

MINUTES
OF THE
57th Annual Session
OF THE
Arkansas Association
OF
Free Will Baptists

HELD WITH

Black Ridge Church, near Abbott, Sebastian County,
Arkansas, Friday, Saturday, Sunday, and Mon-
day, September 4, 5, 6, & 7, 1925.

OFFICERS

I. J. Wilson, Moderator,
O. C. Hunt, Clerk

Gravelley, Arkansas.
Waldron, Arkansas.

The next session of this Association will be held with
Freedom Church, near Abbott, Scott County, Ark.,
beginning on Friday night before the first Sun-
day in September, 1926.

PROCEEDINGS

The Fifty-seventh Annual Session of the Arkansas Association of Free Will Baptists met with Black Ridge Church, near Abbott, on Friday night before the first Sunday in September, 1925.

House called to order by the Moderator, I. J. Wilson. Song "Love lifted me." Prayer by Bro. J. S. Lovett, Song I want to love him more. After which Bro. A. N. Best read as a scripture lesson the 3rd chapter of St. John, then lead the congregation in prayer, and afterwards preached using as a text Matt. 27:54. Truly this was the Son of God. Conclusion by Bro. Elmer Turner. After which the moderator called for a general hand shake, and the congregation was dismissed till 9.00 o'clock Saturday morning by Bro. W. M. Guinn.

SATURDAY MORNING

Met at 9 o'clock. Song, Amazing Grace. The 91st Psalm was read by Bro. I. J. Wilson. Prayer by Bro. O. O. Hunt. Song, We'll work till Jesus comes. After which the Moderator declared the Arkansas Association open for transaction of business.

Reading of the Rules of Order by the Moderator.

Call for letters from the different churches. The following were received: Brooklyn, Black Ridge, Antioch, Freedom, Harmony, Mulberry, Mt. Olive, Pleasant Grove, Pleasant Ridge, and Walnut Grove.

By motion and second Bro. Barney Guinn and Sister Wilma Guinn were seated as delegates from Pleasant Ridge church.

Bro. Edgar Smith and sister Stella Smith were seated as delegates from Freedom church.

By motion of the body the following ministers were seated as honorary members of this Association: W. S. Copeland, Hacket, Ark.; T. J. Hampton, Subiaco, Ark.; A. H. King, Heavener, Okla.; Ira Waterman, Eldridge, Mo.; J. R. Whiteley, Waldron, Ark.; M. R. Reed, Huntington, Ark.; W. S. Little, Ark.

By motion and second Bro. I. J. Wilson was unanimously elected as Moderator, and by the same order Bro. J. S. Lovett was elected as Assistant Moderator for the ensuing year.

By motion and second of the body and the unanimous vote of same, the present Clerk, O. C. Hunt, was elected for the ensuing year, and the sum of ten dollars was paid him for his services.

The Moderator then appointed as a committee on Divine Services: Bros. W. C. McCormick, and E. G. Kilburn.

By motion of the body Bro. R. W. Holley was added to to this committee.

Committee on Resolutions— Bros. A. N. Best, Ben Black, Elmer Turner, Ira Waterman, and W. M. Guinn.

Committee on Sunday Schools— Bros. J. B. Jones, H. P. Maxfield, and Sister Annie Yancey.

Committee on Obituaries— Bros. O. J. Perkins, E. L. King, and D. M. Sherrill.

Committee on Temperance— Sister Mattie Lovett, Bros. A. H. King, and E. E. Fletcher.

Committee on Finance— Bros. Elmer Wilson, W. F. Burden, and J. W. Black.

The committee on Divine Service report that Bro. A. H. King will preach at 11 o'clock.

After prayer lead by Ben Black, the business session adjourned to meet at 2 o'clock p. m.

Eleven O'clock Service

Met at 11 o'clock. Song, Will there be any Stars in my crown. Prayer by R. W. Holley. Song, 'Tis so sweet to trust in Jesus. After which Bro A. H. King preached on the office work of the Holy Spirit, followed by I. J. Wilson. After which a song was sung and the congregation engaged in a Christian hand shake and a great many rejoiced. The congregation was dismissed by W. M. Guinn.

SATURDAY AFTERNOON

Opened by singing Sweet hour of prayer. Scripture reading Rom. 12:9-21 by the Moderator. Prayer by L. F. Thomas Song, Jesus lover of my soul.

Moderator declared body ready for business at 3 p. m.
Reports of Committees called for.

Committee on Sunday School made report which was received and committee discharged.

Committee on Obituary made report which was received and committee discharged.

Committee on Temperance made the following report:
We recommend the resolutions of 1924 be accepted.

Report received and committee discharged.

Committee on Divine Service report J. R. Whiteley to fill the pulpit at the evening service.

Motion carried to adjourn the business session until Monday at 8 o'clock a. m.

Dismissed to meet for Divine service at 7:30 p. m.

Saturday Night Service

Met at the time appointed. Song, Standing on the promises. Prayer by C. C. Kitchens. Song, I'll be satisfied then. A scripture lesson was read by J. R. Whiteley, who afterwards preached, using as his subject, "The Home of the Soul."

Committee on Divine Service reports that J. S. Lovett will preach Sunday morning at 11 o'clock.

Dismissed by Elmer Turner.

SUNDAY MORNING

Met at the hour appointed. Opening song, Earthly cares can never enter. Prayer by I. J. Wilson. Song, What a gathering that will be. Scripture lesson Rev. 22:4-21 by J. S. Lovett, who then preached from Gen. 27 "And man became a living soul."

Dismissed by J. S. Lovett.

Sunday Night Service

Opening song, I know my name is there. Prayer by Bro. Jim Black

Devotional service was conducted by R. W. Holley and a great number testified to the love of God shed abroad in their hearts.

At the close of this service, prayer was lead by Ira Waterman. Then, I. J. Wilson read from I Cor. 17:23-34. After which he preached on the Ordinance of Communion and Feet washing. At the close of the sermon, fifty-two Christians engaged in this sacred ordinance, after which the congregation enjoyed a great love feast and were dismissed in the midst of rejoicing.

MONDAY MORNING

Met at 9 o'clock.

Opening song, A soul winner for Jesus. The 12th chapter of Romans was read by I. J. Wilson. Prayer by J. R. Whiteley.

Moderator declared the body ready for business.

Report of Committee on Finance was received and committee discharged.

Report of the Corresponding Committee was received and committee discharged.

The Credential Committee report that Bro. J. A. Bartlett is a minister of the Arkansas Association and in good standing.

Report of Committee on Resolutions was received and committee discharged.

The following members of the Association were appointed by the Moderator as delegates to the State Association: Pleasant Ridge, Alfred Glass; Mulberry, Jake Hale; Harvey, E. G. Kilburn.

Mulberry and Freedom churches were placed in nomination as the place for the next Association. The vote was taken which resulted in 8 to 19 in favor of Freedom.

The body selected Bro. Ben Black to preach the Introductory sermon and Elmer Turner his alternate.

The parting hand was taken. Prayer by the Moderator.

The Association adjourned to meet with Freedom church on Friday night before the first Sunday in September, 1926.

I. J. Wilson, Moderator.

O. C. Hunt Clerk.

COMMITTEE REPORTS

OBITUARY

We, your Committee on Obituaries, beg leave to make the following report: That death has taken from the different churches the following members:

Antioch, Sister Mary Wilburn, Dec. 2, 1924, age 82 years; Mt. Olive, Bro. J. S. Burnett, Nov. 1, 1924, age 76 years; Mulberry, Bro. L. E. Poindexter, Mar. 12, 1925, age 33 years; Sister Marie Blackston, July 8, 1925, age 27 years

As it has pleased God to call these brethren and sisters from labor to reward, therefore, be it resolved, that we bow in humble submission to Him who has said, "They shall rest from all their labor, and their works do follow them."

Committee— E. L. King, D. M. Sherrill, and O. J. Perkins.

SUNDAY SCHOOL

We, your Committee on Sunday Schools, feel that we are about our heavenly Father's business when we teach or are taught the Word in its purity, and the Sunday School is essential.

We suggest that our pastors preach one sermon a year on the need of a Sunday School, and the duty of the parents going and taking their children. The scripture says to bring our children up in the nurture and admonition of the Lord, and we know no better place than the Sunday School to do so. Solomon said to train up a child in the way he should go, and when he is old he will not depart from it.

We recommend that this Association give a period of time at each assembly of this body for the discussion of the question of Sabbath Schools by superintendents, ministers, and others who are interested in same.

We also recommend Free Will Baptist literature as far as possible.

Committee— J. B. Jones, H. P. Maxfield, and Annie Yancey.

TEMPERANCE

We, your Committee on Temperance, approve of the report already adopted which is as follows:

We your committee on temperance beg leave to submit the following report. First: that we endorse the Eighteenth Amendment to our Federal Constitution and the Volstead Act and condemn the act of those who are trying to restore light wines and beers in our country. Second: that we condemn the act of any of our ministers who would go to the swimming pools and partake of their light beverages in worldly entertainments in any way, and that our preachers preach once a year or more on the dangers of participating in such amusements.

Committee— E. E. Fletcher, Mattie Lovett, and A. H. King.

RESOLUTIONS

Be it resolved, that this resolution shall close the business of this Association, and that this Association shall offer a standing vote of thanks to this church and its members and the good people of this community for their cordial entertainment in their homes.

Committee— W. M. Guinn, and Elmer Turner.

FINANCE

We, your Committee on Finance, wish to report the following:

For the Arkansas Association,	\$30.65
For State Association,	7.00
Total,	37.65

Committee— Elmer Wilson, Jim Black, and W. F. Burden.

LIST OF ORDAINED MINISTERS

Ben Black, Barber, Ark.
 A. N. Best, Chismville, Ark.
 J. A. Bartlett, Chismville, Ark.
 J. M. Dearman, Branch, Ark.

W. M. Guinn, Eoonville, Ark.
 F. M. Holland, Barber, Ark.
 R. W. Holley, Mansfield, Ark.
 O. C. Hunt, Waldron, Ark.
 J. S. Lovett, Chismville, Ark.
 G. S. Rogers, Blue Mountain, Ark.
 W. M. Swofford, Hartman, Ark, Route 3, Box 22.
 D. M. Sherrill, Waldron, Ark.
 I. J. Wilson, Gravelley, Ark.

LICENSED MINISTERS

A. A. Hunter, Hon, 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. Invitation for members.
9. Adjournment.

CHURCH LETTER TO ASSOCIATION

State of Arkansas, County of _____
 Church to the Arkansas Association of Free Will Baptists
 when assembled with Black Ridge church at Abbot, 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 Re-
 ligion, post-office address, number of fellowship, etc.)

Done in church conference _____ 192____

_____ Moderator.

_____ Clerk.

RULES OF ORDINATION

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 persevere in Holiness to the end? Answer—I do.

LETTER OF DISMISSAL

This is to certify that.....is a member in good standing of the Freewill Baptist Church of Christ at _____, and as such we recommend him (or her) to the fellowship of God's people, and is dismissed from us when united with another church.

Done in Church Conference this day of 19
PastorClerk

CONSTITUTION

From long experience we, the members of the Church of God (denominated Free Will Baptists), being regularly baptized upon a profession of our faith in Jesus Christ, and being convinced of the necessity of a combination of churches to perpetuate a union and communion amongst us, and to preserve and maintain correspondence with each other, do therefore ordain this Constitution for our better church government.

1. The Association shall be composed of members chosen by the different churches of our Union, not ex

ceeding three messengers from each church, and upon producing letters they shall be entitled to seats. All ordained ministers of said Union shall be regular members when present by virtue of their office.

2. The members thus chosen to be denominated the Arkansas Association of Free Will Baptists, 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 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.

3. Letters from different churches are to express their number in fellowship, the number received by experience, letters of recommendation, dismissed or excluded, restored and those who have died since the last Association. The churches in sending their letters may send Obituaries of any members who have died during the year that we may keep up the Memorial of our Dead.

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

5. Newly constituted churches may be admitted to the association, which are to petition by letter and delegates, and if upon examination they are found to be orthodox and orderly they may be received into the association, the Moderator giving the right hand of fellowship.

6. No question from any church shall come under the consideration of the Association unless it has been first 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 distribution to be 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 Clerk before the close of the Association.

11. Amendments to the Constitution may be made when necessary by a majority of the members present, corrected, if needed, and signed by the Moderator and

RULES OF ORDER

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

2. Ministers present, invited to seats, are allowed to take part in debate on all subjects, and to vote.

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

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 be dismissed.

6. 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.

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. All questions decided by a majority of the members present.

10. No member shall absent himself without special leave of the Moderator.

11. Minutes shall be leisurely read and corrected before the close of the Association if necessary.

12. In the future meetings of the Association, arrangements shall be made to insure two or more sermons each day, or other equivalent devotional exercises.

13. The Rules of Order shall be distinctly read from the chair immediately after the organization of the Association.

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

FREEWILL BAPTIST CHURCH COVENANT.

Having given ourselves to God by faith in 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 amusement, 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 obligation in reference to the study of the Scriptures, secret prayer, family devotion, and social worship, and by self-denial faith and good works endeavor to "grow in grace and the knowledge of our Lord and Savior, Jesus Christ." We will not forget the assembling of ourselves together for church conferences public worship, and the observance of the ordinances 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 bond 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 able, promote the success of the church and of the Gospel. We will everywhere hold Christian principles 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 educational and denominational enterprises, the support of missions, the success of Sabbath Schools and evangelical efforts for the salvation of souls and the conversion of the world, and may the God of peace sanctify us wholly and preserve us blameless unto the coming of our Lord Jesus Christ.

ARTICLES OF FAITH

1. We believe in one true and living God, Father, Son and Holy Ghost, and these three are one in Divine Essence, power and glory.—Rom. 1:20; John 1:1.

2. We believe that the Scriptures of the old and new Testament is the Word of God, and the only infallible rule of faith and practice.—II. Tim. 3:16-17; 2 Pet. 1:21.

3. We believe that God created man good, 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 condemnation 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; Hebrew 2:9.

4. We believe that Christ by his death, burial and resurrection purchased our pardon and offered it freely to all mankind upon principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent; therefore he sayeth: "Look unto me and be 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.

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 up on the merits of the Son of God.—Jonah 4:11; Mark 10:14; 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 right to the tree of life, and may enter 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 ex-

ample to His children and bids us walk therein.—John 3:22; Matt. 3:16; Roman. 6:2-2-5; Matt. 28:19-20.

9. We believe that God in His Goodness displays His power of grace to a great degree in calling and qualifying His servants by the teaching of the Holy Ghost and the instruction of His word to go forth and proclaim life and salvation without price. He bids us 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.

10. We believe that baptism and the Lord's Supper and the washing of the saint's feet, and keeping of the Lord's Day holy and abstaining from worldly lusts are Gospel Ordinances and carnal cares, and to assemble ourselves together are ornaments which prepare and beautify the soldiers of the cross to march on in the army of the Lord.—Matt. 26:28; John 13:4-5.

11. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus, and none have the right to administer the same only those who are called of God and have come under the hands of the presbtery of the elders; and each church ought to have a pastor, deacons and clerk chosen by the church and continue in office during the good pleasure of the same; and in dealing with disorderly members, reference should be had to the 18th chapter of Matthew and other scriptures relative to 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, II. Cor. 6:6.

12. We believe it is the duty of each church to assemble themselves together once a month, and that it is the duty of the pastor of the church when setting forth the Lord's Supper and washing the saints' feet to let a man examine himself and so let him eat.—I. Cor. 11:17-28; Hebrew 10:26.

13. 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 everlasting shame and banishment from the presence of God.—Matt. 25:31; I. Cor. 15:42-45; II. Thess. 1:11; Job 19:2.

THE LAW OF THE LORD'S SUPPER

(By Rev. Wm. Mankin.)

The Lord's supper was instituted for God's people. They all have equal rights to the supper, and the right is a birth-right. "For by one spirit we are 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. "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." John 10:1. Christ is not water baptism, yet he is "the door." There is but one door, and Christ says he is that door, and he that cometh in at the door should have full fellowship and equal rights with all other Christians. "Let a man examine himself, and so 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 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 acting in keeping with the instructions given by 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 believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." Matt. 18:6; I Cor. 10:30; 13:32. It is contended that they of the same faith and order should be entitled to partake of the Lord's supper. I admit that Christ is the true faith, and his church true order, and that faith is the means by which men belong to the true order. If this is what 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 organic 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 we 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 in 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 supper. "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5), and the way we become one body is by being baptized into that body, and, of course, this is spiritual baptism. He that gets in by water baptism, the same is a thief and a robber, and when any

one gets into that body in a way he has a legal 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." 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 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 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 entirely 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 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, "If by a legal administrator, this is all that is wanting." Is it not purely a personal matter? So it is the duty of the preacher to baptize, and of 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 would never 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 strictly responsible for his own acts, 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 baptism by a legal administration does not confer any claims to Christian rights, as this proves it to be a personal matter: for we clearly see that the apostle, inspired as he was, did not discover the evil of Simon's heart; neither 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 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 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 fleshy body has for its members. Should Christians commune together at the Lord's table? "What God hath joined together let no man put asunder." Christians do all 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 assembled at God's table in heaven, so should we be on earth.

Statistical Table of Churches

CHURCH	POSTOFFICE	COUNTY	PASTOR	CLERK	DELEGATES	Meeting Days	Member- ship	Paid on Minutes
Antioch	Branch	Franklin	J. S. Lovett	R. P. Robinson	John King, Lizzie King, W. S. Lyles	2nd	52	\$4.00
Back Ridge	Abbott	Sebastian	R. W. Holley	Metta Black	Dewey Black, Annie Yancy, A. T. & May McCormick		73	6.25
Brooklyn	Ratcliff	Franklin	W. M. Guinn	O. J. Perkins	C. E. Clem, O. J. & Jessie Perkins, Loretta Kannedy		15	1.00
Freedom	Mansfield	Scott	Ben Black	Ozelar Jones	Edgar & Stella Smith, Irene Jones, Brady Graham	3rd	25	2.50
Harmony	Waldron	Scott	O. C. Hunt	H. P. Maxfield	W. F. Burdex, H. P. Maxfield	1st	46	1.75
Mulberry	Gravelly	Yell	W. M. Guinn	Lester Oller	J. B. Jones, Elmer Wilson, Dovie Wilson	2nd	100	5.00
Mt. Olive	Chismville	Logan	A. N. Best J. S. Lovett	E. R. Lovett	L. M. Barnard, Mattie Lovett, Sallie Best	3rd	50	3.00
Pl's'nt Grove, Charleston,		Franklin	Elmer Turner, Eva Dunn		J. A. Bradley, By. Hayes Sister Dunn, Tom Dunn	4th	130	3.00
Pl's'nt Ridge, Washburn		Sebastian	J. S. Lovett		Barney & Wilma Guinn	1st	97	5.00
Walnut Gr'v, Chismville,		Logan	A. N. Best	J. E. Sutton	Luther Cosley, Matthew Hodges, E. E. Fletcher		50	2.50