

MINUTES
OF THE
SIXTH ANNUAL COUNCIL
OF THE
CHURCH OF CHRIST.
IN THE SALINE DISTRICT
OF
ARKANSAS
HELD AT
PILGRIM'S REST CHURCH, LINCOLN COUNTY, ARK.,
SEPTEMBER 16TH, 1902.

REV. J. M. PATRICK, : MODERATOR.
J. H. MEEK. : CLERK.

RI DON, ARK.,
BAZOO PRINT.
1902.

SIXTH ANNUAL COUNCIL OF THE CHURCH OF CHRIST.



CONSTITUTION OF COUNCIL.

Article 1. The Annual Council of the Church of Christ in the Saline District of Arkansas, shall be composed of the church officials, of Ministers of the Gospel of this church, together with delegates sent from the different churches to represent them in Council. Delegates not to exceed three for the first fifty members and one for each 25 additional or fraction thereof, whose names shall accompany the Council Letter as delegates.

Article 2. The Council, when assembled for organization, shall proceed to make the choice of a moderator, Clerk and Treasurer by vote of the Council who shall hold their respective offices for one year. The moderator shall preside in the chair during the Council meeting and preserve order. He shall see that the constitution and rules of the council are strictly observed. He shall take the opinion of the council on all questions properly brought before it. The Clerk shall enroll the names of all delegates (including Ministers and officials) from different churches, and make a proper and correct Minute of all the proceedings of the Council.

Article 3. Each Church shall be free and independent in matters of church government. But the Council may withdraw from any Church that departs from the principles of the new Testament Scriptures, as are recorded in the King James Translation. This body shall only be an advisory body.

Article 4. This Council declines any fellowship with any society or institution of men, of what ever name called, which is without authority from the scripture of divine truth. Nor will she knowingly correspond, or receive correspondence, from any Council which holds such in their correspondence.

Article 5. All matters of difficulty between churches, or in an individual church, that cannot, after due effort, be reconciled, shall be brought before the Annual Council for their deliberation. But she will not take cognizance of either of the above cases, unless due course of procedure shall have first been taken.

Article 6. Churches of our faith who have creeds other than the King James Translation of the scriptures and have accepted no other Church of Christ, and practice the ordinances of the Church as we do, may be admitted into our body by producing a letter, and by being represented in person, according to article one [1] of this Constitution, if found orthodox and orderly.

Article 7. The churches of this district shall faithfully represent them according to this Constitution by letter, giving the number received in the church from each source in separate columns, giving the number baptized, received by letter, etc., and the number dismissed by letter. withdrawn from, or died during the year.

Article 8. Should any church fail to represent herself more than twice in succession, this body shall then have the right to send solicitors to visit said church and inquire into the matter, and make a report to the next Council meeting. This article shall be construed to apply to ministers of the gospel the same as to churches, when they fail to represent themselves in Council more than twice in succession, or send a report of their work.

Article 9. Should a minister belonging to any church in our reformation or district, depart from the faith or principles of doctrine of the New Testament Scriptures of the King James Version, the Church shall deal with them as respects the exclusion of him and drawing in of credentials, provided she call two or more sister churches in council to assist her in the proceedings, and said churches when assembled in council may proceed to hear the charge and take action on exclusion and drawing in of credentials. And

should application be made for restoration the church should proceed in the like manner as in the exclusion and drawing in of credentials.

Article 10. There shall be a book provided by the Council for its sole use, in which shall be recorded all the proceedings of this Council, and the minutes of same shall be printed and sent out to the respective churches according to the amount sent in for the printing of minutes.

Article 11. The Council shall have rules to be governed by while in session, which shall not conflict with any article in this Constitution. Said rules, when adopted, may be amended from time to time by a majority of the members of Council present at any annual assembly of this Council.

Article 12. The Annual Council may amend or repeal any part of this Constitution at its annual meeting, provided two-thirds of the churches in the district are represented in said council, and provided two-thirds of the ministers and church officials are present, and provided further that two-thirds of the members present shall vote for said amendment or repeal.

RULES OF COUNCIL.

1st. The moderator shall fill the Chair and preserve order in the Council.

2nd. The privilege and authority of the Moderator, shall be respected by all members. Yet, he shall not be arbitrary in exercising them. He shall decide all questions of order and propriety, but the decision of the Council shall be binding on all parties.

3rd. The Moderator shall vote in no case unless the Council be equally divided; in such case, he shall cast the deciding vote. He shall have the privilege of speaking as any other member, provided he shall first call some one else to the chair.

4th. But one member shall speak at a time, who shall arise from his seat and address the Moderator. He shall not be interrupted, unless he departs from the subject or makes use of per-

sonal reflections. He shall not speak more than twice on any one subject without permission of the Moderator, unless to explain.

5th. No member shall leave the house without permission of the Moderator.

6th. When a question is presented for discussion, it shall be written and handed to the clerk and read. The person putting in such a question, shall have the opening and concluding remarks, and the Moderator shall take the decision of the Council on all questions.

7th. Motions, if seconded, must be considered, unless withdrawn by the one making it.

8th. All resolutions must be written and handed to the Moderator, who shall read them over and hand them to the Clerk for public reading.

9th. All questions brought before the Council shall be in writing, and none but Bible questions shall demand attention, and in no case will the Moderator receive a question that is not a Bible question. Questions must come through some member of the Council, or they will not be discussed.

THE LAW OF THE LORD'S SUPPER.

The Lord's Supper was instituted for God's people. They all have equal right to it, and that right is a birthright, for by one spirit we are all baptized into one body. (1 Cor. 12, 13). This is not water baptism, but spiritual baptism.

Again, Christ said: "I am the door; if any man cometh in he shall be saved." (Read 1st 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). There is but one door and Christ says he is that Door, and he that cometh in at that 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 to the church, but to himself. It is a personal matter in eating and

drinking. The church that does judge and exclude one 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 or excluded.

Now listen to Christ: "He that offendeth one of these little ones that believe in me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea." (Matt. 18, 6; 1st Cor 10, 20-32). It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. I admit that the truth is the means by which men become Christians. If this is what is meant by the same faith, we do not object as to order, if nothing out of the gospel order is meant, very well, we are agreed, but if sect is to be inferred, we object: but I do not think that a child of God should dictate just what another should believe or just what church he should belong to in order that he may be in the right church, for the church is but one 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 worst church make you a sinner. The Eunuch believed and was baptized. 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 may be he could not be admitted to a sectarian table. At the Lord's table all his people have a perfect right, to be whom they may, and when the supper is set and all of God's people are not allowed to participate, 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 that, of course, is by spiritual baptism. He that gets in by water baptism is a thief and a robber, and when any one gets into that body in a legal way he has the legal right to 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 of one mind, but let God con-

trol the mind. If it had been intended by the Savior that the supper should be guarded, as some attempt to guard it, God would have endowed the Judge with wisdom to discern the pure from the impure. But the standpoint from which they judge is water baptism and a legal administrator settles the matter. For, after all, some have been found unworthy the least privileges of the church. To admit that immersion is the only true mode of baptism and a true believer receiving it, is this not all right? Some would answer "Yes, if by a legal administrator." That is all that is wanting.

Is this not purely a personal matter? If so, he has been as truly baptized as any one. 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 would never be baptized at all, as I can not know the heart of man.

Two, acting in concert, one acting in good faith and the other is not. The one is blessed and the other is not. Every Christian is strictly responsible for his own acts and not those of another. Simon, the Sorcerer, believed and was baptized and was not a christian, so we see that baptism by a legal administrator does not confer any claim upon the subject to any christian rights. This case proves it to be a personal matter as we see the apostle did his duty and Simon did not. 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 repentance, faith and baptism, all are, personal and duly accountable to God and not to man.

Various are the opinions of men and we account for them by the difference in the capacity of men, and if we use the capacity that God has given us, we do not think we should be eternally condemned for what we cannot help. The Church of Christ is divided into many members, but is one spiritual body in Christ, 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 should all 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-six states and they are all equal, free and independent states, and only one Union and one great point at which to meet and testify that they are free and independent, and yet but one Nation. All christians should have a central point at which to meet and let the world know they are one. Let that place 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 why not eat together?

And will they not all meet at last in the same Holy Land together?

There, a union and a free communion is forced upon us. Christ said at the last supper that He would drink no more of the fruit of the vine until he drank it anew in His Father's Kingdom. Then all christians of all ages will sit around one Communion Table in Heaven. As we find ourselves assembled thus around the Lord's Table in Heaven, so should it be on earth.

THE LEADING PRINCIPLES OF WHAT WE BELIEVE.

1st. We believe that there is only one true and living God revealed to us,—Father, Son and Holy Ghost.

2nd. We believe that the Scriptures, comprising the Old and New Testaments, are the Word of God and the only correct rule of faith and practice.

3rd. We believe that man was created holy and good; but by transgression fell from the Holy State and became dead in sin.

4th. We believe that sinners are justified through faith in the blood of Jesus Christ.

5th. We believe in a baptism by burial only; Baptism, Communion, the Lord's Supper and Foot washing are ordinances and institutions of the Church of Christ.

6th. We believe in the second coming of Christ, the resurrection of the dead, the reward of the just and punishment of the wicked.

FORM OF COUNCIL LETTER.

Name of Church.....

Post Office.....

County.....

State.....

Received by Baptism..... Dismissed by Letter.

Received by Letter. Excluded.

Received by Voucher..... Died.

Total Rec'd for year. Total loss for year.....

No. Males Enrolled.

No. Females "

Total Membership.

Name of Pastor.....

Names of Deacons:

Names of Elders.

.....

.....

Name of Clerk.....

Post Office.....

County.....

State.....

NOTE. If any minister in your membership, give their names and address. State whether ordained or licentlates.

ORDER OF BUSINESS.

1. Introductory Sermon.
2. Organization.-Election of Officers.
3. Reading rules. Council order.
4. Call for petitionary letters.
5. Visiting brethren invited.
6. Report of churches.
7. Enrolling names of messengers.
8. Appointment of committees.
9. Report of ministers.
10. Questions for discussion.
11. Resolutions.

COMMITTEES.

- On Divine Service.
- On Sabbath Schools.
- On Temperance.
- On Finance.
- On Obituaries.

MINUTES

SIXTH ANNUAL COUNCIL, CHURCH OF CHRIST.

IN THE SALINE DISTRICT OF ARKANSAS.



The sixth Annual Council of the Church of Christ in the Saline District of Arkansas convened with Pilgrim's Rest church in Lincoln county, on the 16th day of October A. D. 1902 at 10 o'clock.

Council called to order by Eld. J. M. Paterick and after reading and commenting on the 119 Psalm. and after prayer, Council adjourned for preaching, to meet at 1:30 p. m. At this time Bro. J. R. Hartly preached the introductory sermon from Acts, 14, 22.

Afternoon Session.

At 1:30 p. m. Council met pursuant to adjournment, and after prayer, proceeded to elect officers of Council, which resulted in the choice of Eld. J. M. Paterick, moderator, and J. H. Meek, clerk and treasurer.

The first thing in order was reading Rules of Council which was read by the clerk.

Second. Called for petitionary letters. Received one, Macedonia, through J. McClendon, presented a letter praying admission in the Salem church, by voice of the Council, said church was received in the Council, and the right hand of fellowship extended to her delegate, who sits with us in Council.

Third. Invited visiting brethren to seat with us.

Fourth. Delegates names enrolled:

From Free Hill, Eld. J. M. Paterick, Eld. O. A. Ashcraft, J. M. Ashcraft and M. H. Ashcraft.

“ Pine Hill, J. D. Smith, and W. S. Cook.

“ Pilgrim's Rest, Eld. J. R. Hartley, Eld. J. F. Brown, P. F. Baker, Eld. W. P. White, B. F. Hearndon, W. L. Anderson,

J. A. Brown and Wm. Smith.

From Old Hope, G. E. White.

“ Center, J. A. Ross.

“ Corrinth, H. W. Wood, and H. T. Wood.

“ Macedonia, J. P. McClendon.

“ Providence, Eld. J. A. Griffin, and W. S. Oldner.

“ Harmony, P. S. Young, and J. H. Meek.

Fifth. Appointment of committees as follows:

On Divine Services, B. F. Hearndon, and W. L. Anderson.

“ Sabbath Schools, P. F. Baker, J. A. Ross and John McClendon.

“ Temperance, J. F. Brown, J. M. Ashcraft, J. D. Smith, W. P. White and W. S. Oldner.

“ Finances, J. R. Hartley, M. H. Ashcraft and P. S. Young.

“ Obituaries, O. A. Ashcraft, H. W. Wood, W. S. Cook, and G. E. White.

Motion to adjourn until tomorrow morning to meet at 9 a. m.

Friday Morning Session.

Pursuant to adjournment, at 9 a. m. after prayer, began business. Called for report of committees.

Report of committee on Pleasant Ridge, for not being represented in Council moved and second that we receive the report of said committee. Said church is excused and in sympathy of the council and has the prayers of this body.

SABBATH SCHOOL.

We your committee on Sabbath Schools find that there has not been as much interest taken in the Sabbath School work as there ought to have been. We are sorry that the people are so unconcerned about training their children up in the nurture and admonition of the Lord. Therefore, we do earnestly recommend that every church organize a Sabbath school, and exert its influence to maintain it through the year, for we are persuaded to believe that through the influence of the Sabbath school our children are brought to the knowledge of Christ.

Committee { J. H. Ross,
J. A. Griffin,
P. F. Baker,
J. P. McClendon.

TEMPERANCE.

Dear brethren in Christ, we your committee on Temperance beg leave to report as follows. We find that a great many are like poor Easau, who sold his birth right for one morsel of meat, and now they are giving up their birth right for intoxicating liquors. For instance, notice the poor drunkard who has laid his immortal soul upon the altar of his whiskey god. This altar is a whiskey barrel erected in a bar room, behind the counter stands the bartender, who serves as an agent of the devil and holds up that poison to his fellow man. And to think that so many people, and sometimes brethren, go into the barroom and lay down their souls upon the whiskey altar, and bring ruin upon himself, and grief to his wife and children. O my God, my brethren, it causes us to tremble when we see our brother and friends go and say unto the devil, give me a drink of whiskey and I will give you my soul. Now listen to what our dear Lord said while He was here. He said that no drunkard should enter the Kingdom of Heaven. Then my brethren let us do every thing that we can against this great bait that the devil is holding out to us and our children.

Committee { W. P. White,
J. D. Smith,
J. F. Brown,
J. M. Ashcraft.

FINANCE.

We your committee on Finance beg leave to make the following report. We find from the reports of the different churches that there is not much interest taken in the financial affairs of our churches. We are sorry to see that our ministers are so badly neglected in the Saline District. We earnestly recommend that the officers of the different churches look after the welfare of the ministers and help to hold up their hands so that they may be better able to carry the glad tidings of good news to a lost and ruined world. We find that our ministers have not received much help

during the last pastoral year.

For printing minutes	\$10.05.
By Voucher,	50.
For clerk	5.10.
For help of ministers	71.46.
Total	<u>\$87.11.</u>

Committee { J. R. Hartley,
P. S. Young,
M. H. Ashcraft.

OBITUARIES.

We your committee on Obituaries beg leave to submit the following report. We find that there has been several deaths in the District. Two at Free Hill, sisters Hulda Rall and Matilda Williams, Pine Hill, Sister Rush. Let us thank God there has been no more. And praise God that they are now at rest, and say like one of old, the Lord gives and the Lord taketh away, bless the name of the Lord.

Committee { O. A. Ashcraft,
H. W. Wood,
W. S. Cook.

Motion to adjourn till Saturday morning to meet at 9 a. m.

Saturday Morning Session.

At 9 a. m. pursuant to adjournment the council met for business. Prayer by the Moderator.

QUESTIONS.

No. 1. When Christ rested in the tomb did his spirit go to preach to the people who perished in the flood?—W. P. White. Ans. No.

No. 2. In what way should members of the church be obligated to make their pastor's time good?—O. A. Ashcraft. Ans. Resolve that we recommend that the officers of each church look after the welfare of the ministers of the Saline District.

No. 3. Shall we put an Evangelist in the field for this ministerial year?—P. F. Baker. Ans. Yes. By vote of the council Rev. J. M. Paterick was put in the field for one half of the time, and the other half he serves two churches as pastor.

No. 4. When a church makes a call for council from other churches to deal with ministers of the gospel under article 9 of the constitution of council, does it mean that we should call for the whole church or for the officers?—J. A. Brown. Ans. For officers.

RESOLUTIONS.

Resolved. That we organize a fifth Sunday meeting in the Saline District to be designated as a union meeting.— J. A. Griffin. Resolution adopted and by vote of the council that the ministers of the gospel and the various officers of the churches in the Saline District convene with Free Hill church, McKinney, P. O. Cleveland county, Ark., on Saturday before the fifth Sunday in Nov., 1902, for the purpose of organizing a union meeting.

Resolved. Whereas we have put an evangelist in the field at our annual council held at Pilgrim's Rest, Glendale, Lincoln county. We have also appointed a board of five supervisors whose duty it is to look first after the temporal welfare of Evangelist, and when they have collected sufficient means to insure or supply his temporal want, it is then their duty to take the oversight of the work generally, and wherever they find a point where they think that the said evangelist can do the greatest good, to call his attention to such places, and at such times as they would think best. J. F. Brown. The board of supervisors was elected as follows:

J. A. Brown, Glendale, Ark., J. D. Smith, Feenyville, Ark., J. H. Meek, Annover, Ark., J. P. McClendon, Orlando, Ark., John Taylor, White Oak.

Resolved. That whereas a resolution has passed this body authorizing the organizing of a Sunday meeting, for the mutual benefit of the brother and sisterhood of the Church of Christ. Those meeting to meet on Saturday before the fifth Sunday during each year. J. F. Brown.

Resolved. That we hold our next annual council at Providence church, Cleveland county. W. S. Oldner.

By motion of the council the next session of this council will convene with Providence church, Draughton, Ark., on Thursday, before the second Sunday in Oct., 1903, at 10 o'clock, a. m. J. F. Brown to preach the introductory, O. A. Ashcraft, alternate.

Motion to adjourn. The council now adjourned to meet with Providence church, in Cleveland county, on Wednesday night before the 2nd Sunday in October, 1902, all delegates are requested to be present on time.

Motion and second that we extend our thanks to the brethren and sisterhood and friends of Pilgrim's Rest church, for their kindness during the council.

J. M. Paterick, Moderator.

J. H. Meek, Clerk and Treas.

Report of Ministers.

Post Office.	Help received from churches	Funerals preached	Sermons preached	Help ordain pr'chers	Organized churches	Total received	Rec'd otherwise	Baptized	Churches served
McKinney, Ark.	\$ 8.50	98	112	2				1	4
Calmer, Ark.	29.30							22	
Draughton, Ark.	4.85								
Glendale, Ark.	16.71	47	2			3	3	1	1
Glendale, Ark.	20 60				1			3	
McKinney, Ark.									
White Oak, Ark.									

Statistical Report.

Churches.	Received by			Dismissed by			No. Enr'ed			Ministers			
	Baptism	Letter	Voucher	Total	Letter	Withd'wn	Died	Total	Males	Females	Total	Ordained	Unordained
Morning Star	7	2		9		1		1	11	11	22		
Corrinth	1			1					9	22	31		1
Center											13		
Providence	3			3					9	15	24		1
Free Hill						1	2	3			102	2	
Old Hope	2		2	4	2	1		3			31		1
Pine Hill	13		2	15		2		2			61		
Harmony	3		3	6		1		1	37	37	74		1
Macedonia											7		
Pilgrim's Rest									13	24	37	3	