

MINUTES
OF THE
FIFTY-SIXTH ANNUAL
SESSION
OF
RICH MOUNTAIN
ASSOCIATION OF
FREE WILL BAPTIST
CHURCH OF JESUS CHRIST



NEXT ASSOCIATION WILL BE HELD WITH
LIBERTY
FREE WILL BAPTIST CHURCH
SEVEN MILES NORTHWEST OF HATFIELD, ARKANSAS

August 13-15, 1965

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The fifty-sixth annual session of the Rich Mountain Association of Free Will Baptist Churches met with the Hatfield Church August 14-16, 1964.

The association opened with singing led by Bro. W. A. Rash, followed with a prayer led by Bro. R. L. Wilson.

The moderator read from St. John 14:15-31, followed by a prayer led by Bro. Bennie Fisher.

The introductory sermon was then brought by Rev. John Peoples, who read from 2 Kings 2:9-15, using as his text, "A Double Portion."

After the sermon the moderator called for the church letters, which were then read and delegates were seated by a handshake.

Visiting associations were then called for. There being no visiting associations present, the congregation proceeded to elect officers.

Rev. S. B. Metcalf was elected moderator, Rev. Bennie Fisher assistant moderator, Bro. R. L. Wilson clerk and Sister Dorothy Moore assistant clerk.

The Constitution and Rules of Order were then read by Rev. Bennie Fisher, after which the following committees were appointed.

1. ARRANGEMENTS: Barney Larmon, Isabelle Ray, W. A. Rash, Robert Chastain, Wilma Griffin and Claud Davis.
2. SUNDAY SCHOOL: H. E. Hess, Beulah Peters, Beulah Hess, Marvin Lewis.
3. RESOLUTIONS: Jim Barnett, Sam Thompson and May Andrews.
4. OBITUARY: Kathryn Rash, Ruth Fisher and Annie Metcalf.
5. TEMPERANCE: A. A. Miller, Elmer Bates and J. C. Ray.
6. FINANCE: Ova Hooper, Nettie Stricklin and Viola Bates.
7. STATISTICS: A. A. Miller, Linda Ansley and Elmer Bates.

After a handshake and a song led by Bro. Rash the service was dismissed with prayer led by Bro. J. C. Ray.

SATURDAY MORNING

The association convened Saturday morning at 9 o'clock.

The service opened with singing led by Bro. Rash and Bro. Barnett followed with a prayer led by Bro. Sam Thompson. Bro. Fisher then read the 133rd Psalm.

The Resolution Committee was then appointed. An altar prayer for the sick of the various churches was led by Bro. J. C. Ray. Following the prayer the committees were dismissed for a short recess.

Meeting was called to order by singing led by Bro. Fisher and prayer led by Bro. Ray Metcalf.

Obituary Committee reported. The report was accepted and committee dismissed.

Statisticians Committee reported. Report accepted and committee dismissed.

Rev. Bennie Fisher then gave a report on the purpose of the co-operative plan.

The business session was adjourned by the song "Unclouded Day" led by Bro. Rash.

After a special by the Ray Sisters of Mena, Bro. R. L. Wilson began the 11 o'clock service by preaching from Matthew 4:19, using as his text "Follow Me." Rev. S. B. Metcalf then spoke, using as his text "Be not deceived. God is not mocked." After a song, service was dismissed by prayer led by Bro. Jim Barnett.

SATURDAY AFTERNOON

Service opened with singing led by Bro. S. B. Metcalf and Bro. Jim Barnett followed by prayer led by Bro. A.A. Miller.

The moderator then read from Romans 6:1-23.

The resolution committee reported. The report was accepted and the committee dismissed.

A motion was made to retain the "Law of the Lord's Supper" for this association, and a committee be appointed to revise the law, to be brought before the next association for approval. The following committee was appointed: Bro. Jim Barnett, Bro. J. C. Ray and Rev. Bennie Fisher.

Motion was made and passed to remove No. 15 from the Articles of Faith.

A motion was made and passed to issue an identification card to each Minister of the association who is found worthy of such card by the Executive Board.

Finance Committee reported. Report was accepted and the committee dismissed.

Temperance Committee reported. The report was accepted and committee dismissed.

Arrangements committee reported. Report accepted and committee dismissed.

Bro. Jim Barnett was elected to serve on the Executive Board.

Bro. Jim Barnett then gave a report of the executive board. The report was accepted.

The clerk's report was read and accepted.

A vote of thanks was given to the host church for caring for the delegates.

The next association will be convened with the Liberty Church August 13-15, 1965. Bro. Roy Wilson will preach the introductory sermon, with Rev. Clermon Rogers as alternate.

Motion was made and passed to inquire of Bro. Lloyd Thomas to speak at the Mena Church, Saturday night, November 28, 1964, concerning the cooperative plan.

The Ray Sisters rendered a special song.

The business session was then adjourned until August 13, 1965.

SATURDAY EVENING

Service was opened with singing led by Bro. Rash and Bro. S. B. Metcalf.

Bro. J. C. Ray then directed the devotional service.

Rev. Fisher then delivered the communion service, after which the Lord's Supper and Washing of the Saints' feet was then observed. The service was dismissed by singing "Loyalty to Christ" led by Bro. Fisher.

SUNDAY SERVICES

Service was opened with singing and a prayer led by Bro. Bob Chastain. After a good Sunday School lesson, Rev. W. F. Smith

brought the 11 o'clock message reading from I Kings 18:40-46 and using as his text "The Hand of God Is Upon Us."

Service was dismissed with prayer led by Bro. A. A. Miller.

After the lunch hour class singing and several specials were enjoyed by all present. After prayer everyone returned to his respective church for the Sunday evening service.

REV. S. B. METCALF, Moderator.

REV. ROY L. WILSON, Clerk.

QUARTERLY MEETINGS

1st — Big Cedar	Aug. 29-31, 1964
2nd — Mena	Nov. 28-30, 1964
3rd — Midway	Jan. 29-31, 1965
4th — Hatfield	May 28-30, 1965

ORDAINED MINISTERS

Rev. R. I. Cook, Mena Church, Rt. 2, Mena, Ark.

Rev. S. B. Metcalf, Hatfield Church, Rt. 1, Cove, Ark.,
Pho. DU 7-2352.

Rev. Bennie Fisher, Hatfield Church, Rt. 1, Hatfield, Ark.,
Pho. DU 9-2943.

Rev. A. A. Miller, Hatfield Church, Rt. 1, Hatfield, Ark.

Rev. C. C. Rogers, Mena Church, Mena, Ark.

Rev. W. F. Smith, Big Cedar Church, Muse, Okla.

Rev. Joel Calhoun, Big Cedar Church, Hodgens, Okla.

Rev. John Peoples, Mena Church, Mena, Ark.

LICENSED MINISTER

Rev. Roy L. Wilson, Hatfield Church, R. 1, Hatfield, Ark.

EXECUTIVE BOARD

Bro. Jim Barnett ((3-yr.)), Rev. S. B. Metcalf (2-yr.), Rev. C. C. Rogers (1-yr.).

COMMITTEE REPORTS

Report of the Obituaries Committee.

We your Committee on Obituaries submit the following report.

We find God in his infinite love has called from our midst during the past year: Sister Jennie Beck of Mena.

KATHRYN RASH.

ANNIE METCALF.

RUTH FISHER.

Report of the Temperance Committee.

We feel that Christians should be temperate in all things. We are reminded of the exhortation of the Apostle Paul in Romans 12:1-2 that we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. We are not to be conformed to this world but to be transformed by the renewing of our minds. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord God Almighty."—II Cor. 6:17-18. "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 glutton shall clothe a man with rags."—
Proverbs 23:21-29-35.

REV. BENNIE FISHER.
BARBARA THOMPSON.
J. C. RAY.
I. E. BATES.

Report of the Resolutions Committee.

We your committee on Resolutions submit the following report: We recommend that the "Law of the Lord's Supper" be revised by an appointed committee and brought before the next association for approval.

We your Committee on Resolutions have examined the "Articles of Faith" and recommend that article 15 be stricken from the "Articles of Faith."

We your Committee on Resolutions recommend that the association furnish an Annual Ministerial Certificate to each Minister in good standing with the association.

JIM BARNETT.
FLORA LEWIS.
ISABELL RAY.
MAY ANDREWS.
SAM THOMPSON.

Report of the Sunday School Committee.

We, your Committee on Sunday Schools, submit the following report. Each church should have a Sunday School. The Sunday School is the life of the Church. It is the 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 go and when he is old he will not depart from it."—Proverbs 22:6. "Suffer the little children to come unto me and forbid them not for such is the kingdom of God."—St. Mark 10:14.

We found by looking over our church letters that all churches have a Sunday School. Big Cedar, Hatfield, Mena, Midway and Liberty all use Free Will Baptist Literature.

BEULAH HESS.
BEULAH PETERS.
H. E. HESS.
JOHN PEOPLES.
MARVIN LEWIS.

Report of the Arrangements Committee.

We, your Committee on Arrangements submit the following report. Saturday morning at 11 o'clock to be filled by Rev. R. L. Wilson to be followed by Rev. S. B. Metcalf.

Saturday evening devotional by Bro. J. C. Ray with preaching by Rev. Bennie Fisher.

Sunday morning at 11 o'clock Rev. W. F. Smith.

W. A. RASH.
ROBERT CHASTAIN.
ISABELL RAY.
J. C. DAVIS.

Report of the Finance Committee.

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

We find a balance of \$42.89 in the treasury and the churches have contributed \$90.00. This makes a total in the treasury of \$123.89.

NETTIE STRICKLIN.

VIOLA BATES.

OVIE HOOPER.

Report of the Statisticians Committee.

For the five active churches of the Rich Mountain Association. We have 8 ordained ministers and 1 licensed minister and 13 ordained deacons.

The total membership for the churches is 270 with 32 being added to the churches and 6 being dismissed. We find a Sunday School enrollment of 201.

The Churches paid:

Pastors	\$ 1,709.36
Evangelists	333.55
For Building Repair	2,391.28
Literature	226.40
Miscellaneous	451.78
Associational Fund	90.00
Total Value of Church Properties	20,700.00

LINDA ANSLEY.

R. L. WILSON.

Report of the Executive Board.

To the association now convened with the Hatfield Free Will Baptist Church.

We, your Executive Board, submit the following report.

We have examined two men that came before us at the last association to be ordained as ministers of the Gospel at that time.

We found them to be worthy of such ordination and recommended that they be ordained at that session of the association, convened with the Big Cedar Church August 16-18, 1963.

We have met at various times since then and find that we have no other report to offer at this time.

JIM BARNETT.

REV. CLERMON ROGERS.

REV. S. B. METCALF.

Report of the Treasurer.

To the Rich Mountain Association of Free Will Baptist Churches.

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

Balance in the Treasury	\$ 58.46
Minute Fund	75.00
Funds for Delegates to State Association	15.00

TOTAL\$148.46

Paid for Printing Minutes	\$ 66.95
Sent to State Association	30.00
Bibles for New Ministers	6.00
Letter Forms for Churches	1.20
Stamps40
Bank Service Charges	1.02

TOTAL\$105.57

105.57

\$ 42.89

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 world 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 minutes of the Association and quarterly meetings be signed by the Moderator and Clerk.

Resolution No. 12—Be it resolved, that the Host Church make all arrangements for the Fifth Sunday Meetings with the Executive Board to take charge of all Business Sessions at the Fifth Sunday Meetings.

Resolution No. 13—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-Sixth Session of the Association.

Resolution No. 14—Be it resolved, that the association furnish an annual Ministers Certificate to each Minister in good standing with the association.

CONSTITUTION OF RICH MOUNTAIN ASSOCIATION OF FREE WILL BAPTIST CHURCH OF CHRIST

From long exeprience 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 he 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 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 reserve 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 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.

12. We believe 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. 16:2.

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 preached 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 Thess. 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 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.—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 instruction 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 Washing of Saints' Feet to be Gospel ordinances.—St. John 13:3-5; I Corinthians 11:30, 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, 20.

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 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 believe in me, it were better for him

that a millstone were hanged about his neck and that he were drowned in the depth of the sea.”—Matt. 18:6; 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) Resolution, (D) Obituaries, (F) Temperance, (G) Statisticians and (H) Finance.
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 organizing 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 _____.

Offering: Minute Fund \$_____. Orphan Home \$_____.

Done in conference this _____ day of _____, 19_____.

_____, Moderator
_____, Clerk

CHURCH REPORTS

FREE WILL BAPTIST CHURCH OF HATFIELD

Delegates — Sisters Nettie Stricklin, Viola Bates; Bro. R. L. Wilson and Bro. W. A. Rash; Sister Kathryn Rash.

State of religion—good.

Members received — baptized 15 — dismissed 2 _____ 19

Total membership _____ 85

Condition of Sunday School—good.

Average number of pupils _____ 45

No. of officers 3 — No. of teachers 6 _____ 9

Paid Pastors _____ \$638.98

Paid Evangelist _____ 100.00

Special State Association _____ 5.00

Building and repairs — pews _____ 650.16

For education _____ 150.34

For publication _____ 3.60

Enclosed for Minutes _____ 15.00

For delegates to State Association _____ 3.00

Ministers belonging to our Church — Rev. Bennie Fisher, Rt. 1, Hatfield, Ark.; Rev. A. A. Miller, Rt. 1, Hatfield, Ark.; Rev. S. B. Metcalf, Rt. 1, Cove, Ark.
 Pastor — Rev. Bennie Fisher, Rt. 1, Hatfield, Ark.
 Deacons — Ray Metcalf, Rt., Hatfield, Ark.; Nick Wilson, Rt. 1, Hatfield, Ark.; Elmer Bates, Gen. Del., Hatfield, Ark.; Landon Richardson, Rt., Hatfield, Ark.
 Moderator — Rev. Bennie Fisher.
 Clerk — Violet Wilson.

FREE WILL BAPTIST CHURCH OF MENA

Delegates — Marvin Lewis, Ova Hooper, Beulah Peters, Barnie Larmon, Mrs. Park.
 State of religion—fair.
 Members received 13
 Baptized, 2 — Died, 1.
 Total membership 66
 Condition of Sunday School—good.
 Average number of Pupils 60
 No. of Officers 7, No. of Teachers 5 12
 Paid Pastor \$ 480.00
 Paid Evangelist 60.00
 Building and Repairs 1,416.00
 For Education — Literature 85.79
 Enclosed for Minutes 15.00
 Ministers belonging to our Church — Rev. R. I. Cook, Rt. 2, Mena, Ark.; Rev. Johnny Peoples, Mena, Ark.
 Pastor — Rev. Clermon Rogers, 603 10th St., Mena, Ark.
 Moderator — Rev. Clermon Rogers.
 Clerk — Mrs. Wade Hooper.

BIG CEDAR FREE WILL BAPTIST CHURCH

Delegates — Barbara Thompson, May Andrews, Ethel Peters.
 State of religion—good.
 Members dismissed 2
 Total membership 58
 Condition of Sunday School—good.
 Average number of Pupils 35
 No. of Officers 5, No. of Teachers 4 9
 Paid Pastor \$405.00
 Paid Evangelist 82.50
 Building and repairs 269.97
 For Education 68.84
 Enclosed for Minutes 15.00
 Ministers belonging to our Church — Wilburn Clark, Poteau, Okla.; W. F. Smith, Muse, Okla.; Joel Calhoun, Hodgens, Okla.
 Pastor — Wilburn Clark, Poteau, Okla.
 Moderator — Wilburn Clark.
 Clerk — Donnie Yeaman.

MIDWAY FREE WILL BAPTIST CHURCH

Delegates — Mrs. Beulah Hess, Mrs. Dorothy Holcomb and Wesley Griffin.
 State of religion—fair.
 Members received 0, dismissed 3 3

Total membership	31
Condition of Sunday School—fair.	
Average number of Pupils	10
No. of Officers 2, No. of Teachers 1	3
Total offerings received	\$178.58
Paid Pastor	94.33
For Education — S. S. Literature	15.05
Miscellaneous	45.96
Enclosed for Minutes	15.00
Love offerings	15.00
Enclosed for State Delegates	3.00
Pastor — Rev. S. B. Metcalf, Rt. 1, Cove, Ark.	
Moderator — Rev. John Peoples.	
Clerk — Mrs. Wilma Griffin.	

LIBERTY FREE WILL BAPTIST CHURCH

Delegates — Dwight Evans, Arvella Evans, Elmer Self, Kay Gipson,
James Laurence.

State of religion—good.

Total membership	30
Condition of Prayer Meeting—fair.	
Condition of Sunday School—good.	
Average number of Pupils	30
No. of Officers 2, No. of Teachers 4	6
Paid Pastor	\$59.69
Paid Evangelist	91.05
Building and repairs	55.15
For Education	46.38
Enclosed for Minutes	15.00

No. of Deacons 2.

Pastor — Rev. John Peoples, Mena, Ark.

Moderator — Robert Chastain.

Clerk — Addie Evans.