of Religion	Good
Average Attendance in Sunday School	15
Paid Pastor	\$20.00
Paid Children's Home	\$ 42.87
Minute Fund	\$ 22.50
Building and Repairs	\$ 25.00
Value of Church Property	\$3500.00

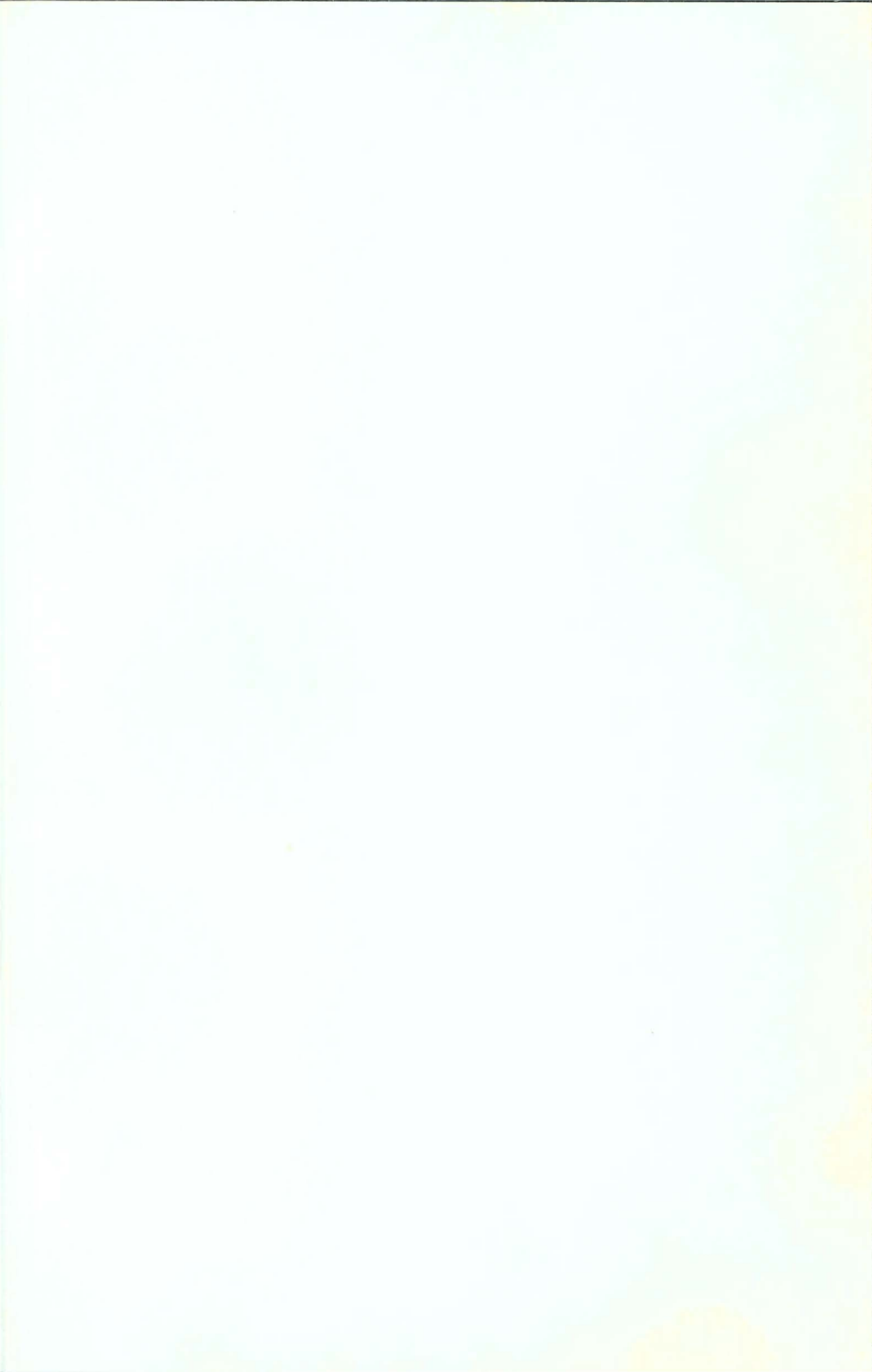
MIDWAY CHURCH

Pastor, Rev. Bennie Fisher; Deacons, Bros. L. R. Burnett, A. B. Foster, and Perry Looney; Church Clerk, Mrs. Wilma Griffin, Board Camp, Arkansas; and Delegates, Bro. Herbert Hess, Sis. Beulah Hess, Bro. Grover Roach, Sister Barbara Griffin and Bro. Billy Vickers.

Meeting Days	Second and Fourth Sundays
Number of Members	32
Number of Resident Members	25
Number of Non-Resident Members	7
Number received this year	2
Number by baptism	1
Number by recommendation	1
State of Religion	Good
Average Attendance in Sunday School	33
Paid Pastor	\$ 186.00
Minute Fund	\$10.00
Children's Home Fund	\$ 10.00
Building and Repairs	\$ 34.55
Value of Church Property	\$2000.00

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