

1961

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MINUTES

OF THE

FIFTY-THIRD ANNUAL SESSION

OF

RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST CHURCH OF JESUS CHRIST

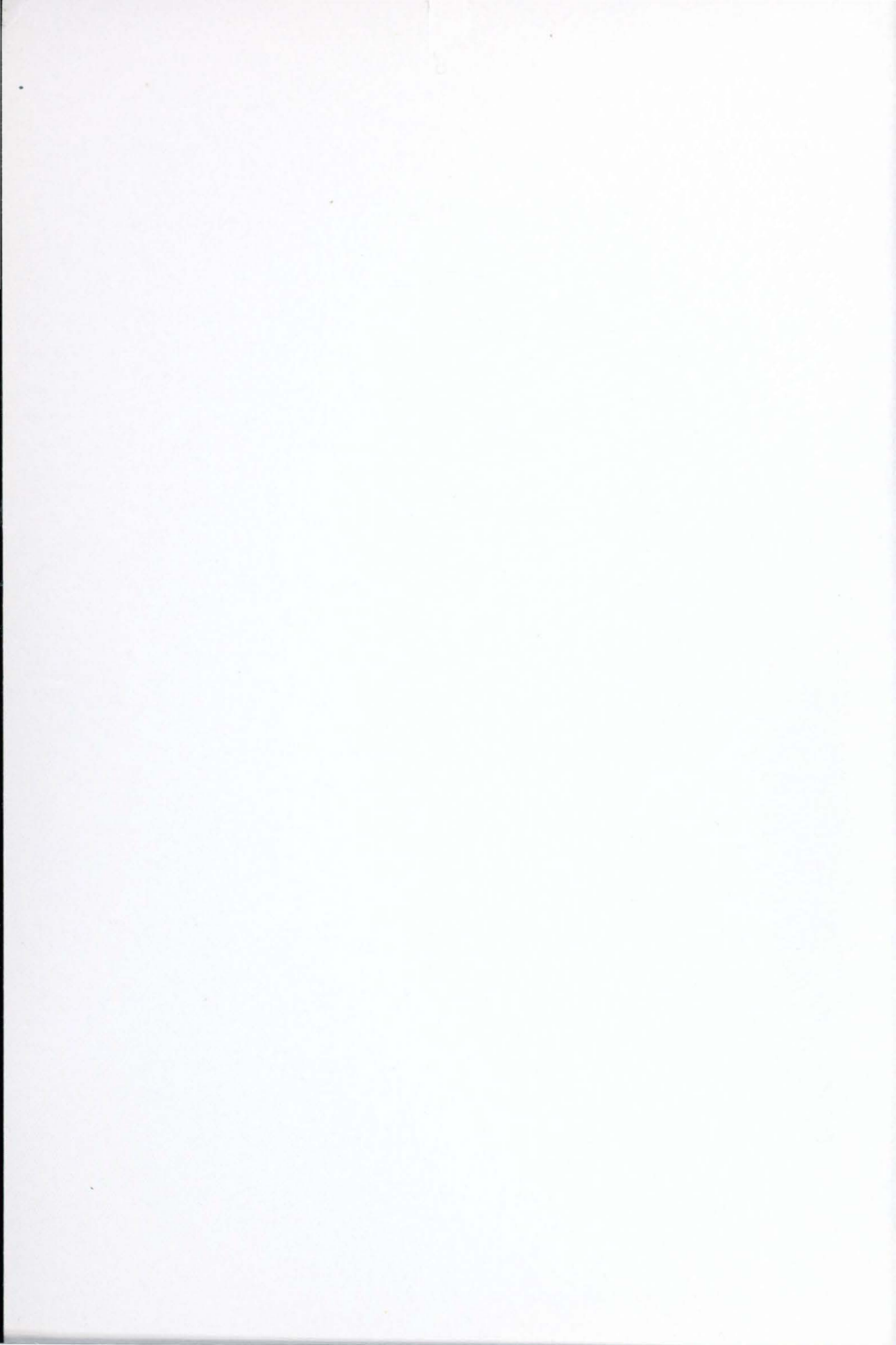


NEXT ASSOCIATION WILL BE HELD WITH

MIDWAY FREE WILL BAPTIST CHURCH

BOARD CAMP, ARKANSAS

August 17-19, 1962



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The fifty-third session of the Rich Mountain Association of Free Will Baptist Churches of Christ met with the Free Will Baptist Church of Hatfield, August 18, 1961.

After the message, brought by Rev. A. A. Williams of Broken Bow, Okla., using Proverbs 1-22, with the text "How can ye escape," followed by an altar call and prayer. The song "Love Lifted Me" was led by Bro. W. A. Rash. Then the Association was called into session by the Moderator, Rev. Bennie Fisher, reading 133rd Psalm followed by prayer led by Bro. Omar Yeaman.

The letters from the churches was called for and the Midway, Liberty, Big Cedar and Hatfield churches responded. The Mena church was represented but hadn't brought their letter. A motion made and carried to seat the delegates with the Mena church to submit their letter Saturday morning. After this the delegates were seated by giving them the right hand of fellowship.

The Association then went into permanent organization by electing Rev. S. B. Metcalf Moderator; Rev. Bennie Fisher, assistant Moderator, and Mrs. Violet Wilson Clerk and Treasurer; Bro. Jim Bennett as assistant Clerk.

The Rules of Order and the Constitution of the Rich Mountain Association were then read by the moderator, Rev. S. B. Metcalf. The moderator then appointed the following committees:

ARRANGEMENT COMMITTEE: Sisters Wilma Griffin, Icie Self, Donnie Yeaman, Retha Stricklin and Ovie Hooper.

SUNDAY SCHOOL COMMITTEE: Bro. Herbert Hess, Sisters Bessie Mixon, Novella Davis and Rev. R. I. Cook.

OBITUARY COMMITTEE: Sisters Doshie Tilly, Leonora McBride, Addie Evans, Almeda Looney and Dollie Story.

RESOLUTIONS COMMITTEE: Bro. Jim Burnett, Rev. Clermon Rogers, Rev. A. A. Williams, Rev. A. A. Miller, Rev. Walter Flickinger, Omar Yeaman and Ray Metcalf.

STATISTICIANS COMMITTEE: Bros. James Lawrence, W. A. Rash, Sisters Barbara Thompson, Ruth Fisher, Rose Chastain.

FINANCE COMMITTEE: Bros. Claud Davis, Bob Chastain, Sisters Bevla Hess, Dorothy Griffin and Martha Shurley.

TEMPERANCE COMMITTEE: Rev. Bennie Fisher, Bros. Willie Davis, Samp Thompson, Barney Larmon, Sisters Opal Joplin and Marie Soules.

The business session was then dismissed by singing the hymn, "Take the Name of Jesus With You," led by Bro. Rash and prayer led by Bro. J. C. Ray.

SATURDAY SERVICES

Saturday morning services came to order with singing led by Bro. Jim Burnett and prayer by Rev. A. A. Williams.

The devotional was read by the moderator from Romans 1:1-16 as a lesson. The letter from the Mena church was called for by the moderator and read by the clerk, after which the delegates were seated and the visiting associations recognized: Rev. Walter Flickinger and his mother, Mrs. Dixon, from Robert Magee Association, and Rev. and Mrs. A. A. Williams from Eastern Oklahoma Association.

Report of the Executive Board was given by Rev. Metcalf and Bro. Jim Burnett was re-elected to serve on the board as chairman. Busi-

ness was recessed by prayer led by Sister Wilma Griffin. After recess the Arrangements Committee reported. Their report was accepted and the committee dismissed.

The Treasurer's report was read and accepted.

The 11 o'clock service began with singing "Wonderful Words of Life," led by Bro. Jim Burnett, and prayer by Bro. Willie Davis.

Rev. R. I. Cook read St. John 1:3; Col. 1:16-17, and spoke for a time on these and other scriptures after which Rev. Walter Flickinger read Numbers 23:10 and delivered a short message. The services were dismissed for the noon hour by prayer.

SATURDAY AFTERNOON SESSION

The afternoon session came to order by Bro. Rash leading "Leaning on the Everlasting Arms" and prayer led by Rev. Cook. Rev. Bennie Fisher read the devotional from Matt. 5:3-12.

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

The Sunday School Committee reported and their report was accepted and the committee dismissed.

Obituary Committee gave their report. Their report was accepted and the committee dismissed.

The Resolutions Committee reported and the report was accepted and the committee was dismissed.

Staticians Committee gave their report and the report was accepted and the committee dismissed.

Motion made and carried to set the Friday night before the third Sunday in August as a set date for the Association to convene. The next Association will meet with the Midway Church, beginning on Friday night, Aug. 17-19, 1962, with Rev. A. A. Miller to preach the introductory sermon and Rev. Bennie Fisher as alternate.

Motion made and carried to thank the host church.

Delegates selected to attend the State Association are W. A. and Katherine Rash and Sam and Barbara Thompson and Marie Soules.

After a hand-shake all around and an altar prayer, services were dismissed by Sister Ovie Hooper.

SATURDAY EVENING SERVICES

The evening services began with singing, led by Bro. Rash, and prayer led by Rev. A. A. Williams. Rev. Clermon Rogers led the devotional service. Rev. Bennie Fisher led the young people in singing "The Church in the Wildwood."

Rev. Bennie Fisher delivered the message on Communion and Washing of the Saints' Feet, using Exodus 12:1-14; Matt. 26:17-18; Matt. 28; St. John 13:1-7; 1st Cor. 11:16-30; 1st Tim. 5:9-10, after which the Lord's Supper and Washing of the Saints' Feet was observed. Services were dismissed by song.

SUNDAY MORNING SERVICES

The Sunday services were called into session after Sunday School by the Moderator, who then introduced the speaker, Rev. A. A. Williams, who used Isaiah 1:16 with the word "Come" as a text. After an altar call and altar prayer services were dismissed by Bro. J. C. Ray.

SUNDAY AFTERNOON SERVICES

After several songs and prayer, the Moderator, Rev. S. B. Metcalf, called the session to order for the purpose of ordaining as Deacons

for the Hatfield Church: Elmer Bates, Nick Wilson and Landon Richardson. The Moderator called forth as an ordaining council Rev. A. A. Miller, Rev. Clermon Rogers, Rev. A. A. Williams, Bro. Jim Burnett and Bro. J. C. Ray. After prayer and laying on of hands the rest of the afternoon was given to singing of Gospel songs and dismissed by prayer.

REV. S. B. METCALF, Moderator.
MRS. VIOLET WILSON, Clerk.

QUARTERLY MEETINGS

1st — Liberty Church	Oct. 28-29, 1961
2nd — Mena Church	Dec. 30-31, 1961
3rd — Hatfield Church	April 28-29, 1962
4th — Big Cedar Church	July 23-29, 1962

ORDAINED MINISTERS

Rev. T. H. Horton, retired, Oak Grove Church, Mena, Ark.
Rev. J. C. Nichols, 2105 S. 2nd Ave., Yakima, Wash.
Rev. S. B. Metcalf, Hatfield Church, R. 1, Cove, Ark.
Rev. Bennie Fisher, Hatfield Church, R. 1, Hatfield, Ark.
Rev. R. I. Cook, Mena Church, R. 2, Mena, Ark.
Rev. W. F. Smith, Big Cedar Church, Muse, Okla.
Rev. A. A. Miller, Hatfield Church, R. 1, Hatfield, Ark.
Rev. Perry Looney, Midway Church, Board Camp, Ark.
Rev. Clermon Rogers, Mena Church, Mena, Ark.
Rev. Thomas Billy, Poteau, Okla.-Big Cedar Church, R. 2, Box 116, Poteau, Okla.
Rev. Wilburn Clark, Big Cedar Church, Poteau, Okla.

EXECUTIVE BOARD

Bro. Jim Burnett (3-yr.), Rev. S. B. Metcalf (2-yr.), Rev. A. A. Miller (1-yr.).

COMMITTEE REPORTS

We, your Committee on Arrangements, submit the following report: Saturday morning to be shared by Rev. R. I. Cook and Rev. Walter Flickinger.

Saturday evening devotional, Rev. Clermon Rogers.
Saturday evening preaching service, Rev. Bennie Fisher.
Sunday morning, 11 o'clock, Rev. A. A. Williams.

MRS. WILMA GRIFFIN.
MRS. RETHA STRICKLIN
MRS. OVIE HOOPER.
MRS. DONNIE YEAMAN.

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—

Emma Carver, July 15, 1961, Big Cedar Church.
Lennie Pearl Combs, Dec. 23, 1960, Hatfield Church.
Frank Redding, April 20, 1961, Mena Church.
We believe they died in the faith.

DOLLIE STOREY.
ADDIE EVANS.

To the Rich Mountain Association of Free Will Baptists: I, your

Clerk and Treasurer, submit the following report:

Balance in Treasury, \$36.22, less 54c bank chg.	\$ 35.68
Received at Association	85.00
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Total in Treasury	\$120.68
Paid for Printing Minutes	\$61.84
Sent to State Association	15.04
Postage and envelopes36
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Total Paid Out	\$77.24
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Total left in Treasury	\$ 43.44

VIOLET WILSON, Clerk and Treasurer.

We, your Committee on Resolutions, wish to report that we have no new resolution to offer. And wish to report that we retain the resolutions as they are written in the last minutes of the Association.

JIM BURNETT.
OMAR YEAMAN.
REV. A. A. WILLIAMS.
RAY METCALF.
REV. A. A. MILLER.
REV. WALTER FLICKINGER.

Report of Temperance Committee:

Be it resolved that intemperance is the direct cause of nine-tenths of all crimes on earth, and that we will not tolerate its use with our members, ministers or laymen. The drinkers of liquor are murderers of women and robbers of children.

We are forced to believe that intemperance is posting a downward road to destruction. Advice of the committee is to turn your eyes from intemperance and let your eyes be single to the light of our Lord Jesus Christ.

We feel that all Christians should be temperate in all things, 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 and 23:29-35.

REV. BENNIE FISHER.
WILLIE DAVIS.
SAM B. THOMPSON.
MARIE SOULES.
OPAL JOPLIN.
BARNEY LARMON.

We, your committee on Sunday Schools, submit the following. It's our opinion that each Church should have a Sunday School. We believe the Sunday School is the life of the Church. It is a training place for both adults and children, 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 be and when he is old, he will not depart from it."—Prov. 22:6.

We found by looking over our church letters, that all of the Churches have a Sunday School. The Big Cedar, Hatfield, Midway and Mena Churches use Free Will Baptist literature in their study.

The Liberty Church uses Union literature. Many of the churches report an increase in their Sunday School attendance.

HERBERT HESS.
REV. R. I. COOK.
NOVELLA DAVIS.
BESSIE MIXON.

We, your committee on Statistics beg to report. For the five active churches of the Rich Mountain Association we have 10 ordained ministers and 13 ordained deacons and 1 licensed minister. The total membership for the five churches in the Association for the past year is 220—145 resident and 75 non-resident; 13 additions to the churches and 3 deceased; and 8 dismissed by letter. And our Sunday Schools have an enrollment of 207. The Churches paid Pastors \$1,933.28; Evangelists \$109.91; for Building and Repair \$2,354.50; Literature \$368.22; Miscellaneous \$465.68; Minute Funds \$88.00—and value of Church Property \$18,700.00.

W. A. RASH.
BARBARA THOMPSON.
ROSA CHASTAIN.
RUTH FISHER.
JAMES LAWRENCE.

We, your committee on Finance submit the following. We find a balance in Treasury of \$43.44 and the Churches have contributed \$88.00. This makes a balance of \$131.44.

J. C. DAVIS.
ROBERT CHASTAIN.
BEULAH HESS.
DORTHY GRIFFIN.
MARTHA SHURLEY.

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; I Cor. 16:1-3; Heb. 10:34.

Resolution No. 2—Be it resolved, that we, members of the Rich Mountain Association, do pledge ourselves to conform to the requirements of God's words, first by confessing our faults to one another, and praying one for another that we 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 fifth 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 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 times we are asking the hearty adoption and faithful observance of this resolution.

Resolution No. 3—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. 4—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. 5—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. 6—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. 7—Be it resolved, that the moderator need only read the rules of order after organizing and seating any new delegates.

Resolution No. 8—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. 9—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. 10—We recommend that each church have a Vacation Bible School each year, the teachers, of which, to be selected by the individual church.

Resolution No. 11—Be it resolved, that the Pastor of the Church where the quarterly meetings convene serve as Moderator of the quarterly meetings, and, the church clerk be clerk of the quarterly meeting, each clerk to be responsible to the Association for minutes of the quarterly meetings.

Resolution No. 12—Be it resolved that the minutes of the Association and quarterly meetings be signed by the Moderator and Clerk.

Resolution No. 13—Be it resolved that the Host Church entertaining the quarterly meeting and Association select one to have charge of the song service to be a member of this Association and our services start on the hour set by the body.

Resolution No. 14—Be it resolved that we from the depths of our hearts do thank the ones that have labored to earn and prepare the food and took care of this Fifty-Third Session of the Association.

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 recom-

mendations, 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 session when they or their church are disorderly or fail to keep a good report.

4. The Association and churches shall have a Moderator, Clerk and Treasurer, who are to be chosen by the suffrage of the membership present.

5. Newly constituted churches may be admitted by the Association by petitioning by letter, and delegates if orderly and orthodox.

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 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 anothers' 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.

Resolution No. 2—We believe 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. 16:2.

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 the 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 preserve 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; Isaiah 48:16-19.

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; II Peter 1:21.

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 all who have reached the age of accountability must be regenerated and born of the Spirit of God if they inherit eternal life.—John 3:3; I John 1-13; II Cor. 5:17.

6. We believe that infants are saved by the merits of the Son of God.—Mark 10:14.

7. We believe that Christians should preserve 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.—Rev. 21:14; Matt. 10:22; James 1:12.

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 by 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 Wash-

ing 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 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 for the Lord's Supper and washing the saints' feet, to invite all Christians.—I Cor. 11:27-29; II Cor. 13:5.

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 secluded. 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. 12:15. 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 wait 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, (F) Temperance and (G) Statisticians.
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 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 Saviour 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

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

CHURCH REPORTS

BIG CEDAR FREE WILL BAPTIST CHURCH

Church and Address: Big Cedar Church, Star St., Page, Okla.

Pastor: Wilburn Clark, Poteau, Okla.

Clerk: Donnie Yeaman, Star Rt., Page, Okla.

Ordained Ministers: Rev. Wilburn Clark, Poteau, Okla.; Rev.

Thomas Billy, Rt. 2, Box 116; Rev. W. F. Smith, Muse, Okla.

Auxiliaries: Sunday Schol, Prayer Meeting.

Ordained Deacons	2
Church membership—Resident 25, Non-resident 30	55
Members received—baptism 2, letter 3, faith 1	6
Members dismissed—deceased 1	1
Sunday School enrollment	30
Total offerings received	\$956.33
Pastor's salary	747.05
Evangelistic work	50.00
Building and repair	25.00
Literature	45.21
Miscellaneous	89.07
Total local expenditures	956.33
Value of church property	2500.00
Amount enclosed with letter for minutes, fees, etc.	15.00

FREE WILL BAPTIST CHURCH OF HATFIELD

Delegates: Doshie Tilly, Ruby Thomas, Nettie Stricklin, Retha Stricklin, Ruth Fisher.

Church and address: Free Will Baptist Church of Hatfield, Hatfield, Ark.

Pastor: Rev. Bennie Fisher, Rt. 1, Hatfield, Ark.

Clerk: Mrs. Violet Wilson, Rt. 1, Hatfield, Ark.

Ordained Ministers: Rev. Bennie Fisher, Rt. 1, Hatfield; Rev. A. A. Miller, Rt. 1, Hatfield; Rev. S. B. Metcalf, Cove, Ark.

Auxiliaries: Sunday School, League, Woman's Auxiliary.

Number of ordained deacons	2
Church membership—resident 35, non-resident 24	59
Members received—baptism 1, faith 2	3
Members dismissed—letter 1, deceased 1	2
Sunday School enrollment	65
League enrollment	18

Woman's Auxiliary membership	20
Total offerings received	\$1262.91
General offerings	531.09
Building fund	450.22
Pastor's salary	281.60
Building and repair	450.22
Literature	130.70
Miscellaneous	223.92
Total local expenditures	1086.44
Value of church property	7500.00
Amount enclosed with letter for minutes, fees, etc.	20.00

LIBERTY FREE WILL BAPTIST CHURCH

Delegates: Sisters Icie Self, Bessie Mixon, Addie Evans, Rose Chas-tain, Opal Joplin.

Church and address: Liberty, Star Rt., Hatfield, Ark.

Pastor: Rev. Clermon Rogers, Mena, Ark.

Clerk: Ola House, Star Rt., Hatfield, Ark.

Auxiliaries: Sunday School, Prayer Meeting.

Ordained Deacons	2
Church membership—resident 24, non-resident 9	33
Members received—baptism 3	3
Members dismissed—letter 2	2
Sunday School enrollment	30
Total offerings received	\$ 211.36
Building fund	201.53
Pastor's salary	120.00
Evangelistic work	59.91
Building and repair	252.97
Literature	47.32
Miscellaneous	19.23
Total local expenditures	529.23
Value of church property	1200.00
Amount enclosed with letter for minutes, fees, etc.	20.00

MIDWAY FREE WILL BAPTIST CHURCH

List of delegates: Almeda Looney, Herbert Hess, Beulah Hess, Dor-thy Griffin, Martha Shurley.

Church and address: Midway, Board Camp, Ark.

Pastor: Rev. S. B. Metcalf, Cove, Ark.

Clerk: Mrs. Wilma Griffin, Board Camp, Ark.

Ordained Ministers: Rev. Perry Looney, Board Camp, Ark.

Auxiliaries: Sunday School.

Ordained Deacons	1
Church membership—resident 24, non-resident 9	33
Members received—baptism 4, faith 1	5
Members dismissed—letter 3	3
Sunday School enrollment	37
Total offerings received	\$ 216.18
General offerings	196.93
Building fund	19.25
Pastor's salary	104.63
Building and repair	86.21
Literature	24.99

Miscellaneous	44.46
Other (to Rev. Horton—birthday offering)	10.00
Total outside expenditures	10.00
Value of church property	2500.00
Amount enclosed with letter for minutes, fees, etc.	18.00

FIRST FREE WILL BAPTIST CHURCH, MENA, ARK.

Delegates: Bro. Barnie Larmon, Bro. Marvin Lewis, Sister Beulah Peters, Sister John Story, Sister A. B. Foster.

Church and address: First Free Will Baptist Church, Mena, Ark.

Pastor: Rev. C. C. Rogers, Mena, Ark.

Clerk: Mrs. Wade Hooper, Rt. 1, Mena, Ark.

Ordained Ministers: Rev. Clermon Rogers, Mena, Ark.; Rev. R. I. Cook, Rt. 2, Mena, Ark.

Auxiliaries: Sunday School; Bible Study.

Ordained Deacons	3
Church membership—resident 37; non-resident 3	40
Members received—baptism 7, letter 6, faith 3	16
Members dismissed—letter 2	2
Sunday School enrollment	45
Total offerings received	\$ 200.00
Pastor's salary	680.00
Building and repair	1540.00
Literature	120.00
Miscellaneous	89.00
Total local expenditures	2644.00
Value of church property	5000.00
Amount enclosed with letter for minutes, fees, etc.	15.00

