

MINUTES
OF THE
FIFTY-THIRD ANNUAL SESSION
OF THE ARKANSAS ASSOCIATION OF
Freewill Baptists
HELD WITH
MT. PISGAH CHURCH

**Boles, Scott County, Arkansas, Friday, Saturday, Sunday and
Monday, September 2, 3, 4, 5, 1921.**

**The next Association will be held with Pleasant Ridge
Church, near Washburn, Sebastian County, Arkansas, begin-
ning Friday night, before the first Sunday in September, 1922.**

OFFICERS

J. S. Lovett, Moderator, Chismville, Ark.
O. C. Hunt, Clerk, Waldron, Ark.

PROCEEDINGS

The Fifty-third Annual Session of the Arkansas Association of Freewill Baptists met with Mt. Pisgah Church at Boles, Ark., Friday night, before the first Sunday in September, 1921. House called to order by the Moderator, Bro. J. S. Lovett. Song. Prayer by Moderator. Song. Scripture lesson—26th chapter of Matthew read by Bro. I. J. Wilson. Prayer by Bro. Wilson, who then preached, using as a text Matt. 26:41, after which the body was lead in prayer by Bro. G. W. Roddan; after which the Moderator announced that the Association would meet to-morrow (Saturday) at 9 o'clock. Dismissed by Bro. I. J. Wilson.

SATURDAY MORNING SESSION.

Met at 9 o'clock. Song. Scripture lesson, Matt. 18 chapter read by the Moderator. Prayer by Moderator. Song. The Moderator then proceeded to organize the body, by calling for the letters from the different churches, and the following named churches reported by letter: Antioch, Freedom, Harmony, Kings Creek, Mt. Pisgah, Mt. Olive, Mulberry, Mt. Olive No. 2, Pleasant Ridge, Pleasant Grove, Unity, Zion, Hope.

By motion of the body the Moderator appointed Bro. A. N. Best to preach the introductory sermon. The letters from the different churches were then read and the right hand of fellowship taken, and the Moderator declared the body organized and ready for the transaction of business.

Then followed the election of officers which resulted as follows: Bro. J. S. Lovett, Moderator; Bro. I. J. Wilson, Assistant Moderator; Bro. O. C. Hunt, Clerk. The Moderator then appointed Bros. Jesse Thomas, W. C. McCormic and E. G. Kilburn as the committee on divine service. By motion and second adjournment was taken until 3:30 in the evening. Prayer by Bro. L. F. Thomas. Dismissed by Bro. I. J. Wilson.

11 O'Clock Service.

Scripture lesson, Rom. 5:1-9, read by Bro. A. N. Best. Prayer

by Bro. Best, who then preached the introductory sermon; text, Rom. 8:24; conclusion by Bro. W. M. Guinn.

The committee on divine service report that Bros. D. M. Sherrill and T. E. Conger would preach Saturday night.

Saturday Evening Session.

Met at 3:30. Song. Scripture lesson, Jas. 2, was read by the Moderator; prayer by O. C. Hunt. Call for petitionary letters. None received. By motion and second Bro. J. R. Whiteley, T. E. Conger and Frank Calvert were seated as advisory delegates. The following committees were then appointed by the Moderator:

Committee on Resolutions—Bros. A. N. Best, I. J. Wilson and Sister Annie Slate.

Committee on Sabbath Schools—Bro. L. F. Thomas, Sisters Allie Hayse, Ida McCormic.

Committee on Temperance—Bros. G. F. Kaundart, W. M. Guinn, H. P. Maxfield.

Committee on Finance.—Bros. G. W. Roddan, J. A. Bradley, A. H. Glass.

Committee on Obituaries.—Bros. W. B. Hogue, R. L. Glass, Austin Payne.

Committee on Credentials.—Bros. I. J. Wilson, W. M. Guinn, A. N. Best, B. J. Slate.

Bro. I. J. Wilson demanded that Bro. Morrows name be taken from the Credentials Committee, which was granted by the Moderator, and by a motion and second Bros. A. N. Best and W. M. Guinn were appointed by the Moderator to take his (Morrows') place.

Reading of the Rules of Order by the Moderator.

By motion and second the business session of the Association adjourned until Monday morning at 9 o'clock. Prayer by Bro. G. W. Roddan, dismissed by the Moderator, J. S. Lovett.

Saturday Night Service.

Song. Prayer by Bro. T. E. Conger. Scripture lesson, first chapter of St. John, read by Bro. D. M. Sherrill, who afterwards preached, using as a text John 1:29; followed by Bro. T. E. Conger. Dismissed by Bro. O. C. Hunt.

Sunday Morning Service.

Song. Prayer by Bros. L. F. Thomas, and J. R. Whiteley. Song. The Moderator then selected Bro. I. J. Wilson to conduct a devotional service and a great testimony service followed, and at 11 o'clock Bro. O. C. Hunt read a scripture lesson from 1 Cor. 15:12-58, and afterwards preached, using as

a text Jno. 5:28,29, followed by Bro. J. S. Lovett. Dismissed by Bro. O. C. Hunt.

Sunday Evening Service.

Met at 4 o'clock. Song. Prayer by Bro. Melvin Carter. Song Prayer by Bro. Frank Calvert, who then preached from the third chapter of Malaci 18th verse. Bro. J. R. Whitely concluding the service. Dismissed to meet at 8 o'clock.

Sunday Night Service.

Met at the previously appointed time. Song. Prayer by Bro. A. N. Best, who afterwards preached from the scripture: "This do in the remembrance of me." Followed by Bro. I. J. Wilson. The Lord's Supper was then prepared and a great many engaged in taking the sacrament and Washing the Saints' Feet. Dismissed to meet at 9 o'clock Monday morning.

Monday Morning Service.

Met at the time appointed. Service opened by song, and the moderator read the 22nd Psalm, and after prayer by Bro. I. J. Wilson and a song was sung, the Moderator declared the body ready for the transaction of business. By motion and second Bro. George McCubbon was seated as a delegate from Unity church. By motion and second Bro. Elmer Wilson was seated.

The Sabbath School and Temperance committees reported. The reports were received and the committees discharged.

A motion and second was then made that each church in this Association keep a record of the marriages and deaths among their members. Motion carried.

By motion and second resolution Nos. 1, 2, 3, 4, 5, and 6 were adopted and the committee discharged. Report of the Obituary and Finance Committee reports were received and committees discharged.

The Credentials Committee reported; the report was received and the committee was retained for the ensuing year.

Nominations were declared in order for a place for the next Association and Antioch and Pleasant Ridge were put in nomination and by a vote of the body Pleasant Ridge selected. Bro. I. J. Wilson to preach the introductory sermon Friday night; Bro. W. M. Guinn, alternate.

A motion and second was made and carried that we represent in the State Association by letter and delegate, and a

motion and second was made and carried that O. C. Hunt be sent as delegate and that each church pay their part of delegate's expenses.

By motion and second the Association adjourned to meet with Pleasant Ridge, eight miles northwest of Booneville, Ark., on Friday night before the first Sunday in September, 1922.

Eleven O'Clock Service.

Song. Prayer by Sister Roddan. A scripture lesson was read by Bro. L. F. Thomas from John 1:26, and he afterwards preached from a text in 1 Cor. 3:9, followed by the Moderator, Bro. J. S. Levett, who closed the service by taking the parting hand.

REPORT OF COMMITTEES

Committee on Sabbath School.

We, your Committee on Sabbath Schools, submit the following: We recommend Freewill Baptists literature and Freewill Baptist Superintendents and Teachers. We believe that the Sabbath School is the life of the Church. We further recommend that each Pastor urge the cause of Sabbath Schools.

Committee:—Ida McCermic, L. F. Thomas, Allie Hayse.

Committee on Temperance.

We, the committee on Temperance, indorse the old resolution which is as follows: "We find that the law of prohibition has been beneficial in the communities in which we have lived and we recommend that each Church have a Temperance lecture once each quarter of the ensuing year by their Pastor or some one else of their choice, and we also recommend that each Church appoint a committee of three to look after the introduction of any intoxicants 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 their country."

Committee:—H. P. Maxfield, G. F. Kaundart, D. M. Sherrill, W. M. Guinn.

Committee on Resolutions.

Resolution No. 1—Resolved that this Association shall be composed of the Ministers and Deacons of the Freewill Baptist Church only, and with three elected delegates who shall present letters.

No. 2—Resolved that our people take our Freewill Baptist paper, "The Morning Star," and that each Church elect a reporter to that paper to give them the news from that part of the country, so it will be interesting to us.

No. 3—Be it resolved that we patronize our printing companies in printing of our Minutes and ordering Sunday School literature, in preference to all others, when prices and quality of work is considered.

No. 4—We also advise our people pay their Pastor a satisfactory sum and that we have a finance committee of one in each of our Churches to look after the interests of their individual church.

No. 5—That each Minister make a report of the work done during the year and that each one be required to preach as often as once a month at least, and report the amount received for his work.

No. 6—Be it resolved that each of our Preachers of this Association preach to their respective church once a year on the support of the ministry—W. M. Guinn.

Committee.—I. J. Wilson, Annie Slate, A. N. Best.

Obituary Committee.

We, your Committee on Obituaries, find that death has taken the following named Brethren and Sisters from the different churches: From Mulberry church, Sister Vicy Payne was born Mar. 5, 1854; died Dec. 7, 1920, age 66 years, 8 months, 2 days. Was a devoted Christian 51 years. Sister Mary Jones, age 66 years; lived a devoted Christian 51 years; died Dec. 17, 1920. Sister Pollie Been, age 51 years, was devoted Christian 30 years; died July 11, 1921. From Mt. Pisgah Church—Bro. W. C. Sims, age 35, died Feb. 27, 1921; a devoted Christian. From Haw Creek Church—Sister Rebeca Ann Hunter; born Oct. 28, 1852, died July 22, 1921; age 68 years; a devoted Christian. From the Sebastian and Scott County quarter—Rev. Elliott, a devoted Christian, who had labored as a Minister for more than 40 years: departed this life July 25, 1921.

Committee—Auzie Hunter, W. B. Hogue, R. S. Glass.

FINANCE—We your Committee on Finance, beg leave to report as follows:

Received from the different Churches for Minutes of

Arkansas Association, -----	\$31.75
For State Minutes, -----	6.00
Total, -----	\$ 37.75

CREDENTIALS— We, your Committee on Credentials, recommend that the name of G. W. Ingram be dropped from our list of Ministers.

Committee.—A. N. Best, I. J. Wilson, W. M. Guinn.

J. S. LOVETT, MODERATOR, CHISIMVILLE ARK.

O. C. HUNT, CLERK, WALDRON, ARK.

List of Ordained Ministers.

J. S. Lovett, Chismville, Ark.
O. C. Hunt, Waldron, Ark.
A. N. Best, Chismville, Ark.
F. M. Holland, Barber, Ark.
J. L. Redwine, Gravelly, Ark.
Ben Black, Echo, Ark.
B. J. Slate, Mansfield, Ark.
L. F. Thomas, Huntington, Ark.
J. O. Lane, Charleston, Ark.
W. M. Tayler, Olio, Ark.
J. M. Dearmore, Branch, Ark.
I. J. Wilson, Gravelly, Ark.
W. W. Little, Olio, Ark.
W. M. Swofford, Barber Ark.
M. R. Reed, Mansfield, Ark.
D. M. Sherrill, Parks, Ark.
W. W. Mangrum, Shark, Ark.
W. M. Guinn, Chismville, Ark.
W. S. Webb, Branch, Ark.
John Pitsco, Mansfield, Ark.
J. M. Wilson, -----, Ark.

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 Invitations for members.
- 9 Adjournment.

Form of Letter for Dismissal.

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

..... 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 Gravely, Yell County Ark.

Greetings:

We send from our church, Brothers-----

Done in church conference-----19--

whom we pray you to receive to sit with you and aid you in postoffice address, number of fellowship, etc.) Done in church

3. Do you believe in a full and free salvation to all who conference ----- 192--

----- Moderator.

----- Clerk.

RULES OF ORDINANCE

1. Do you believe in the Total Depravity of the Human 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 Baptized 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? Answer—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 preserve in Holiness to the end? Answer—I do.

CONSTITUTION

From the 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 perpetuate 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 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 As-

sociation which are petitioned 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 are equal in Divine essence, 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 when 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 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." Matt. 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 is the tree of life and enter in through 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 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 Sup-

pre 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. Mat. 25:31; 1 Cor. 15:42-45; 2 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 reflection 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." (7 John 10:11.) "He that entereth not by the door by 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 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 himself. It is a personal matter in judging and eating.

The church 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. 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 the organic body of Christians, and simply placing your name on the 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 sectarian 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 the judge is water baptism by immersion 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 made a woeful 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 all right? Some would answer yes, if by a legal administrator. This is all that is wanted. Is it not a purely personal matter? If so, he has been as truly baptised as any one. 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 vice versa. The apostle, inspired as he was, did not discern the evil in 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 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 account 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 can-

not 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	Postoffice	County	Pastor	Clerk	Delegates	Meeting day Sun.	Member.ship	Paid on Minutes
Antioch ---	Branch ---	Franklin	-----	R. P. Robinson	Jesse Thomas -----		35	1.50
Brooklyn --	Chismville ---	Logan	-----	-----	Mr.and Mrs.W.M.Guinn			1.00
					MaverBurden G.Addison			
Harmony ---	Wa'dron ---	Scott	O. C. Hunt -----	H. P. Maxfield	H.P.Maxfield B. Martin	1	33	1.00
					O. Jones Bee Blaylock			
Mulberry ----	Gravelly ----	Yell	I. J. Wilson -----	Auzie Hunter	Austin Payne L. Smith	1	66	4.05
Mt. Olive --	Chismville ---	Logan	A. N. Best -----	H. H. Barnard	Levi Barnard Mattie	3	25	2.00
					Lovett Sallie Best ----			
Mt. Olive 2	Huntington	Sebastian	-----	Ida McCormic	G.W.Rodden and wife--	3	35	2.00
					Bro. Kaundart -----			
Mt. Pisgah ----	Boles ----	Scott	I. J. Wilson -----	Willie Goodner	Wm. Mankin Ida Free-	3	45	3.50
					man -----			
Freedom ----	Abbott ----	Scott	O. C. Hunt -----	W. M. Bagwell	E.L.Smith and wife Lil-	2	38	2.00
					Smith A.Slate J.Cockrel			
Kings Creek ---	Abbott ---	Scott	Claud Kenedy -----	W. A. Rupe	M. C. Nance Manervie		70	3.50
					Thomas -----			
Pleasant Rg	Washburn	Sebastian	J. S. Lovett -----	Lee Colier	LeeGlass Alfred Glass		60	4.20
					Pearl Glass -----			
Pleasant Gv	Charleston	Franklin	J. S. Lovett -----	Tom Dunn	J.R.Bradley and wifeAl-	4	125	5.00
					lie Hayse -----			
Black Ridge _	Abbott _	Sebastian	-----	Annie Yancey	-----			1.00
Mt. Olive 3 _	Harvey _	Scott	-----	-----	E. G. Kilburn -----			1.00
Unity -----	Olio -----	Scott	-----	-----	T. Pollard R. McCubbin		80	2.50
					Jesse Keith -----			
Zion Hope --	Hackett--	Sebastian	M. R. Reed -----	Berthe Tanner	A.C.Tanner BerthaTan-			2.00
					ner Gussie Boggs -----			