

Minutes

OF THE

FIFTY FIRST ANNUAL SESSION OF THE
ARKANSAS ASSOCIATION OF

Freewill Baptists

HELD WITH

Pleasant Grove Church

CHARLESTON, FRANKLIN COUNTY, ARKANSAS, FRIDAY,
SATURDAY, SUNDAY, AND MONDAY SEPTEMBER
12, 13, 14 AND 15, 1919.

The next Association will be held with Mt. Olive Church
No. 3, Harvey, Scott County, Arkansas, beginning
Friday night before the first Sunday in September, 1920

OFFICERS:

J. S. Lovett, Moderator, Chismville, Arkansas.

O. C. Hunt, Clerk, Waldron, Arkansas.

MINUTES

The Fifty first annual session of the Arkansas Association of the Freewill Baptists met with Pleasnt Grove Church near Charleston, Franklin County, Arkansas, Friday night before the second Sunday in September 1919.

Friday night Session: Opening Songs, "The Word Needs Workers," "Some Glad Day After While."

In the absence of Bro. J. F. Morrow, who was to have filled the stand at this time, Bro. J. L. Tatum of Caddo, Oklahoma was selected to fill his place who after reciting the 23rd Psalm, preached, using as a text Psalms 51:12. After which the congregation was led in prayer by Brothers W. M. Guinn and A. N. Best.

Saturday morning Session: Song, "What a Friend We Have In Jesus." Scripture lesson read by the Moderator J. S. Lovett Jas. 2. Prayer by Moderator who then called for church letters, and the following were received and read:

Harmony, King's Creek, Mt. Pisgah, Zion, Hope, Black Ridge, Pleasant Grove, Mt. Olive No. 2, Freedom Antioch, Mulberry Church, Brooklyn, Mt. Olive No. 3, Mt. Olive, Pleasant Ridge. By motion and second Bro. J. L. Tatum of Hopewell Association of Oklahoma was seated as a corresponding delegate. The rules of order were then read by the moderator and the body was then declared to be ready for business and the body went into the election of officers which resulted in the re-election of Bro J. S. Lovett as Moderator, and Bro. O. C. Hunt as Clerk for the ensuing year, after which prayer was offered by Bro. I. J. Wilson and business was adjourned until 2:30 o'clock. Devotional service opened at 11 o'clock. Song, "When the Redeemed Reach Home." Prayer and praise service conducted by Bro I. J. Wilson, after which Bro. W. M. Guinn read as a Scripture lesson, Heb. 11, 1-17, and preached the introductory sermon, using as a text the 13th verse

of the 13th chapter of I Cor. Conclusion by Bro. B. J. Slate and dismissal was made until 3 o'clock.

Saturday evening Session: Met at 3 o'clock. Called to order by the Moderator, who then appointed the following committees:

Divine Service, W. B. Hogue, W. M. Smith, E. G. Kilburn. Resolution, I. J. Wilson, B. J. Slate, A. N. Best, Obituary, J. M. Wilson, W. C. McCormick, Ben Black. Sabbath School Sisters, Ida McCormick, Annie Slate, Ella McKenzie. Finance, Pink Robinson, Samuel Dixon, D. M. Sherrill. Temperance, H. P. Maxfield, J. B. Corley, L. S. Slate. The committee on Divine service then report that Bro. D. M. Sherrill fill the stand Saturday night. The Resolution committee then reported resolutions Nos. 1 and 2 which by motion were received and adopted. By motion and second adjournment of business was taken until 9 o'clock Monday morning, closed with prayer by Bro. D. M. Sherrill, dismissed by Moderator, Bro. J. S. Lovett.

Saturday night Service began by Song, "Some Glad Day After While." Then a prayer and praise service was conducted by Bro. J. S. Lovett, who, after this service, preached from Acts 12:5.

Sunday morning Service: Met at 11 o'clock. Scripture lesson, Rom. 8, 1-11 read by Bro. J. M. Wilson who then preached from Jno. 3:16, followed by Bro. J. L. Tatum, after which the service was dismissed until 6 o'clock in the evening.

Sunday evening Service: Met at the time previously appointed. After the opening song the body entered into the ordination of ministers, and the 4th Chapter of 2 Tim was then read by Bro. J. L. Tatum who gave the charge to Bros. Jno. O. Lane, W. M. Guinn, and W. S. Webb, who were then ordained as ministers with Bros. J. S. Lovett, J. L. Tatum and I. J. Wilson Ministers and Bros. W. W. Shaver and Jesse Thomas, Deacons acting as the Presbytery.

Sunday night Service: Scripture lesson 1 Cor. 11, 23-34 read by Bro. I. J. Wilson who then preached on the ordinance of the Lord's Supper and feet washing, followed by Bro. J. S. Lovett, after which something over one hundred members took the Lord's Supper and washed the Saint's feet,

Monday morning Session: Met at 9 o'clock. Opening Song, "There is a Fountain." The 13th Chapter of 1 Cor. was then read by the Moderator. Prayer by Bro. B. J. Slate. The roll of the Churches was then called, a quorum found to be present, and the body declared by the Moderator to be ready for business.

Report of committee on Sabbath Schools. We your committee on Sabbath School report as follows: We insist that all Freewill Baptist Churches use Freewill Baptist literature in order to support our own denomination, and we insist that all Freewill Baptist schools have Freewill Superintendants, and that all Freewill Baptists take either The New Morning Star or the Freewill Baptist, and that all parents take their children to Sabbath School. Ellen McKenzie, Annie Slate, Ida McCormick. Committee. Report received and committee discharged. Business session was then adjourned until 3 o'clock. 11 o'clock service: Scripture lesson Isa. 55 read by Bro. A. M. Best, who then preached, using as a text Luke 24:27, and was followed by Bro. Ben Black. Dismissed.

Monday evening Session: Met at 3 o'clock. The Moderator then read the 5th Chapter of 1 John. Prayer by Bro. Levi Barnard, and the body was then declared ready for business. Report of Temperance committee. We the committee on Temperance find that the law of prohibition has been beneficial in the communities in which we live, and we recommend that each Church have a Temperance lecture once each quarter for the ensuing year by the Pastor, or someone else as their choice might be for the general cause, and we also recommend that each Church ap-

point a committee of three to look after the introduction of any intoxication into our country, and that the Moderator of this association appoint some one to speak on the subject of Temperance one year prior to each session, and we pray God that this Association accept this report in honor to your country, H. P. Maxfield, J. B. Corley, L. S. Slate. Committee. Report received and committee discharged.

Resolution No, 3 received and adopted.

Report of Obituary Committee. We your Obituary committee beg leave to report that the death angel has visited our midst and took from us some of our beloved Brethren and Sisters.

From Antioch Church, Bro. R. L. Hunter, died June 28, 1919, age 59 years. Bro. M. J. Burt, died March 28, 1919, age not given. Bro. John Kelley, died July 15, 1919, age not given. Sister Elizabeth Hunter, date of death not given. Sister Edie Estes died July 5, 1919

From Mulberry Church

Sister Clem Goodner, died March 21, 1919. Sister Jennettie Cox, died April 7, 1919.

From Brooklyn Churrch, Sister Annie Moffet, died Jan. 10, 1919, age 24 years, 4 months, 11 days. Bro. Logan Herron, date of death not given.

From Pleasant Grove Church. Bro. John Stubbefield, Sept. 26, 1919. It is sad to give them up and while we miss them here and mourn their loss but, while it is our loss we feel that it is Heaven's gain. Weep not friends because of their departure, it will only be a short while until we meet them on the other shore to part no more. J. M. Wilson, Bud McCormick, Ben Black. Committee. Report received and committee discharged.

Report of Finance Committee.

We your committee on finance beg leave to report the amount of money paid in for minutes as follows:

For the Arkansas Association.....	\$26.00
For the State Association.....	8.00
Total.....	34.00

R. P. Robinson, D. M. Sherrill, Samuel Dixon, committee.
Report received and committee discharged.

By motion was taken to pay the Clerk and \$10.10 was received.

The following motion by Bro. J. M. Guinn was read and adopted. That our Clerk write each ordained and licensed minister in the association one month before it assembles, telling them of the time and place it meets, and, that they are expected to be present.

Resolutions Nos. 4 and 5 received and adopted.
By motion and second the Resolution and Credential Committees were retained until the next Association.

By motion and second the Revoking of the License of W. R. Goodall was referred to the Credential Committee.

RESOLUTIONS

No. 1. Resolved, That we drop the names of Joe Knott and Joe Harwood of Bluffton, from our list of licensed ministers as they have gone to the bad, and also the name of J. G. Lewis be dropped from the list of our ordained ministers.

No. 2. Be it further Resolved, that the Moderator appoint an Ordination Committee to ordain our Licensed Ministers at once.

No. 3. We your committee realize that a Church can hold the same Pastor too long, Therefore, be it Resolved, That the churches in this condition make a change. And that, we as an Association get behind our young ministers and encourage them.

No. 4. Be it Resolved, That we empower our Moderator with the power to supply or reccommend a Pastor to churches that he may know of without a Pastor.

No. 5. Be it further Resolved, That Bro. I. J. Wilson ex-

press orally our thanks to this people for their kindness to us while with them. I. J. Wilson, B. J. Slate, A. N. Best, Committee.

By vote of the Association, W. M. Guinn, I. J. Wilson, Ben Black, O. C. Hunt, and A. N. Best were elected delegates to the State Association, and B. J. Slate and J. O. Lane were elected alternates.

By vote of the body the next Association will be held with Mt. Olive No. 3, near Harvey, beginning Friday night before the first Sunday in Sept. 1920. Bro. Ben Black to preach Friday night, alternate, Bro. J. O. Lane. Bro. O. C. Hunt to preach the introductory sermon Saturday at 11 o'clock A. M., alternate Bro. A. N. Best.

By motion and second the Association adjourned to meet at the time and place above mentioned. The parting hand was then taken, after which the benediction was pronounced by the Moderator, Bro. J. S. Lovett.

MONDAY NIGHT SERVICE

After opening song a Prayer and Praise service was conducted by Bro. I. J. Wilson, after which Bro. O C Hunt preached using as a text Mat. 11:28, followed by Bro. I J Wilson, who made a strong plea to the unsaved, with several responding and some were saved, and in the midst of rejoicing, the congregation was dismissed.

J S Lovett, Moderator, Chismville, Ark.

O C Hunt, Clerk, Waldron, Ark.

LIST OF ORDAINED MINISTERS

J S Lovett,	Chismville, Ark.
J M Dearman	Ratcliff, "
O C Hunt	Waldron, "
I J Wilson	Gravelley, "
A N Best	Chismville, "
W W Little	Olio, "
F M Holland	Barber, "
J F Morrow	Blue Ball "

J L Redwine.....	Gravelly,	“
W M Swofford.....	Barber,	“
Ben Black.....	Echo	“
G W Garner.....	Blue Ball	“
M R Reed.....	Mansfield,	“
G W Ingram.....	Hackett,	“
D M Sherrill.....	Parks,	“
B J Slate.....	Mansfield	“
S A Morgan.....	Mayflower,	“
W W Mangrum.....	Shark,	“
L F Thomas.....	Huntington,	“
W A Ford.....	Hackett	“
E S Bear.....	Mansfield,	“
W M Guinn.....	Chismville,	“
J O Lane.....	Charleston,	“
W S Webb.....	Branch,	“
J M Wilson.....		Okla.

ORDER OF BUSINESS

- 1 Call the church in conference by the Moderator.
- 2 Call for peace of the church.
- 3 Invitations to brothers and sisters to sit with us in conference.
- 4 A call for reading of minutes of last meeting.
- 5 A call for confession.
- 6 A call for unfinished business.
- 7 A call for miscellaneous business.
- 8 Invitation for members.
- 9 Adjournment.

Form of Letters For Dismissal

This certifies that _____
is a member in good standing of the Freewill Baptist
Church at _____ and as
such we recommend him to the fellowship of God's people,
and he is dismissed from us when joined to some ortho-
dox church.

Done in church conference _____ 191_____

Moderator
Clerk.

Church Letter To Association

State of Arkansas, County, of _____
_____ Church to the Arkansas
Association of Freewill Baptists, when assembled with
Mulberry Grove Church at Gravelly, Yell County Ark.

Greetings:

We send from our church, Brothers _____

whom we pray you to receive to sit with you and to aid
you in your deliberations. (Add statistical report, state
of Religion, postoffice address, number of fellowship, etc.)

Done in church conference _____ 191_____

Moderator
Clerk

RULES OF ORDINATION

1 Do you believe in the Total Depravity of the Hu-
man Heart? Answer—I do.

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 Accept it on the Gospel Terms? Answer—I do.

4 Do you believe in a Burial of a Believer with Christ

in water after he has been Baptised into Christ by the Holy Ghost, is the only Gospel Baptism? Answer—I do.

5 Do you believe that any man has Any Right in the Gospel to Repeat Baptism to such a Subject? Ans—No

6 Do you believe that Communion, Feet Washing, and Baptism are Gospel Ordinances, and are to be Taught and Practiced until He comes Again? Answer—I do.

7 Will you solemnly pledge yourself to Preach and Practice the same, God being your helper? Answer—I will, by the Help of God.

8 Do you believe that None will be Finally Saved but those who Persevere in Holiness to the end? Ans—I do.

CONSTITUTION

From long experience we, the members of the Freewill Baptist Church of Christ, being regularly baptised, upon confession of our faith in Jesus Christ, being convinced of the necessity of a combination of churches to perpetrate a union and a communion amongst us, and to preserve and maintain a correspondence with each other, do therefore adopt this Constitution for our church government.

1 The Association shall be composed of ordained ministers and three from each church, and on producing letters shall be entitled to a seat.

2 Letters from different churches are to express their number of fellowship, the number received by experience letters of recommendation, the number dismissed, excluded restored, and those who have died since meeting of Association.

3 The members thus chosen to be denominated the Arkansas Association of Freewill Baptist, being composed of sundry churches in the state of Arkansas, the Association to have no power to lord it over God's heritage, nor to have no ecclesiastical power over the churches, reserving the right of withdrawing from any church becoming disorderly. Providing, however the Association shall

have power, for good cause, to revoke the license or credentials of any ministers, licensed or ordained by any church within its jurisdiction and to exclude the delegates from its sessions when they or their church are disorderly or fail to keep a good report.

4 The Association to 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 which are petition by letter and delegates, and upon examination they are found to be orthodox and orderly they may be received in the Association; the Association giving the right hand of fellowship.

6 No question from any church shall come under the consideration of the Association unless it has first been discussed in its own church.

7 Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

8 The Association is to endeavor to furnish the churches with minutes of the Association, in proportion to the number of members in each church, the distributions being at the discretion of the Association.

9 It shall be the duty of the Clerk to keep a regular file of the minutes of the Association on a book to be kept by the Association for this purpose.

10 The minutes of the Association shall be read, and corrected if needed, and signed by the Moderator and Clerk before the close of the Association.

11 Amendments to the Constitution may be made when necessary by a majority vote of the members present.

ARTICLES OF FAITH

1 We believe in one true and living God, Father, Son and Holy Ghost, and these three are equal in Divine es-

sence, power and glory. Rom. 1:20; John 11.

2 We believe that the Scriptures of the Old and New Testaments are the written and revealed word of God, and the only infallible rule of faith and practice. 2 Tim. 3:16, 17.

3 We believe that God created man good and gave him holy commandments whereby he should live holy, but man voluntarily disobeyed the commandments of God, transgressed the law and fell under the just condemnations of the same, 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 suffering of death crowned with glory that He, by the grace of God, tasted death for every man. Gen. 1:31; Heb. 2:9.

4 We believe that Christ, by His death, burial, and resurrection purchased our pardon and offered it freely to all mankind upon the principles of repentance toward God, and faith in the Lord Jesus Christ. He now commands all men everywhere to repent, and therefore He saith: "Look unto me and be ye saved all ye ends of the earth, for I am God and there is none else." Mat. 4:17; Isa. 45:22; Acts. 20, 21 and 17:30.

5 We believe that adult persons must be regenerated and born of the spirit of God if they inherit eternal life. John 3:3; Rom. 5:1-13.

6 We believe that infants and idiots are saved by the merits of the Son of God. Jonah 4:11; Luke 18:16.

7 We believe that all 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 enter in thru the gates of the City. Rev. 22:14.

8 We believe that baptism by immersion is the Apostolic mode even the burial of the believer in water; and

that Christ, who is our life, showed this humble example to His children, and bid us to walk therein. John 3:22; Matt. 3:16; Rom. 6:2-5; Matt. 28:19, 20.

9 We believe that God in His goodness displays His power of grace in a great degree in calling and qualifying His servants by the teaching of the Holy Ghost and by the instructions of His Blessed Word, to go forth and proclaim life and salvation. He bids us freely to come, and nothing prevents the salvation of any but their own stubborn, rebellious and sinful refusal to come. 1 Cor. 12:13; Eph. 3:7; Rev. 22:17; Isa. 55:1.

10 Sec. 1 We believe that Baptism and the Lord's Supper and the Washing of the Saint's Feet, to be Gospel ordinances, and the keeping of the Lord's Day Holy and abstaining from worldly lust and carnal cares, a positive command. John 13:4, 5.

Sec. 2 We believe that 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. Matt. 26:28.

11 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 only those who are called of God and have come under the hands of the Presbytery of Elders; and each church ought to have a Pastor, Deacon, and Clerk chosen by the church and continue in office during the good pleasure of the same; and in dealing with disorderly members. In all cases a majority shall rule, except in receiving members which shall be unanimous. Titus 1:5, Acts 14:23; 2 Cor. 6:6

12 We believe it to be the duty of each church to assemble themselves together once each month, and that it is the duty of the Pastor of the church when setting forth the Lord's Supper and washing the Saints feet to invite all Christians. Heb. 10:26; Cor. 11:27, 28.

13 We believe in the resurrection of the dead, of both the just and the unjust. The resurrection of the just to glory and immortality in the presence of God; the unjust to everlasting shame and banishment from the presence of God. Matt. 25:31, 34; 1st Cor. 15:42-45; 2nd Thess. 1:4-11; Rev. 20:10-21 and 21:19; Job 19:16.

RULES OF ORDER

1 At every sitting business shall be opened and concluded by prayer by the Moderator, or by whomsoever he may request.

2 Those who speak shall rise and address the Moderator. Personal reflections shall be avoided in all debates.

3 No motion shall be discussed without being seconded.

4 When a motion has been made and seconded and a member opposes its discussion the Moderator shall put this question: "Shall this be discussed?" If negative the question shall be discussed.

5 If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member and a vote taken.

6 Motion made and lost shall not be recorded.

7 No one shall speak more than twice on any subject without special leave of the Moderator.

8 All questions decided by a majority of members present.

9 No person shall absent himself without special leave of the moderator.

10 In the future sessions of the Association, arrangements shall be so as to insure two or more sermons each day, or other equivalent devotional services.

11 The Rules of Order shall be distinctly read from the Chair immediately after the organization of the Association.

12 Alterations may be made in these rules at any regular session of the Association.

LAW OF THE SUPPER

The Lord's Supper was instituted for God's people. They all have equal rights to the supper and that right is birthright. For by one Spirit we are all baptised into one body (Cor. 12:13). This is not a water baptism but a spiritual baptism.

Again Christ says: "I am the door, by me if any man enter he shall be saved." (1 John 10:11). "He that entereth not by the door into the sheepfold, but climbeth up by some other way, the same is a thief and a robber." (John 10:4). Christ is not water baptism and yet He is the door. There is but one door and Christ says He is that door; and he that cometh in by the door should have full fellowship and equal rights with all Christians. Let a man examine himself and so let him eat of the 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 in eating.

The church that does judge and exclude any of God's people is not acting in keeping the instructions given to the church at 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 mill stone were hung about his neck and that he were drowned in the depth of the sea." (Matt. 18:6; Cor. 10:30, 32).

It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. I admit that true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred, I object. As to orders, if nothing but Gospel order is meant, very well, but I do not think that one child

of God should dictate what church he should belong to, in order that he may be in the right church, for the church is an organic body of Christians, and simply placing your name on roll book of the best church on earth does not make you a christian; neither will a like process in the worse church make a sinner. The Eunuch believed and was baptised. What church did he join? Here is faith and here is order. Now I ask if the Eunuch were to wish to commune with some of the churches, would he be allowed the right? No, he is not of the same faith and order; yet he is admitted into heaven but nay, he could not be admitted to a sectarian table. At the Lord's table all his people have a perfect right, be he whom he may, but when the supper is set and all God's people are not invited, it is not the Lord's Supper, but a secretarian supper; so we being many are one body in Christ and every member of another. (Rom. 12:15) And the way we become one body is by being baptised into that body and of course this is by 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 legal right to all 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. (Cor. 10:17) By partaking we exhibit a oneness to that body. Who is meant by we? It certainly means all Christians of all ages. When you come together tarry for another; be of one mind, but let the word of God control the mind.

If it had ever been intended by the Savior that the supper should be guarded as some attempt to guard it, God would have endowed the judges with wisdom to discern the pure from the impure. But the standpoint from which they judge is water baptism and a legal administration of the same; so if baptised by immersion and a legal administrator this settles the matter and Christian

character is left entirely out, by which some made a woe-ful mistake; for after all this precaution some have been found unworthy of the least of the privileges of any church. To admit immersion to be the only mode of baptism, and a true believer receiving it, is this not al-
right? Some would answer yes, if by a legal administra-
tor. This is all that is wanted. Is it not a purely per-
sonal matter? If so, he has been as truly baptised as
anyone. It is the duty of the preacher to baptise, and
the applicant to be baptised. When this is done each
have performed a personal duty. If I had never been
baptised and had to wait until I found one whom I knew
to be a legal administrator, I would never be baptised at
all, as I can never know the heart of a man. Two acting
in concert, one acting in good faith and the other not—
the one is blessed, the other is not. Every Christian is
strictly responsible for his own acts and not for another.
Simon, the sorcerer, believed and was baptised, and that
by a legal administrator and yet it was discovered that
he was not a Christian. So we see that baptism by a
legal administrator, does not confer any claims on him to
any Christian rights; as this case proves to be a personal
matter, as we clearly see that the apostle did his duty
and Simon did not or vica versa. The apostle, inspired
as he was, did not discern the evil in Simon's heart neith-
er can we know the heart of man. When we do our duty
it is ours; when an applicant it is his. So we find that
faith, repentance, baptism, and the Christian duties are
all personal, and accountable unto God, not unto man.
Various are the opinions of men; and the way we ac-
count for them is in the capacity of men, and if we use
the capacity that God has given, I do not think that we
should be eternally condemned for what we cannot help.
The church of Christ is the head, and they should have
the same care, one for another as the natural body has
for its members, yet they do not perform the same office,

yet they all should subserve the same interest of the body.

Should Christians all commune together at the Lord's table? I answer: "What the Lord has joined together let no man put asunder." We have something more than forty-three states in the Union. They are all equal, free and independent states, yet they are one united and have one great central point at which to meet and testify that they are free and independent, and yet but one nation. All Christians should have one central point at which to meet and let the world know they are one. Let that be the Lord's table. Christians feel alike if they do not think alike.

They can preach together, pray together, sing together, and love together, and should they not commune together? And will they not all meet at last in the same holy and happy land together. Then a union and free communion is forced upon us.

Christ said at the last supper that He would drink no more of the fruit of the vine with us until He drank anew in His kingdom. Then all Christians of the ages will sit around one communion table in heaven. As we find ourselves assembled thus around one Lord's table in heaven, so should it be on earth.

Statistical Table

Church	P. O.	County	Pastor	Clerk	Delegates	Meeting days Sunday	Membership	Paid on Minutes
Antioch	Branch	Franklin	J. S. Lovett	R. P. Robison	J. King, O. A. Robinson, L King	2	23	\$5.00
Brooklin	Chismville	Logan	J. S. Lovett	W. M. Gwin	J.L.Yarbough, C.C.Clem, W.M.Gwin			3.50
Black Ridge	Abbott	Sebastian	M. R. Reed	Janie Black	M. E. Black, Mae Black		39	1.50
Bluffton	Bluffton							1.00
Freedom	Booth	Scott	O. C. Hunt	Lydie Dixon	S. Dixon, L. Smith, Minnie Smith	2	26	3.00
Harmony	Waldron	Scott	O. C. Hunt	H. P. Maxfield	D. M. Sherrill, H. P. Maxfield	1	30	2.00
Kings Creek	Abbott	Scott	G. W. Ingram	W. A. Rupe	A. Slate, Jas. Thomas, W. Hogue	4	70	4.00
Mt. Pisgah	Boles	Scott	L. F. Thomas	Willie Watson	W. C. Mankin, R. L. Henson	3	45	2.00
Mt. Olive	Chismville	Logan	J. S. Lovett				86	2.00
Mt.Olive No.2--	Huntington-Sebastian-	M.R.Reed	Ida McCormtc	A.D.Davieson, Bud McCormick			25	2.00
Mt.Olive No.3--	Harvey-Scott	I. J. Wilson	Maggie South	J.B.Jones, W.T.Coulter, W. T. Kilbourn			40	1.50
Mulberry Grove—	Gravelly—Yell	I. J. Wilson	H. P. Blaylock	E. King, E. Wilson, Bee Blaylock			110	2.50
Pleasaat Ridge—	Washburn—Sebastion—	J.S.Lovett-Lee	Collier	S.M.McKenzie, P.Glass, E. McKenzie			50	
Pleasant Grove—	Charleston—Franklin—	J.S.Lovett	W.A.Stubblefield	Harry Dunn, Thos. Dunn, Allie Hays			72	5.00
Zion Hope	Hackett	Sebastian	M. R. Reed	Curtis Brown	Alvin Tanner, Curtis Brown		36	