

MINUTES OF THE
Eighth Annual Council
OF THE
CHURCH OF CHRIST.

In the Saline District of
Arkansas.

HELD AT FREE HILL CHURCH, CLEVELAND,
COUNTY, ARK., SEPT. 1, 1904.

Rison Herald Print.

MINUTES
OF THE
EIGHTH ANNUAL COUNCIL
OF THE
Church of Christ in the Saline District of Arkansas.

The Eighth Annual Council of the Church of Christ in the Saline District of Arkansas, convened with Free Hill Church in Cleveland County on the 1st day of September, A. D. 1904. Council called to order by the Moderator, J. M. Patrick. After prayer the Council was declared open for business.

1st in order went into an election for officers for the present session which resulted in the choice of J. M. Patrick (re-election) as Moderator, and J. A. Brown Clerk and Treasurer.

By motion the Council adjourned until one o'clock p. m.. At this time O. A. Ashcraft filled the stand and preached the introductory sermon from Heb. 13th chapter 14th verse.

AFTERNOON SESSION.

At 1 o'clock p. m. the council met pursuant to adjournment after prayer by Rev. J. A. Griffin, proceeded to business.

- 1st. Reading Rules of Council.
- 2nd. Called for Petitionary letters. Received none.
- 3rd. Invited visiting brethren to seats in Council.
- 4th. Called for the report of the Churches.

STATISTICS.

| Church Name | Baptism.... | Voucher... | Letter..... | Total..... | Letter..... Withdr'n.. | Died | Total..... | Males | Females .. | Total..... | No Preach's | Amt. Minutes | Amt. for Clk. |
|------------------|-------------|------------|-------------|------------|---------------------------|------------|------------|-------------|------------|------------|-------------|--------------|---------------|
| Corinth..... | | | | 1 | | | 1 | 7 | 17 | 24 | | \$1 25 | \$ 60 |
| Free Hill..... | | | | | 1 | | 1 | 21 | 46 | 77 | 3 | 2 00 | 1 25 |
| Harmony | 1 | | | 1 | | | | 32 | 36 | 58 | | 2 00 | 1 65 |
| Macedonia | 9 | 2 | 2 | 13 | | | | 15 | 19 | 34 | | 75 | |
| Old Hope..... | 4 | | 2 | 6 | | | | 9 | 10 | 19 | | 30 | |
| Pine Hill | 3 | | 2 | 6 | 3 | | 3 | 27 | 43 | 70 | | 1 00 | 25 |
| Pilgrim's Rest.. | | | | | | 1 | 1 | 12 | 20 | 32 | 3 | 1 35 | 50 |
| Morning Star... | | | | | | 1 | 1 | 15 | 24 | 39 | | 1 00 | 70 |
| Providence..... | 1 | 0 | 0 | 1 | | 2 | 2 | 8 | 16 | 23 | 1 | 85 | 50 |

NAMES OF MESSENGERS.

| | |
|-----------------|---|
| Corinth, | { T. G. Taylor, J. F. Masse. |
| | { J. M. Patricks. J. A. Ross. |
| Free Hill, | { O. A. Ashcraft. J. M. Ashcraft. |
| | { J. E. Shelby. J. M. Shelby. |
| | { M. H. Ashcraft. H. W. Wood. T. H. Wood. |
| Harmony, | { J. H. Meek. P. S. Young. |
| | { J. W. Clark. J. M. Taylor. |
| Pine Hill, | { W. H. Williams. W. H. Johnson. J. R. Morgan |
| Macedonia, | { C. E. Hudleson. |
| Pilgrim's Rest, | { J. R. Hartley. J. F. Brown. |
| | { J. A. Brown. Wm. Smith. |
| Morning Star, | { G. W. Spears. J. A. Ausburn. |
| Old Hope, | { G. E. White. T. D. White. J. A. Lunsford |
| Providence, | { J. A. Griffin. E. L. Parnell. W. S. Oldner |

APPOINTMENT OF COMMITTEES.

- On Divine Services—J. E. Shelby, J. M. Ashcraft.
 On Sabbath Schools—J. A. Griffin, T. G. Taylor, J. M. Taylor.
 On Temperance—J. R. Hartley, J. H. Meek, J. M. Ashcraft.
 On Finance—G. W. Spears, J. F. Brown.
 On Obituaries—P. S. Young, T. D. White, G. E. White.
 On Ordinances { J. R. Hartley, O. A. Ashcraft,
 { J. A. Griffin, J. A. Brown.

By motion the Council now adjourned to meet Friday morning at 9 o'clock.

FRIDAY MORNING SESSION.

The Council met pursuant to adjournment. Prayer by the Moderator and the Council proceeds to business.

Called for the report of ministers.

J. R. Hartley's report.

| | Discourses | Conclusions | Help Rec'd |
|---------------------------|------------|-------------|------------|
| Pine Hill, | 10..... | 5..... | \$3.15 |
| Harmony, | 7..... | 4..... | 5.50 |
| Providence, | 6..... | 4..... | 2.05 |
| Locust Grove,..... | 3..... | | |
| Mountain Home,..... | 3..... | | |
| Old Hope,..... | 4..... | | .60 |
| Brother Singleton's | 1..... | | |
| Macedonia,..... | 1..... | | |
| Morning Star,..... | 13..... | | 3.15 |
| | — | — | — |
| Total,..... | 48..... | 13..... | \$14.45 |

J. A. Griffin's report:

I have preached eight sermons. Received no members in any way.

J. A. GRIFFIN.

J. M. Patrick's report:

Brethren, I have served five churches this year as pastor. Received twelve members in the church, five of them by baptism and seven otherwise.

J. M. PATRICK.

O. A. Ashcraft's report:

Brethren, my work is quite limited on account of sickness in my family. I have served one church this year as pastor and assisted at another. Received eleven members in the church, baptised nine of them, and received two otherwise. I have done all that I could under the circumstances. Pray brethren that the Lord may restore my family to health that I may do more work in the next year.

O. A. ASHCRAFT.

H. W. Wood's report:

I have preached 41 sermons.

Pray for me brethren, that the Lord may bless me in his work.

H. W. WOOD.

By motion this council holds Brother W. P. White in disorder

for having accepted the pastoral care of churches and then leaving them without a pastor with no apparent cause for so doing.

Done by order of Council. J. A. BROWN, Clerk.

By motion the council holds Old Hope Church in disorder for having received an adulteress in her membership, and recommend that said church be at once notified by our clerk, and we furthermore advise said church to at once withdraw fellowship from said adulteress whom they have recently received in their membership.

Done by order of the Council. J. A. BROWN, Clerk.

The Council now adjourned until 1 o'clock p. m.

FRIDAY AFTERNOON.

At 1 o'clock p. m. the Council met pursuant to adjournment.
Called for the report of the Committees

REPORT OF COMMITTEES.

SABBATH SCHOOLS.

We your committee on Sabbath Schools beg leave to report as follows:

We are glad to report that in the district we have a few Brethren that are trying to train up their children in the nurture and admonition of the Lord. But are sorry to say that a great many of the Church of Christ people are so careless in the training of their children.

Brethren, do you love your children? Do you care anything about the welfare of their souls? Brethren, I would to God you would try to live as you pray. I notice that every brother in his prayer to Almighty God asks the Lord to help him discharge his whole duty; he will surely do this if you will only do your part, the Lord is ever mindful of us, and willing and ready to assist us in every effort we make to do good.

Brethren, if you will work as earnestly as you pray we will soon have a lively Sunday School in every neighborhood in this Council District. Let us take courage and try to have more Sunday Schools next year than we have this and do more good and live closer to God and duty than we ever have before.

J. A. GRIFFIN,
J. G. TAYLOR, } Committee.
J. M. TAYLOR, }

TEMPERANCE.

We your Committee on Temperance beg leave to submit the following as our report:

Intemperance in all its forms is very dangerous, the past generation sowed the seed of dram drinking; this generation is reaping a harvest of "Blind Tigers," drunkenness, sorrow and distress as the fruits of their sowing.

We earnestly appeal to all of the professed followers of Christ to go to work at once to stop the sale of alcoholic liquors, by asking the authorities to give us laws to prohibit the sale or the manufacture of the same in our State, and we earnestly appeal to all believers in Christ Jesus to taste not, handle not intoxicating spirits of any kind. And Brethren, let us vote as we pray "against license."

J. R. HARTLEY. } Committee.
J. H. MEEK, }

FINANCE.

We your Committee on Finance submit the following as our report:

| | Amt Minutes | For Clerk |
|---------------------------|----------------|--------------|
| Free Hill,..... | \$ 2 00 | \$1 35 |
| Harmony,..... | 2 00 | 1 65 |
| Pine Hill,..... | 1 25 | 25 |
| Macedonia,..... | 75 | |
| Pilgrim's Rest,..... | 1 25 | 50 |
| Corinth, | 1 25 | 60 |
| Morning Star,..... | 1 00 | 70 |
| Old Hope,..... | 30 | |
| Providence, | 85 | 50 |
| Balance in Treasury,..... | 30 | |
| | <hr/> | <hr/> |
| | \$10 80 | \$3 35 |

Your committee would respectfully recommend that each church prepare a Council Letter showing how much each church paid their pastor. By so doing it will greatly aid the Committee on Finance. Brethern: Don't forget the ox that treadeth out the corn. Remember them which labor among you and esteem them very highly in love for their works sake.

G. W. SPEARS, } Committee.
J. F. BROWN, }

OBITUARIES.

We your Committee on Obituaries report as follows:

Upon examination of the reports sent in from the various churches, we find that the Lord has taken from our membership in the Saline District five (5) of our beloved brothers and sisters since our last Annual Council meeting, viz:

From Providence, Sister Hill and Sister Groves.

From Morning Star, Brother Carle White.

From Pilgrim's Rest, Sister F. Lavender.

From Corinth, M. F. Scroggins.

They have gone on before to try the realities of an unknown world, which the Lord has prepared for them who put their trust in him. Brethren, let us pray God that we discharge our whole duty and hear the welcome words, "well done thou good and faithful servant; enter thou into the joys of thy Lord." Let us all meet them there.

| | |
|-----------------|--------------|
| G. E. WHITE, | } Committee. |
| B. A. LUNSFORD. | |
| T. D. WHITE, | |

ORDINANCES.

We, your Committee on Ordinances, would respectfully submit the following as our report:

We understand from the reading of the King James translation of the Holy Scriptures that the Holy Ordinances of the Church of Christ are Baptism, The Lord's Supper and Feet Washing, as they were all commanded and instituted by the Lord from Heaven. We believe that baptism is the first ordinance, as it is the first thing one is required to do after repentance and belief. As to the mode of Baptism, we believe in the one that most represents the death, burial and resurrection of our Lord, and at the same time typifies a new birth. For example see Matt., J:15; Mark, 1:9. We believe that by immersion or dipping is the proper mode to represent our Lord's burial and resurrection. We understand to bury is to cover up; and to rise is to come forth, so we are willing to be buried with Christ in baptism. Read Rom., 6, 4, 5; Col., 2:12. It is therefore not only incumbent upon us to be conformable to Christ's death in the crucifixion of our sinful lives, but to give continual proofs thereof in conformity to His lying in the grave and of His resurrection.

Rom., 6:4 describes the spiritual and verse 5 the literal resurrection, which are both represented in the baptism which Jesus Christ

hath ordained by giving the example himself. In this baptism we receive the sign of an obligation to that holiness which is or ought to be in us as God's dear children, and have had represented, sealed and applied to us a certain end continued death to sin, and a quickening and a resurrection to a life of holiness, in conformity to and by virtue derived from His death and suffering, burial and resurrection. He gave us an ordinance by which we can commemorate His death and suffering, which is the supper. See Matt., 26, 17:29; Mark, 14, 12:29; Luke, 22, 7:21. This ordinance was instituted in the church for there was none present but the church. (As to who we believe has a right to this supper, turn to the Laws of the Lord's Supper in this book.) "As Jesus sent two of His disciples into the city (Jerusalem) to prepare a place that He might eat the Passover. Luke, 22, 8. "And as they were eating (the Passover) or as they did eat." Matt., 26:21; Mark. 14:23. Jesus took bread and blessed and brake it, and commanded them (the twelve) to take, eat. Mark, 14:22; and likewise the cup after supper, and they all drank of it. Luke, 14:22. Jesus riseth from supper and began to wash his disciples feet. John, 13, 3:4; and said I have given you an example. John, 13:15. If ye know these things happy are ye if ye do them. John, 13:17. These plural of this: If our Lord had only referred to the supper here he would have spoken to them differently. He would have spoken in the singular and not in the plural number. The supper is one thing and the foot washing another, thus placing them in the plural number, and as he had just observed these things (ordinances) he is now teaching them (his apostles) to observe them also. For he said: "I have given you an example that ye should do as I have done to you." John, 13:15. Should means intention, duty. Then if we would do our duty we must observe this, (foot washing) too, with the supper. "If I the Lord and master have washed your feet ye also ought to wash one another's feet." John, 13:14. Ought means fit or necessary, should. Necessary means such as must be, indispensable. Indispensable means cannot be disposed of. Then we see according to the word of God compared to our standard language. We cannot dispense with either of these ordinances (spoken of in the 13th chapter of John) without breaking the command of our Lord and Master; and His blessed word tells us that if we offend in the least of these, we are guilty of them all. "Go ye therefore and teach all nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." Amen, Matt., 28, 19:20.

| | | |
|-----------------|---|------------|
| J. R. HARTLEY, | } | Committee. |
| O. A. ASHCRAFT, | | |
| J. A. GRIFFIN, | | |
| J. A. BROWN, | | |

QUESTIONS.

No. 1 —Does this body hold that Christ is the Church? By J. R. Hartley.

Ans.—Christ is not the church, but he is the head of the church. He the bridegroom, the church, the bride.

No. 2.—Is Baptism, Communion and Foot Washing ordinances of the church?

Ans. —Yes they are ordinances of the church and instituted by our Lord.

At this time the Council adjourned until Saturday morning at 9 o'clock.

SATURDAY MORNING SESSION.

Council met pursuant to adjournment.

Question No 3 was presented.—Who are the proper ones to sit as or to form a presbytery, to ordain a minister, elder or deacon, and how many are required. By J. A. Brown.

After some discussion question No. 3 was tabled until our annual council in 1905.

Council now adjourned until 1 o'clock, p. m.

At 1 p. m. Council met pursuant to adjournment and question No. 4, was handed in by Rev. O. A. Ashcraft.

Question No.4.—Does the bible teach sanctification of the body in this life?

Ans.—No.

RESOLUTIONS.

No. 1.—Resolved, that we amend article 5 of the leading principles of what we believe, so as to read as follows: J. R. Hartley.

Art. We believe in baptism by burial only. That baptism, the Lord's Supper and Foot Washing are ordinances of the church, and instituted by Our Lord and Savior Jesus Christ.

No 2 —Resolved, that we forbid any one preaching in any of our

church houses, who preach sanctification of the body in this life.

By J. A. Brown.

Resolved, that we tender our thanks to the brother and sisterhood at Free Hill Church for their kindness and hospitality shown us during our stay with them in Council. By J. A. Brown.

By motion the Council now adjourned to meet with Macedonia Church, near Orlando, P. O., in Cleveland County, on Thursday before the 1st Sunday in September, 1905, at 9 o'clock, a. m.

J. M. PATRICK, Moderator.

J. A. BROWN, Clerk and Treasurer.

J. A. Griffin will preach the introductory sermon, and J. R. Hartley, alternate.

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.

2d. 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.

3d. 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 Baptism by burial only. That Baptism, the Lord's Supper and Foot Washing are Ordinances of the church and instituted by Our Lord and Savior Jesus 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.

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 twenty-five additional or fraction thereof, whose names shall accompany the Council-Letters as delegates.

ART. 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.

ART. 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.

ART. 4. This Council declines any fellowship with any society or institution of men, of whatever 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.

ART. 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.

ART. 6. Churches of our Faith who have no creeds, other than the King James Translation of the Holy Scriptures, and have accepted no other Church name than the Church of Christ, and practice the Ordinance 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 [1] one of this Constitution, if found orthodox and orderly.

ART. 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.

ART. 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 constructed 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.

ART 9. Should a Minister belong 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.

ART 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.

ART. 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.

ART. 12. The Annual Council may amend or repeal any part of this Constitution at its annual meeting, provided two-thirds [$\frac{2}{3}$] of the churches in the district are represented in said council, and provided two thirds [$\frac{2}{3}$] of the Ministers and Church Officials are present, and provided further that two-thirds [$\frac{2}{3}$] of the members present shall vote for said amendment or repeal.

Adopted unanimously.

Names of persons who voted for Constitution:

| | | |
|--------------------------|-----------------|--------------------|
| Eld. J. M. Patrick, Mod. | J. R. Hartley. | O. A. Ashcraft. |
| J. F. Brown. | D. Busby. | J. H. Meek, R. E. |
| J. W. Veasey, R. E. | J. E. Railey. | J. D. Smith, R. E. |
| H. W. Wood. | D. R. Smith. | A. C. Rogers. |
| W. L. Cook. | J. W. Clark. | J. A. Brown, R. E. |
| J. B. D. Williams, Clerk | W. C. Davidson. | C. W. Raney. |

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

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

6th. When a question is presented for discussion, it shall be written and handed to the Clerk and read. Then the person putting in such question, shall have the opening and concluding remarks, and the Moderator shall take the decision of 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 over them 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.

Adopted unanimously.

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 St. 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, 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 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 gospel order is meant very well we are agreed, but if sect is to be inferred, we object, but I do not think that one 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

everyone 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 anyone gets into that body in a legal way he has a 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 control 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. Christian character is left entirely out, by which some make a woeful mistake. 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 cannot 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 that 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 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 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 wine 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.

FORM OF COUNCIL LETTER.

STATISTICAL REPORT.

.....
(Name of Church.)

.....P. O.

.....County.

| | | | |
|----------------------------|---|-------------------------|---|
| Received by Baptism | — | Dismissed by Letter | — |
| Received by Letter | — | Excluded | — |
| Received by Voucher | — | Died | — |
| Total Received during year | — | Total Loss during year. | — |
| | | No. Males Enrolled | — |
| | | No. Females Enrolled | — |
| | | Total Membership | — |
| | | Amt. Paid Pastor | — |

.....
[Name of Pastor.]

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.....

.....
[Name of Deacons]

.....
(Name of Elders)

.....Clerk.

.....P. O.

.....Co.

.....State.

NOTE: If any ministers in your membership, give their names and address. State whether ordained or licentiate.

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 members.
8. Appointment of committees.
9. Report of ministers.
10. Report of committees.
11. Questions for discussion.
12. Resolutions.

COMMITTEES.

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