

MINUTES

—OF THE—

TWENTY-SIXTH ANNUAL SESSION

—OF THE—

CADDO RIVER

REGULAR BAPTIST ASSOCIATION

—HELD WITH THE—

CHURCH AT FOREST HILL, MONTGOMERY CO., ARK.,

SEPTEMBER 8th and 10th, A. D. 1883.

OFFICERS:

J. J. HUGHES, MODERATOR.

ISAAC F. WELCH, CLERK.

JOHN WELCH, TREASURER.

HOT SPRINGS, ARK.

PRESS OF THE HOT SPRINGS NEWS.

1883.

PROCEEDINGS

—OF THE—

TWENTY-SIXTH ANNUAL SESSION

—OF THE—

Caddo River Regular Baptist Association.

FIRST DAY.

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SATURDAY, SEPTEMBER 8, 1882.

The Caddo River Regular Baptist Association met pursuant to adjournment with the Church at Forest Hill, Montgomery country Ark.

The introductory sermon was preached at 11 o'clock A. M. by the appointee, Bro. W. W. Carson. Text: Mathew 23 chapter, 18, 19 and 20 verses.

At 3 o'clock P. M. the Association assembled by singing. The former Moderator being absent, Brother H. L. Wasson called the Association to order. After which he led in prayer.

Next called for letters from the Churches. Letters read and messengers name enrolled. (See Statistical Table.)

Called for Petitionary letters from the Churches. Two were presented and read, one from Mt. Zion and one from New Home. The right hand of fellowship extended the messengers by the Moderator.

The Association then went into an election for officers, which resulted in choice of Bro. J. J. Hughes, Moderator; Isaac F. Welch, Clerk, and John Welch, Treasurer.

Invitation to visiting ministers extended.

Called for correspondence from sister Associations, whereupon a letter was presented from the Southwestern Arkansas Association by messenger, Bro. J. B. Hester. Also one from the Onichita Association; borne by messenger, Bro. H. C. Ridling. The right hand of welcome was extended to the messengers by the Moderator.

The Moderator then appointed the following committees: On Preaching: Brethren John Welch, G. B. Willis and George Pettett. On Documents: A. Nelson, J. A. Neighbors and L. L. Forrester. On Finance: Brethren J. C. Thomas, J. H. Keith and W. F. Willis. On Destitution: Brethren J. J. Roberson, W. F. Rucker and L. T. Ragwell. On State of Religion: Brethren L. Melson, H. Whissenhunt and G. Burchfield. On Temperance: T. J. Welch, I. P. Hollifield and D. T. Driggers. On Duties of Churches to Pastors: Brethren A. R. Chitwood, C. H. Eddlemon and J. P. Welch. On Duties of Pastors to Churches: Brethren J. A. Collum, H. J. House and W. J. Cowart. The appointees not being present, Brother J. P. Welch was appointed to preach Missionary sermon.

Adjourned to meet at 9 o'clock Monday morning. Prayer by Moderator.

Services of Sunday.

The stand was occupied by the following Brethren who preached the word to large and very attentive congregations, and we trust great and lasting good was accomplished thereby. At 9 o'clock A. M. Brother H. C. Ridling, followed by E. P. Chitwood; 11 o'clock A. M., Brother J. P. Welch; followed by Brother W. W. Carson; 3 o'clock P. M., Brother J. J. Hughes followed; by Isaac F. Welch; 7 o'clock P. M., Brother J. B. Hester followed; by L. T. Bagwell.

SECOND DAY.

MONDAY MORNING, 9 o'clock, SEPT. 10 1883.

The Association met according to appointment. Prayer by Brother M. P. Thomas.

Called for the reading of the minutes of Saturday. Minutes read and adopted.

Renewed call for Petitionary letters. One presented and read from Mt. Zion Church, Clark county, Brother M. P. Thomas messenger. The Church was received into the fellowship of the Association, and the right hand of fellowship extended the messenger by the Moderator.

Brethren Wasson, Pullen, Hill, Hollifield and Heron asked leave of absence to go home, which was granted.

Called for reports of Committees.

The following reports were read and adopted:

REPORT ON PREACHING.

We, your Committee on Preaching submit the following: The

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stand was ably occupied by the following Brethren: Saturday, 11 o'clock A. M., by Brother W. W. Carson, followed by Brother A. Nelson. Saturday, 7 o'clock P. M., Brother J. J. Hughes, followed by Brother R. P. Wilkinson. Sunday, 9 o'clock A. M., Brother H. C. Ridling, followed by Brother E. P. Chitwood. Sunday, 11 o'clock by Brother J. P. Welch followed, by W. W. Carson. Sunday, 3 o'clock P. M., by Brother J. J. Hughes, followed by I. F. Welch. Sunday, 7 o'clock P. M., by Brother J. B. Hester, followed by Brother L. T. Bagwell. Monday, 11 o'clock P. M., by Brother W. W. Carson, followed by Brother H. C. Ridling. Monday, 7 o'clock P. M., Brother M. P. Thomas, followed by Brother I. F. Welch.

JOHN WELCH, Chairman.

REPORT ON DOCUMENTS.

We, your Committee on Documents, make the following report: We find eight churches not represented. (See Statistical Table). We find three churches petitioning for membership into this body, *viz.*, Mt. Zion, Montgomery county; Mt. Zion, Clark county; and New Home. We find one church petitioning for the next session of this body to be held with them *viz.*, Bethel. We find two corresponding letters, *viz.*, one from Southwestern Arkansas Association and one from Ouichita Association.

A. NELSON, Chairman.

REPORT OF COMMITTEE ON DESTITUTION.

We, your Committee on Destitution, submit the following report: Brethren, we have much destitution in our Association, and no missionary in the field. Brethren, let us work while it is day, the night comes when no man can work.

L. T. BAGWELL, Chairman.

REPORT OF COMMITTEE ON STATE OF RELIGION.

Dear Brethren:—We make the following report on the State of Religion within our bounds. From the letters to the Association we do not hear as favorable reports as in some years past, yet in some churches there have been some glorious revivals of religion, while many churches report "lukewarmness." Brethren, this state of the churches is deplorable. Every true follower of Jesus ought to strive with all the powers that God gives them, to let their light so shine that sinners might see their good works and glorify our Father who art in Heaven. Brethren, let us all work and pray during the coming year, that when the several letters are prepared next summer for the Association that each letter may state, "we have had a glorious revival of religion in our church, and many sons and daughters have been added to the fold of Christ."

LARKIN MELSON, Chairman.

REPORT OF COMMITTEE ON TEMPERANCE.

Dear Brethren:—We look upon the excessive use of intoxicat-

ing spirits as being the greatest curse ever denounced upon man by God. Its use as a beverage is condemned by the Bible in the strongest terms. "Wine is a mocker in the sight of God," Prov. xx, 1. We are commanded by God to not look upon wine, much less to drink it to excess. He says, "at last it biteth like a serpent and stingeth like an adder," Prov. xxiii, 29-32. The curse of the Bible rests in awful wrath upon the man that puts the cup to his neighbors mouth. The scriptures inform us that "the drunkard shall not inherit the Kingdom of God," Gal. v, 19-21. Brethren, let us with united effort assist in banishing this awful curse from our country. Respectfully submitted.

T. J. WELCH, Chairman.

REPORT OF COMMITTEE ON DUTIES OF CHURCHES TO PASTORS.

Dear Brethren:—Within our bounds we do know that our churches are far behind in the duties that they owe to their pastors. Their duties are many. We believe that it is the duty of every church member to be present with the pastor on each conference day, to aid and assist him in carrying on the great work of our Masters Kingdom here on earth. We believe that it is the duty of the church to help their pastor to bear the great burthens of the church, if she would see Zion travel and bring forth sons and daughters. We believe it is the duty of each church to see that the temporal wants of their pastors are supplied.

A. R. CHITWOOD, Chairman.

REPORT OF COMMITTEE ON THE DUTIES OF PASTORS TO CHURCHES.

Dear Brethren:—We present the following report: The pastor is the servant of the church over which he is called. It is his duty to see that the rules of the church are observed. To preach the gospel in its purity, and to earnestly contend for the faith once delivered to the Saints, and to reprove, rebuke and exhort with all long suffering and doctrine, and not fail to declare the whole counsel of God. Dear beloved brethren pastors, we think it your duty to associate with the members of the church as much as lieth in your power.

J. A. COLLUM, Chairman.

REPORT OF SUNDAY SCHOOL CONVENTION.

Beloved in Christ:—We submit the following report. The Baptist Sunday School Convention met with the church at Antioch West, according to appointment.

The introductory sermon was preached by J. P. Welch. Dear brethren, we are glad to report that we are growing stronger in the good work. Six schools and churches were represented in our body. Two hundred and five pupils were reported. The Convention agreed to meet with Valley Grove church on Friday, 11 o'clock A. M., before the fourth Sunday in July, 1884. Brethren, pray that the Lord may prosper the Sunday School interest in the bounds of our Association.

PROGRAM FOR NEXT SESSION.

1st. Introductory sermon at 11 o'clock on Friday, by Brother H.

M. Wilkinson, with Brother John Neighbors alternate.

2nd. Convention to meet at 2 o'clock P. M. for organization and business.

3rd. Lecture at early candle-light Friday night by Brother W. H. Caldwell, with Brother L. Autrey alternate. Subject: "Duties of parents in regard to Sunday schools."

4th. Saturday morning convention to re-assemble for business at 9 o'clock.

5th. Lecture Saturday night at 7 o'clock by Brother J. H. West. Subject: "Importance of Sunday schools," with Isaac F. Welch alternate.

BASIS OF REPRESENTATION.

All churches belonging to Caddo River Baptist Association are entitled to three messengers. All pastors of churches within said bound, and all Sunday school superintendents are ex-officio members.

W. J. KENNEDY, President.

J. M. SMITH, Secretary.

REPORT OF COMMITTEE ON FINANCE.

Dear Brethren:—We make the following report on Finance :
We find on hand:

For Printing Minutes sent up by Churches.....	\$23,60
Amount made at the Association for Printing Circular Letter.....	5,30
Total for Printing Minutes.....	\$28,90
Cash on hand for Home Missions.....	\$ 3,00
Subscription for Home Missions.....	46,00

J. C. THOMAS, Chairman.

TREASURER'S REPORT.

Received from the Committee on Finance the sum of twenty-eight dollars and ninety cents. Respectfully submitted,

JOHN WELCH, Treasurer.

The Association then called for the reading of the circular letter on the subject of the Deaconship, by Isaac F. Welch. The letter was read and adopted as the views of the body and ordered printed in the minutes.

The Association then suspended business for preaching, to meet again at 2 o'clock.

Re-assembled at 2 o'clock and resumed business.

The following brethren were then appointed as Corresponding Messengers to sister Associations as follows:

To Ouichita.—Brethren A. Nelson, D. T. Driggers and H. L. Wasson; Nelson to write.

To Red River.—Isaac F. Welch, W. J. Kennedy, M. P. Thomas, and W. W. Wilson; Welch to write.

To Saline:—Brethren A. R. Chitwood, Isaac F. Welch, W. F. Rucker and E. P. Chitwood; A. R. Chitwood to write.

To Southwestern Arkansas.—Brethren L. L. Forrester, W. W. Carson and J. H. Keith; Forrester to write.

RESOLUTIONS.

The following resolutions were adopted.

Resolved, 1, That the Churches are earnestly requested and urged upon by this body to send in cash, all that they can possibly collect during the year, as a Home Mission fund, and the pastors of the churches are hereby appointed as agents, to press the work upon the churches and take collections for this purpose.

Resolved, 2, That the next session of this Association be held with the church at Bethel.

Resolved, 3, That the clerk have as many minutes printed as there is money to pay for, after reserving ten dollars for his services.

Resolved, 4 That this Association tender her special thanks to the members of Forest Hill church and vicinity, for their liberal support and friendly hospitality during our stay with them: also to the Brethren, Moderator and Clerk for their faithful services.

APPOINTMENTS FOR NEXT SESSION.

Introductory sermon by Brother J. J. Hughes, H. M. Wilkinson alternate, at 11 o'clock A. M., Saturday.

Subject of Missions, by Bro. W. W. Carson, N. H. Harley alternate, at 11 o'clock A. M., Sunday.

Subjects of Baptism and Communion, by Bro. M. P. Thomas, J. P. Welch alternate, at 3 o'clock P. M., Sunday.

Subject of Foot-washing, by Bro. Isaac F. Welch, at 7 o'clock P. M., Sunday.

Circular letter by Bro. T. J. Welch, on subject of his own choice.

No further business appearing, the minutes were read and adopted.

After appropriate remarks and closing prayer by the Moderator, a suitable hymn was joined in by the Messengers and congregation, while the parting hand was given by the Messengers and brethren amidst tears and prayers, hoping to meet again.

The Association then adjourned to meet with the Church at Bethel, Pike county, Arkansas, eight miles below Caddo Gap, on the old Arkadelphia road, on Saturday, at 11 o'clock A. M., before the second Sunday in September, A. D. 1884, peace and harmony prevailing.

JOHN J. HUGHES, Moderator.

ISAAC F. WELCH, Clerk.

CIRCULAR LETTER

—ADDRESSED TO THE—

Caddo River Regular Baptist Association, 1883,
ON SUBJECT OF DEACONSHIP.

DEAR BRETHREN: The subject of the Deaconship is one that has claimed the attention of the wise and good for over 1800 years. By some Christian bodies the office has been entirely discontinued; by others it has been elevated from what it was, primitively, to an order or rank in the ministry. We take the position that the office was intended to be perpetuated, and that the Deacons were never intended to fill the office of Elder, Bishop, or Evangelist, or, in short, were never intended to be preachers of the Gospel by virtue of their office as Deacons in the Apostolic Church.

The Deacons were to serve as a board of directors, and to have charge of the secular affairs of the Church of the Redeemer.

We will consider, briefly, the office under three heads: (1) The nature of the office; (2) the qualifications of Deacons; (3) their duties. 1st. From the history of the origin of the office, set forth in the Acts, sixth chapter, we find the nature of the office illustrated. It was to attend to the temporalities of the Church.

The office grew out of necessity and from the fact that the ministers had sufficient amount of labor in their office, attending to the spiritualities of the Church, without leaving that to serve tables, or attend to the temporalities of the Church. In Acts II, 44, 45, we read: All that believed were together, and had all things common, and sold their possessions and goods and parted them to all men as every man had need. This accumulated fund was placed in the hands of the twelve, whose duty it was to distribute to every man as he had need. In process of time there arose a murmuring of the Grecians because their widows were neglected in the daily ministrations. Up to this time the Apostles had acted in their sphere as ministers of the Gospel, watching for men's souls, giving themselves to prayer and to the ministry of the word, and also were the board of commissaries, to give to the multitude as every man had need. Their work now became of such dimensions that they could no longer perform it. In this emergency they called the multitude of the disciples together and said: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude, and they chose the seven, and when the twelve had prayed they laid their hands on them.

We may learn from this account of the origin of this office in Christ's Church that the first deacons were not ministers of the Gospel, nor were they ordained with the view of their ever becoming such. Instead of their being ministers to preach the word, the office was instituted by the Apostles under the sanction and by the guidance of the Holy Spirit, to relieve those who were from temporal cares, showing conclusively that the spiritual work and the temporal duties in Christ's Church are two distinct departments, and, as a natural consequence, two distinct offices are needed—the deacons to look after the temporal department in all its bearings and phases, and especially to relieve the minister of all temporal or worldly care, so that he may devote his time, his mind and all his powers to the spiritual department, or to prayer and the ministry of the word continually.

From the very nature of the office, it is plain it was to be perpetuated in the Christian Church. Universal experience has taught in every age since the origin of the office, that no minister can successfully attend to the two departments in Christ's Church.

The ministry could not attend to the temporalities of the Church in the days of the Apostles, neither can they now without meeting with the same difficulties with which they met. They discontinued the secular work and imposed it on others that their precious time might be wholly devoted to the work assigned them by their Lord and King—that of working for the souls of men. The deaconship must, then, be continued, because the pastor's work is as necessary, is as binding, and is as precious as was that of the Apostles. There is no Church in existence but what owns more or less common property, or funds, that must be in the care of some one, or a board of men, and for this the deacons are needed. The Church should own a house of worship, should create and keep up a treasury, because it is necessary that she should relieve the poor of the flock, meet all incidental expenses of the Church, and that she aid in the general work of evangelizing the nations, and the general dissemination of the Gospel, and, last but not least, that she support her pastor.

Who is to superintend and direct all this work to the proper issue? God has appointed for this specific work a board of deacons. The deaconship, therefore, should be continued. The law enacting the deaconship has never been changed, modified, or repealed; it is still in full force. Therefore, no church without deacons to preside over its temporal affairs is legally or fully organized, or can properly claim to be in every respect a Church of Jesus Christ. It was, then, undoubtedly intended to be perpetuated.

2d. We will notice the qualifications for the deaconship.

In the first Church of Christians, the Apostles said the Deacons must be men of honest report, full of the Holy Ghost and wisdom, and St. Paul says, in Timothy I, 3, 8-14: The deacons must be grave, not double-tongued; not given to much wine; not greedy of filthy

lucre. Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless.

Even so must their wives be grave, not slanderers; sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

Thus we have the qualifications of the deacons briefly but very pointedly set forth. They must be men, they were men, seven in number, in the first Church. They must be men of honest report; for if they have not a good report from those without, as well as from those within, they are not apt to be successful in their work. Influence is one of the main elements to success in almost everything in life where others are concerned, and it is doubly so with an officer in the Christian Church, either pastor or deacon. So much stress is placed upon it, that the Apostle adds that they must also first be proved, and again that the clergy should lay hands suddenly on no man. The deacons must be men full of the Holy Ghost. Men of undoubted piety. They must be in possession of sincere and unfailing heartfelt religion—must be in the enjoyment of the love of Christ dwelling richly in their hearts. If the deacon perform all his duties faithfully, he will have need of all these qualifications. They must be full of wisdom, which is another essential element to success. To know how to do the right thing at the right time; to know when to speak and the proper thing to say, are things of so much importance that all will do well to seriously consider them, but especially the deacons. A word fitly spoken is like apples of gold in pictures of silver.

The deacons should be well informed in the blessed book of God, in order that they understand their whole duty as officers in the Church.

The deacons must be grave, of sober, steady deportment; not double-tongued, speaking one thing to one person and something else to another on the same subject—one thing in your presence and another in your absence.

Not given to much wine, not using enough intoxicating drinks to endanger their influence, or cast a reproach upon the blessed cause, or infringe upon habits of the most perfect temperance.

Not greedy of filthy lucre; not employing low, or base, or dishonest means to accumulate the goods of this world.

Holding the mystery of the faith in a pure conscience; so living and acting that at all times to have a conscience void of offense toward God and toward men.

Let these also first be proved, having so lived as private members of the Church, as to give proof of their qualifications to fill the important station in the Church of our Saviour on the earth.

Let the deacons be the husband of one wife. As polygamy had

been practiced for several hundred years, it is highly probable that many of the adherents to the first Churches had a plurality of wives, and as the blessed Creator intended that every man should have his own wife and every woman her own husband, He here strikes a blow at this foul sin, and so severe is the Scriptures upon this subject that no one can be an officer in the Christian Church, either elder or deacon, even if he possess every other qualification, if he have more than one wife, "Ruling their children and their own houses well." The husband is made the head of the family. The Scriptures make him not only the head of the family, but the ruler in his family, and no person who does not rule his own house well should ever be ordained an elder or a deacon. If they know not how to rule their own houses well, how can they take care of the Church of God.

The third and last point we will notice is the duty of deacons. The qualifications set forth by St. Paul to Timothy illustrate to some extent the duties of deacons.

The prosperity of every Church is depending to a great extent upon the faithful performance of the duties devolving upon the deacons. By the divine law, the deacons are set over the temporalities of the Church; for this specific purpose were they appointed, and for no other. All the Church property, and all the funds belonging to it, are placed under their direction. They have no absolute authority over them, but limited to such purposes as the Church may direct; the benefit of the whole body is the main object.

We will now attempt to show in what the duties of this department consist. We will say it is his duty to look after the poor of the flock. Some poor widow or orphan, or aged or crippled ones, may be in actual need. Oh, my dear brother deacon, it is your duty to look well to this.

It is the deacon's duty to see that the Church-house be properly cared for, and provided with the necessaries to comfort and convenience. In winter the house must be warmed to make worship comfortable; at night the house must be lighted, and everything that will tend to make worship comfortable and pleasant, should be studied and arranged by the deacons. It is their duty to procure and keep constantly on hand the necessaries for the Communion, or Lord's Supper, and to attend to the temporal part of such service.

The Scriptures everywhere teach that the pastor should receive a temporal support from the Church. It is the deacon's special duty to see to this regularly, so that the pastor may give himself continually to prayer and to the ministry of the word.

And now I cannot close this article without referring to the duties of the Church to assist the deacons in their arduous duties. It cannot be expected that the deacons can furnish the means themselves to carry on the temporal department of the Church. If there be some poor suffering one in your midst—some poor one of the flock needing assistance—it is the Church's duty to furnish the means and the deacon's duty to bear it to such; and, if he possess

the qualifications, he will be prepared to speak words of comfort to the troubled and bereaved, and to give advice to those needing it.

If the Church needs the elements used in the sacrament of the Lord's Supper, it is the Church's duty to furnish the means, instead of waiting for the deacons to procure them at their own expense. The deacons cannot furnish the necessary funds to carry on the temporal department of the Church, attend to all the work in their department, and support their own families. It is the Church's duty to furnish the means, every member as the Lord has prospered them, and the deacons' duty to distribute it by order of the Church, when it is most needed to advance the Redeemer's cause in the world.

And now, in conclusion, it is the pastor's duty in this age to educate the Church and the deacons to a full discharge of their several duties. And now, dear brethren, as the grand object of the Church in the world is to enlighten the world, and to teach the way of life and salvation, and as there is of necessity the two departments, and the two offices in the Church, let us all—ministers, deacons and the Church—go forward, each one to the work the Master has given us to do. Oh, that God may incline all our hearts to perform every duty we owe to one another, and especially to the great cause of Jesus. If all would perform their separate special duty fully, Zion would travel, sons and daughters would be born unto Christ, and the cause would go forward conquering and to conquer. The wilderness and solitary place would be glad for them, and the desert would rejoice and blossom as the rose. Respectfully,

ISAAC F. WELCH.

ORDAINED MINISTERS

AND THEIR POSTOFFICES.

W. W. CARSON, New Hope, Ark.
 H. L. WASSON, Black Springs, Ark.
 N. H. HARLEY, Bear, Ark.
 ISAAC F. WELCH, Hickory Station, Ark.
 H. M. WILKINSON, Silver City, Ark.
 W. H. CALDWELL, Hickory Station, Ark.
 J. A. HALCOMB, Point Cedar, Ark.
 J. M. ANDERSON, Mt. Ida, Ark.
 J. P. WELCH, Rock Creek, Ark.
 G. W. SCATES, Point Cedar, Ark.

D. T. DRIGGER, Hickory Station, Ark.
 JOHN NEIGHBORS, Rock Creek, Ark.
 A. NELSON, Hickory Station, Ark.
 T. J. WELCH, Mt. Ida, Ark.
 J. H. WEST, Caddo Gap, Ark.
 J. J. HUGHES, Rock Creek, Ark.
 L. AUTREY, Amity, Ark.
 I. R. TURNER, Crystal Springs, Ark.
 O. R. SAYLES, New Hope, Ark.

LICENTIATES

AND THEIR POSTOFFICES.

J. M. SMITH, Rock Creek, Ark.
 E. BURNS, Hickory Station, Ark.
 L. W. TURNER, Paits, Ark.
 R. P. WILKINSON, Rock Creek, Ark.
 G. C. BANDY, New Hope.
 E. P. CHITWOOD, Crystal Springs, Ark.

L. T. BAGWELL, Red Land, Ark.
 T. J. CUNNINGHAM, Crystal Springs, Ark.
 M. P. THOMAS, Amity, Ark.
 H. T. HOWELL, Amity, Ark.
 S. RODGERS, Oden, Ark.

ORDER OF BUSINESS.

FIRST DAY.

1. Introductory Sermon.
2. Call for letters from Churches.
3. Call for petitionary letters.
4. Election of officers.
5. Invite visiting ministers to seats.
6. Call for correspondence.
7. Appointment of committees.
8. Call for report of Committee on Preaching.

SECOND DAY.

9. Call for reading minutes.
10. Call roll and mark absentees.
11. Call for report of committees.
12. Call for reading the Circular Letter.
13. Call for resolutions.
14. Appointments for next session.
15. Call for Treasurer's report.

STATISTICAL TABLE

—OF THE—

Churches of the Caddo River Regular Baptist Association.

CHURCHES.	NAMES OF MESSENGERS.	PASTORS.	CLERKS.	POSTOFFICES.	Baptized. Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Died.	Total Fellow- ship.	SABBATHS OF MEETING.
Antioch West	{ I. F. Welch, J. Welch, G. W. Welch.....	J. J. Hughes	I. F. Welch.....	Caddo Gap.....	.....	.....	6 .....	.....	1	26	Second.
Bethel	{ J. P. Welch, A. J. New- comb, W. F. Willis.....	J. P. Welch.....	A. J. Newcomb.	Rock Creek.....	7	5	1 2 2 1 .....	.....	.....	57	First.
Brushy Creek North...	G. W. Hill, J. C. Pullen.....	T. J. Welch.....	J. C. Pullen.....	Oden.....	.....	.....	.....	.....	1	22	Second.
Bethany.....	{ T. J. Carpenter, W. F. Rucker.....	L. Autrey.....	W. N. Ewing.....	Point Cedar	1 .....	.....	10 .....	.....	1	16	Second.
Brushy Creek South ...	Not represented.....	.....	.....	Paits .....	.....	.....	.....	.....	.....	10	Third.
Crystal Hill	Not represented.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
East Antioch	C. H. Eddleman, L. Melson.	H. L. Wasson.....	N. H. Harley.....	Bear.....	.....	2 .....	.....	.....	.....	20	Second.
Forest Hill.....	{ W. F. Bull, G. B. Willis, J. D. Neighbors	W. H. Caldwell..	G. B. Willis.....	Hickory Station. ....	.....	.....	.....	.....	.....	36	Second.
Liberty	J. A. Shackelford.....	D. T. Driggers ...	A. M. Collier ...	Caddo Gap.. .....	.....	.....	.....	.....	2	20	Fourth.
Liberty Springs	By Letter	H. M. Wilkinson	T J Cunningham	Crystal Springs..	7	3	17 1 ...	.....	1	22	Fourth.
Mountain Home	{ A. Nelson, J. A. Neighbors. J. C. Thomas.....	J. H. West	J. A. Neighbors.	Hickory Station.	2	1	1 .....	.....	1	42	First.

Mt. Pisgah	{ H. Whissenhunt, G. Burchfield, P. Whissenhunt.....	W. H. Caldwell..	R. Tallant.....	Hickory Station.	2	2	27	Second.
Mt. Ida	Not represented							
Mt. Zion South.....	M. P. Thomas	G. L. Hamlin	C. A. Lecompt ...	Amity	3		9	Second.
Mt. Zion North.....	J. A. Collum	D. T. Driggers...	J. C. Reece.....	Caddo Gap	1 7		15	Second.
New Hope, Pike Co. {	L. L. Forrester, John H. Keith	W. W. Carson ...	John H. Keith...	New Hope.....	8 ...	2	35	First.
New Hope, Montgomery Co	{ J. P. Hollifield, H. L. Wasson.....	H. L. Wasson.....	A. N. Thornton..	Black Springs...	3 4 1 1		14	Third.
New Prospect	Not represented							
New Home.....	By letter	N. H. Harley ...	W. K. Sergwine.	Bear	5	1	11	First.
Pilgrims Rest	{ L. T. Bagwell, W. J. Cowart, W. L. Ham.	J. J. Hughes	R. P. Wilkinson.	Rock Creek.....	7 8 6		33	Third.
Pleasant Valley.....	Not represented							
Pleasant Home	Not represented.....							
Salem.....	{ J. J. Roberson, N. L. Huggins	J. P. Welch.....	N. L. Huggins...	Rock Creek.....	1 2		22	Third.
Spring Grove	Not represented							
Shiloah	T. J. Welch.....	T. J. Welch.....		Mt. Ida			10	First.
Tuskawillow	Not represented			Venetia Grove...			23	Second.
The Old Home	{ A. R. Cbitwood, J. Heron, W. J. Cbitwood	Isaac F. Welch...	Asa Cunningham	Bear	3 2 4 ...	1	32	Third.
Valley Grove.....	{ J. J. Hughes, D. S. P. Black, W. W. Wilson.....	J. P. Welch.....	John Neighbors.	Rock Creek.....	2 ...	3 ...	1	51 Fourth.
Totals.....					41 37 59 4 2 13	553		