

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



NEXT ASSOCIATION TO BE HELD WITH
LIBERTY
FREE WILL BAPTIST CHURCH

SEVEN MILES NORTHWEST OF HATFIELD, ARK.

August 14-17, 1958

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

The forty-ninth annual session of the Rich Mountain Association of Free Will Baptist Church of Christ met with the Oak Grove Church, Route 2, Mena, Arkansas, August 1-4, 1957.

The Association opened with singing, "How Beautiful Heaven Must Be," directed by Rev. S. B. Metcalf. Bro. John Storey led the opening prayer.

Rev. W. F. Smith preached the introductory sermon from St. John 4:43-54.

Services were dismissed by Bro. H. W. Holsom.

FRIDAY SERVICES

Friday morning services came together with singing, "Hold to God's Unchanging Hand," directed by Rev. Bennie Fisher. Rev. Bennie Fisher read Psalms 1 for a lesson and Rev. R. I. Cook led the opening prayer.

The moderator called for church letters and the following churches responded: Hatfield, Big Cedar, Liberty, Midway and Oak Grove.

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

The association went into a permanent organization by electing Rev. Bennie Fisher, Moderator; Rev. R. I. Cook, Assistant Moderator; Rev. S. B. Metcalf, Clerk-Treasurer; and Sister Violet Wilson, Assistant Clerk.

The moderator took his seat by reading the Rules of Order and the Constitution, then he appointed the following committees:

Arrangements: Bro. John Storey, Sister Dura Pierce, Sister Bessie Thornburgh, Bro. Ollin Kelsey, and Sister Violet Wilson.

Sabbath Schools: Sister Mary Chastain, Sister Beulah Hess, Sister Lula Shults, and Bro. Alvin Simmons.

Resolutions: Rev. R. I. Cook, Rev. A. A. Miller, Bro. Marvin Lewis, Bro. Earl Davis, and Sister Icie Self.

Finance: Bro. Nick Wilson, Bro. E. E. Pierce, Bro. Vernon Davis, Bro. Herbert Hess, and Bro. Grover Roach.

Obituaries: Bro. Ray Metcalf, Bro. Jodie Simmons, Sister Lucile Holsom, Sister Dollie Storey, and Sister Annie Gibbons.

Temperance: Bro. J. B. Cummings, Rev. A. A. Miller, Sister Mary May Medford, Sister Janita Griffin, and Rev. R. I. Cook.

Business was dismissed by Bro. John Storey.

The eleven o'clock services came together with singing and prayer led by Sister Pierce.

Rev. R. I. Cook preached from Isaiah 53.

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

Friday afternoon services came together with singing.

The moderator read Psalms 21 for a lesson and Bro. J. B. Cummings led in prayer.

The clerk read the report of the History of the Rich Mountain Association. The report was accepted and the committee was dismissed.

Sister Violet Wilson read a letter from Bro. Martin Redding and the body instructed the clerk to answer the letter.

The committees on Sabbath Schools and Obituaries reported. The reports were accepted and the committees were dismissed.

Business was dismissed by Sister Annie Gibbons.

Friday night services came together with singing "Farther Along," directed by Rev. S. B. Metcalf, and Bro. L. A. Cummings led in prayer.

Rev. S. B. Metcalf preached from Romans 5:21-22.

Services were dismissed by Bro. Claude Davis.

SATURDAY SERVICES

Saturday morning services came together with singing, "Since Jesus Came Into My Heart," directed by Bro. J. B. Cummings.

The moderator read Isaiah 1:2-27 for the lesson and Rev. A. A. Miller led in prayer.

The Clerk gave his annual report and the report was accepted.

The Finance Committee gave their report. The report was accepted and the committee was dismissed.

By motion, the clerk was instructed to order some blanks of letter forms to association.

The Arrangements Committee reported, the report was accepted and the committee was dismissed.

Business was dismissed by Sister Violet Wilson.

The eleven o'clock services came together with singing.

Rev. A. A. Miller read Proverbs 9 for a lesson and Rev. S. B. Metcalf led in prayer, then Rev. Miller preached using Proverbs 9:1-3 for his text.

Services were dismissed by Rev. LeRoy Billy.

Saturday afternoon services came together with singing.

The moderator read Psalms 133 for a lesson and Bro. Ollin Kelsey led in prayer.

The committees on Temperance and Resolutions reported. The reports were accepted and the committees were dismissed.

The moderator appointed Rev. A. A. Miller, Rev. R. I. Cook, and Bro. H. E. Hess as the auditing committee for the coming year.

By motion, Bro. Marvin Lewis, Bro. Ed Self, and Sister Dollie Storey were selected to represent us at the State Association.

Our next association will convene with the Liberty Church, about seven miles northwest of Hatfield, Arkansas, August 14-17, 1958. Rev. S. B. Metcalf was selected to preach the introductory sermon with Rev. A. A. Miller as alternate.

A vote of thanks was given the people of the Oak Grove Church and Community for caring for the 1957 session of the association.

Rev. Bennie Fisher dismissed the business session for the year.

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

REV. BENNIE FISHER, Moderator.

Saturday night services came together with singing and prayer led by Rev. Thomas Billy.

Rev. Bennie Fisher preached using Exodus 12, Matthew 26:17-29, I Cor. 11:21-34, and St. John 13:1-17 for his scriptures.

The Lord's Supper and Washing of the Saints' Feet were partaken of and services were dismissed by singing a hymn.

SUNDAY SERVICES

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

After Bible School, Rev. Thomas Billy preached from Matthew 15:13 and 14.

Services were dismissed by R. L. Rainwater.

COMMITTEE REPORTS

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

Thursday evening: Sermon by Rev. W. F. Smith.

Friday 11 a.m.: Sermon by Rev. R. I. Cook.

Friday evening: Sermon by Rev. S. B. Metcalf.

Saturday 11 a.m.: Sermon by Rev. A. A. Miller.

Saturday evening: Sermon by Rev. Bennie Fisher.

Sunday 11 a.m.: Sermon by Rev. Thomas Billy.

J. E. STOREY
VIOLET WILSON
BESSIE THORNBURGH
DURA PIERCE
OLLIN KELSEY
WILMA GRIFFIN

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

It is our opinion that each church should have a Sabbath School. We believe the Sabbath School is the life of the church. It is a training place for both children and adults 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.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

We found, by looking over our church letters, that all the churches have a Sabbath School. The Oak Grove Church studies directly from the Bible. The Big Cedar, Hatfield, and Midway Churches use Free Will Baptist Literature and the Liberty Church uses Union Literature in their study. All the churches report a good Sunday School.

MARY CHASTAIN
LULA SHULTS
BEULAH HESS
ALVIN SIMMONS

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: Bro. John Reed, April 13, 1957, Sister Ann Stoner, May 7, 1957, and Bro. George Hooper, July 20, 1957, from the Hatfield Church. Sister Amanda Lois Roach, March 9, 1957, from the Midway Church. And Bro. Harve Simmons, January 8, 1957, from the Big Cedar Church.

RAY METCALF
JODIE SIMMONS
VERNON DAVIS
DOLLIE STOREY
LUCILE HOLSON

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

We find a balance of \$3.06 in the treasury and the churches have contributed \$78.00. This makes a total of \$81.06 in the treasury.

NICK WILSON
H. E. HESS
VERNON DAVIS

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

We feel, as Christians, that we should be temperate in all things and our lives should conform to God's requirements. As touching strong drink, we should be total abstainers. Proverbs 20:1. We call

your attention to the obligation in our church covenant section 1: "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Proverbs 23:21.

JANITA FAYE GRIFFIN
MARY MAY MEDFORD
R. I. COOK
A. A. MILLER
J. B. CUMMINGS

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

Be it resolved that Resolution No. 15 be removed from the minutes.

Be it resolved that the association have a committee which is to report on any collections other than the ones reported in the Church letters, such as a collection sent to the Orphans Home, etc. This committee is to check with the clerk as to how the associational money is spent. And also, this committee is to see that the history of the association is kept along with a minute of each association, beginning with a minute of the 1957 session.

Be it resolved that each church have a Vacation Bible School each year, the teachers, of which, to be selected by the individual church.

A. A. MILLER
R. I. COOK
ICIE SELF
E. A. DAVIS

TREASURER'S REPORT

To the Rich Mountain Association of Free Will Baptist:

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

Balance in treasury	\$11.21
Received at Association	65.05
Total in treasury	76.26
Paid for printing minutes	\$61.20
Paid State Association	12.00
Total paid out	\$73.20
Balance in treasury	\$ 3.06

S. B. METCALF.

FIFTH SUNDAY MEETINGS

1st—Big Cedar Church	September 27-29, 1957
2nd—Midway Church	December 27-29, 1957
3rd—Hatfield Church	March 28-30, 1958
4th—Oak Grove Church	June 27-29, 1958

ORDAINED MINISTERS

Rev. T. H. Horton, Oak Grove Church	Rte. 2, Mena, Arkansas
Rev. J. C. Nichols	2105 S. 2nd Ave., Yakima, Washington
Rev. S. B. Metcalf, Hatfield Church	Rte. 3, Box 291-A, Mena, Ark.
Rev. Bennie Fisher, Hatfield Church	Rte. 1, Hatfield, Arkansas
Rev. R. I. Cook, Oak Grove Church	Rte. 2, Mena, Arkansas
Rev. Thomas Billy, Big Cedar Church	
	Rte. 2, Box 116, Poteau, Okla.
Rev. LeRoy Billy, Big Cedar Church	
	Rte. 2, Box 116, Poteau, Okla.
Rev. W. F. Smith, Big Cedar Church	Muse, Oklahoma
Rev. A. A. Miller, Hatfield Church	Rte. 1, Hatfield, Arkansas

IN MEMORY

Bro. George Hooper, a deacon in the Hatfield Church, was a devout Christian in every respect. He was always loyal to the church and often denied himself of this world's goods for the service of Christ.

Bro. Harve Simmons, a deacon of the Big Cedar Church, was a great lover of church and Sunday School and he testified of his love for Christ wherever he went.

Bro. John Reed, a member of the Hatfield Church, was loyal to his church and a great lover of children.

Sister Amanda Roach, a member of the Midway Church, did what ever she could with a cheerful heart and gave encouragement to others wherever she went.

Sister Ann Stoner, a member of the Hatfield Church, took great delight in serving the Lord.

They all left behind many fond memories for their loved ones and friends.

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 22:23), 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 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 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 organizing 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.

Resolution No. 16—Be it resolved, that this association shall adopt a Order of Business similar to that of the Old Mount Zion Association.

Resolution No. 17—Be it resolved, that Resolution No. 15 be removed from the minutes.

Resolution No. 18—Be it resolved, that the association have a committee which is to report on any collections other than the ones reported in the Church Letters, such as a collection sent to the Orphans' Home, etc. This committee is to check with the clerk as to how the associational money is spent. And also this committee is to see that the History of the Association is kept along with a minute of each Association, beginning with a minute of the 1957 session.

Resolution No 19—Be it resolved, that each church have a Vacation Bible School each year, the teachers, of which, to be selected by the individual church.

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 rec-

ommendations, the number of dismissed, excluded, restored and those who have died since the last Association.

3. Delegates 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 is to have no power to lord it over God's heritage, nor to have ecclesiastical power over the churches; but reserves the right to withdraw from any church becoming disorderly. The association shall have the power provided however it is for a good cause, to revoke the license or credentials of any minister licensed or ordained by any church within its jurisdiction. The association shall also have the power to exclude any 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 that 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 Sripture 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 no one 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 in 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 to 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; II 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 for 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 one true faith, and that His church is true order, and that faith is the means by which men belong to the true order. If this is meant by the same faith, we shall not object; we are agreed. But if sect is referred to, we object. As to order, if nothing but Gospel Order is meant, very well. But we do not believe that one child of God should dictate just what another should believe or what church he should belong to in order that he may be in the right church, for the visible church is but an organized body of Christians and placing your name on the church book of the best church on earth does not make you a Christian. The eunuch that believed and was baptized, what church did he join? Here is faith and here is order. Now ask if the eunuch were to wish to commune with some of the churches, would he be allowed the right? No, he is not the same faith and order. Yet, he is admitted 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 act, 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 claims 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.

ORDER OF BUSINESS

1. Introductory Sermon.
2. Association called to order by the moderator and in his absence, by the clerk.
3. Letters from churches composing the association called for, read, and the delegates seated.
4. Corresponding Associations.
5. Right hand of fellowship.
6. Call for letters from newly organized churches.
7. Election of Officers.
8. Reading Constitution and Rules of Order by moderator.
9. Appointment of Committees: (A) Arrangements, (B) Sunday School, (C) Resolutions, (D) Obituaries and (F) Temperance.
10. Report of Committees appointed at last association and other unfinished business.
11. Report of new committees.
12. New business.
13. Selecting place for next association.
14. Select the one to preach the introductory sermon the following year.
15. Vote of thanks to the Host Church for caring for the delegates to the association.
16. Selection of delegates to State Association.
17. Adjournment.

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 not be discussed.
6. If a proposition or motion under debate contains two points, it shall be divided if requested, and a vote taken.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice on any subject without special leave of the moderator.
9. In all cases a majority shall rule, except in receiving members, which shall be unanimous.
10. No person shall absent himself without special leave of the moderator.
11. Arrangements shall be made so as to insure two or more sermons each day of the Association.
12. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.
13. 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 business 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

BIG CEDAR CHURCH

Pastor, Rev. Thomas Billy; Deacons, Bros. J. C. Davis and Clarence Peters; Clerk, Mrs. Donnie Yeaman, Star Route, Page, Oklahoma; and Delegates to Association, Ollin Kelsey, Earl Davis, Vernon Davis, Jodie Simmons, and Wayne Peters.

Meeting Days	Full Time
State of Religion	Good
Members received this year	2
Number baptized	1
Number deceased	1
Resident members	46
Non-resident members	24
Total membership	70
Condition of Sunday School	Good
Average attendance	30
Value of Church Property	\$2500.00
Amount paid pastor	477.84
Amount for building and repairs	18.00
Amount sent Children's Home	30.00
Amount enclosed for minutes	15.00

Pastor for coming year, Rev. R. I. Cook.

MIDWAY CHURCH

Pastor, Rev. Bennie Fisher; Deacons, Bros. L. R. Burnett, Perry Looney, A. B. Foster and Grover Roach; Clerk, Mrs. Wilma Griffin, Board Camp, Arkansas; and Delegates to Association, Herbert Hess, Marvin Lewis, Elston Pierce, Beulah Hess, and Dura Pierce.

Meeting days	Second and Fourth Sundays
State of Religion	Good
Members received this year	2
Number dismissed by letter	2
Number deceased	1
Resident members	26
Non-resident members	11
Total membership	37
Condition of Sunday School	Good
Average attendance	28
Number of Officers	6
Value of Church Property	\$2000.00
Amount paid pastor	218.00
Amount for Evangelistic Work	4.49
Amount for building and repairs	140.00
Amount for incidentals	77.18
Amount for Home Missions	21.00
Amount for publications	29.49
Amount enclosed for minutes	15.00

Pastor for coming year, Rev. Bennie Fisher.

HATFIELD CHURCH

Pastor, Rev. S. B. Metcalf; Deacons, Bro. Roy Stinnett; Clerk, Ray Metcalf, Hatfield, Arkansas; and Delegates to Association, Nick Wilson, Elmer Bates, Violet Wilson, Viola Bates, and Lula Shults.

Meeting days	First and Third Sundays
State of Religion	Good
Members received this year	2

Number deceased	3
Resident members	19
Non-resident members	20
Total membership	39
Condition of Prayer Meeting	Poor
Condition of Sunday School	Improving
Average number of pupils	13
Value of Church Property	\$5500.00
Amount paid pastor	88.00
Amount for incidentals	95.32
Amount for Home Missions	25.00
Amount for publications	28.42
Amount enclosed for minutes	20.00

Pastor for the coming year, Rev. Bennie Fisher.

OAK GROVE CHURCH

Deacons, Bros. J. B. Cummings, Pate Earnest, and John Storey; Clerk, Dollie Storey, Route 2, Mena, Arkansas; and Delegates to Association, Mr. and Mrs. H. W. Holsom and Dollie Storey.

Meeting days	Second and Fourth Sundays
State of Religion	Good
Resident members	10
Non-resident members	18
Total membership	28
Condition of Bible School	Good
Average attendance	12
Value of Church Property	\$800.00
Amount for Evangelistic Work	23.00
Amount for incidentals	25.84
Amount of Budget Money paid	50.00

Pastor for coming year, Rev. A. A. Miller.

LIBERTY CHURCH

Pastor, Rev. Bennie Fisher; Deacons, Bros. James Lawerence and W. S. Eavans; Clerk, Mrs. Opal Joplin, Star Route, Hatfield, Arkansas; and Delegates to Association, Gordon Self, Bessie Thornburg, Icie Self, Mattie Self, and Mary Chastain.

Meeting Days	Second and Fourth Sunday Nights
State of Religion	Good
Members received this year	22
Number baptized	13
Number dismissed by letter	6
Resident members	25
Non-resident members	5
Total membership	30
Condition of Prayer Meeting	Good
Condition of Sunday School	Good
Average attendance	40
Number of Officers	6
Value of Church Property	\$1500.00
Amount paid pastor	50.00
Amount for Evangelistic Work	45.00
Amount for building and repairs	750.00
Amount for incidentals	119.13
Amount for publications	61.76
Amount enclosed for minutes	15.00

Pastor for the coming year, Rev. Bennie Fisher.





