

Arkansas Baptist Historical Society

# MINUTES

OF THE

## Bartholomew Regular Baptist Association

HELD WITH

Monticello Church, Monticello, Drew Co., Ark.,

*SEPT. 30 AND OCT. 2, 1871.*

---

OFFICERS:

M. Y. MORAN.....MODERATOR.  
A. W. FILES.....CLERK.

---

MONTICELLO, ARK.:  
MONTICELLONIAN OFFICE.  
1872.

# MINUTES

OF THE

## Bartholomew Regular Baptist Association,

HELD WITH

Monticello Church, Monticello, Drew Co., Ark.,

SEPT. 30TH AND OCT. 2D, 1871.

---

### OFFICERS:

M. Y. MORAN.....MODERATOR.  
A. W. FILES.....CLERK.

---

MONTICELLO, ARK.:  
MONTICELLONIAN OFFICE.  
1872.

# MINUTES

OF THE

## BARTHOLOMEW REGULAR BAPTIST ASSOCIATION.

---

MONTICELLO CHURCH,  
MONTICELLO, DREW Co., ARK., Sept. 30th, 1871. }

The Bartholomew Regular Baptist Association convened with the above church on Saturday before the first Sabbath in October, 1871.

Elder J. D. Rasberry preached the introductory sermon at eleven o'clock A. M., from Matthew, 5th chap. and first clauses of 13th and 14th verses—"Ye are the salt of the earth. Ye are the light of the world."

After the conclusion of the services, and a short intermission, the Association was called to order by Elder W. H. Parker, Moderator.

Prayer by Elder J. S. Wood.

Adjourned till two o'clock P. M.

---

TWO O'CLOCK P. M.

Association called to order.

A call for church letters was responded to by the following churches, viz: Antioch, Beach Creek, Bethlehem, Beulah, Concord (Bradley county), Concord (Chicot county), Corners-



ville, Ebenezer, Egypt, Enon, Fellowship, Flat Creek, Friendship, Gilgal, Hamburg, Harmony, Holly Springs, Judson, Macedonia, Monticello (formerly Providence), Mt. Hope, Mt. Olive, New Hope, New Liberty, New Prospect, Oak Ridge, Peace Level, Pisgah, Pleasant Hill, Prairie Grove, Poplar Bluff, Promise Land, Ruth, Saline, Sand Creek, Selma, Shady Grove, Smyrna, Spring Hill, Trinity, and Union Hill.

Letters read and names of delegates enrolled.

#### PETITIONARY LETTERS.

On motion, petitionary letters were called for, when the following churches, through their delegates, presented letters praying admission into the Association, viz: Bethel, Mount Moriah, Oak Grove, Hopewell, and First Baptist Church.

Letters read, and said churches being deemed orthodox, were, on motion, received into this body, and the right hand of fellowship extended to their delegates, whose names were enrolled, and they admitted to seats in the body.

The Association then proceeded to elect a Moderator and Clerk and Treasurer. On first ballot there was no election. Proceeded to ballot again, and on second ballot A. W. Files was elected Clerk and Treasurer. There being no election for Moderator, Elder M. Y. Moran was, on motion, chosen Moderator by acclamation.

Elder J. B. Searcy moved that the rules of order, as laid down by Rev. Dr. Mell, in his Manual, be adopted for the government of this body during the present session.

Bro. Collins moved to lay said motion on the table, and carried.

On motion, the Moderator appointed the following committees:

*On Preaching*—Bros. Green, Besselleise, Wood and Rankin.

*On Finance*—Bros. Collins, Meek and Brooks.

*On the State of Religion*—Bros. Searcy, Rasberry and Waldrop, who were ordered to report on Monday.

An invitation to messengers from sister associations, and visiting ministers, to seats with us, was given, when Elder J.

T. Craig, from Judson Association, appeared and accepted the invitation; also Elders R. M. Thrasher and J. V. McCulloch and J. S. Wood, visitors, accepted said invitation.

On motion, adjourned till Monday morning, eight o'clock.  
Prayer by Elder Wood.

Saturday evening, at seven o'clock, Elder J. T. Craig occupied the pulpit, preaching from Acts, 2d chap., last clause 37th verse—"What shall we do?"

SUNDAY, October 1, 1871.

Elder B. C. Hyatt, at eleven o'clock A. M., occupied the pulpit at the Baptist church, and preached the missionary sermon from John, 3d chap., first clause of 16th verse—"God so loved the world."

Elder M. Y. Moran occupied the pulpit in the Presbyterian church at eleven o'clock A. M., preaching from John, 14th chap., 6th verse—"Jesus saith unto him, I am the way, the truth and the life."

Elder J. S. Wood occupied the pulpit at the Methodist church at same hour, preaching from Isaiah, 26th chap., 10th and part of 11th verses—"Let favor be shewed to the wicked, yet will he not leave righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see, but they shall see."

A collection for home missions was taken up, and the receipts were \$62.80.

At three o'clock P. M. the different Sunday schools were called together at the Baptist church, at which time they were addressed by Elders Thrasher, Searcy and Rasberry. These exercises were very interesting and instructive.

At seven o'clock P. M., Elder R. M. Thrasher occupied the pulpit, preaching from 1 Thess., 5th chap., 21st verse—"Prove all things, hold fast that which is good."



MONDAY MORNING, 8 o'clock.

Association met pursuant to adjournment.

Present and presiding, M. Y. Moran, Moderator.

Prayer by Elder J. S. Wood.

Roll of delegates called.

Minutes of Saturday read and approved.

On motion of Elder Hyatt, the motion which was laid on the table on Saturday, in regard to the adoption of rules of order, was taken up, and, after some discussion, adopted.

Elder Hyatt, who was, at the last session, appointed as a committee on missions, submitted the following report, which was read and adopted, viz :

*To the Bartholomew Regular Baptist Association :*

My object is to present to you some ideas in reference to the task assigned me by your body at its last session,—that of missionary operations within the bounds of this Association.

As to destitution, I need hardly mention that there is an area of several hundred square miles which has been brought to the knowledge of your body at almost every session, and that men and women are perishing for want of the bread of eternal life. I feel confident these wants can be met by this body if properly brought before it. I claim for you a spirit too refined to let this state of things continue to exist if brought to your knowledge. In reviewing the goodness of God throughout the entire boundary of your body the past associational year, we are compelled to exclaim: "Surely this is the work of the Lord!" And for the past years of our history, we see the grand triumphs of the "Gospel of peace," with us as a peculiar people. Wherever the doctrines we hold, peculiar to us alone as a denomination, have been promulgated, grand success has been awarded us. Look back to the time when our pioneer and much-loved Bro. Young R. Royal first began to proclaim our peculiar doctrines! It was like Elijah's cloud—hardly visible to the most sanguine beholder; but we see the effects. From the size of a hand it has progressed until it has become a mighty cloud, overshadowing the whole bounds of this Association, wherever our doctrines have been proclaimed. Such, my brethren, is the fruit of promulgating truth.

If these be facts—which I cannot believe the most skeptical will deny—what has this body to offer in extenuation for not occupying the whole field? Can it be for want of faith in the success of our cause? Examine the records of the past, and as I have shown, this must dispel every doubt in reference to success. Is it for want of men—able men, qualified men, willing men, self-sacrificing men, Godly men? This cannot be the reason; for such men we have in this body,

whose labors have been abundantly blessed. God has been with them and blessed their labors of love. Is it for want of ability on the part of our members to raise means to carry on the good work? This cannot be the reason, for I am satisfied—and so is every member of this body, and their constituents—that we have abundant means to carry on the good and glorious work. God never requires of his people what they cannot do, and He does require of his chosen to preach the gospel to every creature.

We are co-laborers together with God. This is the work he has assigned us. We are His people, and it is our work, and He will enable His people to do His work, even if fish have to be caught to raise the means.

None of these are the true reasons. The fault lies somewhere else, and were we a skillful surgeon, we might find the cause by probing elsewhere. We believe the fault lies with our ministers, not with the members. The subject is rarely ever brought before our members, and so little importance is attached to it that the minds of the brethren never dwell on it long enough to see their duty and the importance the subject demands. And thus we float on from year to year, and God's command set at naught, we sinning and dying, and God losing the glory. I fear the ministers are chargeable with the greater amount of crime.

I recommend, nay, I urge upon you as a necessity—as your duty, to do this work. You owe it to God, to Christ, to dying sinners. We have the men—willing, Godly and qualified men—and the means. The brethren are willing of their substance to aid in the glorious work. Let us retrieve past neglect; let us go to work in earnest; let us “show our faith by our works,” and God will crown our endeavors with success. Let your body put two missionaries in the field, pay them well, honor them, help them, hold up their hands, and God's word for it, it will more than remunerate for all expense.

May God incline our hearts to this noble and glorious work, is my prayer.

, Submitted,

B. C. HYATT.

I offer the following :

*Resolved*, That we do our missionary work in concert with the State Mission Board.

HYATT.

Resolution adopted.

The Committee on Destitution offered the following report, which was read and adopted, viz :

Your Committee on Destitution would refer you to the reports contained in the minutes of the last two sessions of this body. Much has been done during the past year towards supplying our destitution, notwithstanding which most of our churches are destitute of preaching three-fourths of the time. By reference to our list of preachers, it will be seen that we have perhaps one preacher to every two churches.



Now, if our churches would loose the hands of their ministers from secular employment, and those ministers would faithfully perform their duty, the destitution among the churches would be very nearly supplied. But aside from this, there is a great deal of our territory, particularly on the Eastern border, which is inhabited by tenants and emigrants from the Eastern States, who are mostly Baptists, extremely poor and entirely destitute. This destitution might and ought to be supplied by this Association.

Submitted,

J. B. SEARCY.

On motion of Elder Rasberry, the present Finance Committee were instructed to make settlement with Elder Griffin for balance due him as missionary for 1870.

The Executive Board of Missions made a report, which was, on motion, recommitted to said committee, with instructions to report again during the session.

Elders Searcy, Moran and Smith, who were, at the last session, appointed a committee to write a circular letter on Catholicism, submitted the following, which was received and adopted :

*Dear Brethren :*

The subject assigned us upon which to write this letter may well be styled "the question of the hour." We have not room in the space allotted to this letter to more than glance at the pretensions and practices of the great anti-christian power called by its votaries "The Holy Roman Catholic Church."

It claims Christ for its founder, and Peter for its foundation ; that it is truly catholic, or universal, by being the church of all ages and of all nations ; that it is infallible in all matters relating to faith and practice ; that the scriptures are not to be taken as a true and sufficient rule of faith and practice ; that the traditions of the church—such as infant baptism, feast days, fast days, etc.—are of equal force with the scriptures ; that laymen shall not read the scriptures and decide for themselves, but that all the membership shall abide by the interpretations of the priesthood, who are paid by direct taxation in Catholic countries to think as well as pray for the people ; that there are seven sacraments belonging to the church, viz: Baptism, Confirmation, Penance, Eucharist, Extreme Unction, Matrimony, and Orders ; that these sacraments confer grace, and are indispensable to the salvation of mankind.

Of these sacraments, baptism is the first and most necessary, by which man is cleansed from original and all other sins, and is made a christian, a child of God, and an heir of heaven. We would note that here is the origin of the God-dishonoring and soul-destroying doctrine



of baptismal regeneration, and whoever holds it, is, to that extent, a Roman Catholic. And here is the real reason for infant baptism. Whatever others may say, Catholics unflinchingly declare that those who die without the grace of baptism are forever lost. Therefore they lose no time in thus washing away the sins of infants as early as possible. The practice is in strict conformity with the principle involved. Let all who do not endorse baptismal regeneration cease to baptize infants.

Confirmation is the next sacrament, by which the bishop anoints the person with a little oil—lays his hands upon their heads, and says with the authority belonging to Christ only, "Receive ye the Holy Ghost," and the person is thus supposed to receive the Holy Spirit, and strength to profess their faith. Notice here that Catholics, like Protestants, baptize before the reception of the Spirit's influence.

Penance consists in the person confessing all their sins, of every character, to the priest, and paying to him the price of their absolution. Persons having been baptized and confirmed may fall into errors on the score of penance, and such characters go to purgatory when they die. However, they are not then necessarily lost, for their friends living may do penance for them, and by the suffrages of the Virgin Mary and the Saints, through the offerings of the mass by the priest, their sins may be atoned for, and they taken out of purgatory, or some of their relations may have done more penance than their own sins required, which surplus may be placed to the credit of the poor man in purgatory; "for," says Weninger, in his Manual, page 304, speaking of the saints, "it is known that many of them performed greater penance, and made more satisfaction, than their own sins required." Note here is the origin of the doctrine of salvation by human merit and its twin-sister, apostacy.

Extreme unction, or extreme *greasing*, as some more properly call it, is the ceremony performed on the dying by the priest. We turn away from it without comment.

The eucharist is truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and that there is a conversion or change of the whole substance of the bread into His body, and of the whole substance of the wine into His blood, which conversion Catholics call transubstantiation. Priests drink all the wine of the eucharist, while the poor members have to live on bread alone.

Since Catholics believe that the eucharist, or Lord's Supper, is not the emblem, but the *real* body and blood of Christ, and the partaking of it is indispensable to salvation, we note that here is the origin of the error on the "Communion question." Many are anxious to partake of the eucharist, from a Catholic stand-point, "as a means of grace," instead of a commemoration of the crucifixion of Christ, and hence the great wish for a restricted communion.

Matrimony is considered a sacrament of the new law, and must be administered by a priest. Hence, all persons who are not married by a priest are considered to be living in adultery, and their children are considered bastards.

But the last of these sacraments is what is termed Holy Orders, or gifts bestowed upon bishops and priests, so that they can change bread and wine into the body and blood of Christ, and administer all the sacraments and exercise all the functions of the ministry. It is worthy of remark that these men, together with nuns and friars, are not allowed to marry.

Of these men of orders, Pio Nino is enthroned at Rome, and is considered Christ's vice-gerent on earth,—that he is infallible, and head over all things unto the church, and temporal prince of the whole world. This bishop and pope holds the allegiance of the Catholic world in his own hands, and can at pleasure concentrate the whole force for the promotion or destruction of any object he desires, he being an absolute monarch—as much so as the Czar of Russia, since he has six millions of subjects in America; and as six millions are to the entire population of America, so is America to a Catholic monarchy. To this proportion may be added the many Protestants and Levi Catholics who are strongly in sympathy with their old corrupt mother.

This power threatens to destroy religious liberty and the right of each to interpret the scriptures and worship God according to the dictates of their own consciences unmolested. In proof of which we submit the following extracts:

“Protestantism of every form has not, nor ever can have, any rights where Catholicity is triumphant, and therefore we lose the breath we expend in disclaiming bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him.”—*Catholic Review*.

“Religious liberty is merely endorsed until the opposition can be carried into execution without peril to the Catholic world.”—*Bishop O’Conner, of Pittsburg*.

“The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in A. D. 1900 Rome will have a majority, and be bound to take the country and keep it.”—*Fulher Hecker’s Lecture in New York*.

“Heresy and unbelief are crimes, and in christian countries—as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land—they are punished as other crimes.”—*Archbishop Kodrieff*.

Finally,

“If the Catholics ever go in—which they surely will—an immense numerical majority, religious freedom in this country will be at an end.”—*Archbishop of St. Louis*.

We hope these extracts will tend to awaken the people to a sense of their danger.

Until these overt measures can be put into execution, Catholics purpose accomplishing their ends by means of their schools and pictures,—the former to act upon the principal towns and cities, and the latter to be spread broadcast over the land by peddlers.



Parents, "If your child asks for a fish, will you give it a serpent?" If not, then shun these schools and pictures.

It is claimed by Catholics, and admitted by Protestants, that the church established by Christ was a Catholic church, and that keys of the Kingdom were given to Peter, who is by Catholics regarded as the first pope. Hence, in the advocacy of the scriptural purity of the ministry and the church of Christ, Baptists are left to serve alone.

The length of this letter admonishes us that we have room for neither history nor argument at any great length. We would state, however, that all bible readers know that the scriptures nowhere give one church pre-eminence over her sister churches, nor one minister authority over his other ministering brother.

Orchard, with other reliable histories, declare that the churches of the East maintained strict independency of each other for three hundred years, and the first semblance of a Catholic church was at the Council of Nice, convoked by Constantine the Great, A. D. 325. At this council there were three hundred and eighteen bishops assembled. It is true that Sylvester, Bishop of Rome, played a conspicuous part in this council, but Osius, Bishop of Cordova, and two legates, Vitus and Vincentius, presided. This ought to show that Sylvester was not then pope, as Pius is now, or he would have presided.

In a council held in 586, one John Patriarch, of Constantinople, claimed the title of Universal Bishop, which title was scouted out of countenance by St. Gregory the Great, who said that "the title of Universal Bishop is against the rules of the gospel and the appointment of the canons."

But upon the successor of Gregory, in A. D. 606, was the title of Universal Patriarch conferred upon Boniface III by the Emperor Phocas. Here was the first pope. (See Gibbons' "Decline and Fall of Rome," vol. 8, p. 269.)

Having noticed the faith and practices of Catholics,—showing that they are anti-scriptural and anti-American, also a brief historical view of its origin, showing that its first council was not till 325, and that it had no pope till 606,—we now propose to show, in conclusion, what we think is reasonable grounds for the hope that the destruction that awaits Mystery Babylon, as recorded in Revelations, is near at hand.

Catholics have always boasted of their unity of faith. Bishop Purcell, of Cincinnati, said:

"It is the essence of the true religion to remain unchanged, and to have descended and to descend always down the stream of time without corruption or alteration."

A more true remark no one could utter; but let us apply it to the Bishop's own case, and see where he stands. In the same speech in which he uttered the foregoing, he said:

"No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not, and none of my brethren that I know of do. The Catholic believes the pope, as a man, to be as liable to error as almost any other man in the universe. Man is man, and no man is infallible either in doctrine or morals. Many of the popes have sinned, and some of them have been bad men."—*Debate Campbell*, p. 23.



This speech was made A. D. 1852, but after the lapse of eighteen years what a change!—what a complete change! showing that the Catholic religion does not conform to the standard of the unchangeable, true religion. Now the pope is infallible, now he cannot err either in doctrine or morals; and though this power was conferred upon the pope by a majority of the bishops, yet some very able ones took strong ground against it, among whom we will mention the names of Strossmeyer, Dupenloup, Darboy, Kenrick and Hefden. This is enough to show that Catholics are divided among themselves, and as such they cannot stand. They have already lost their hold in Ireland, France, Italy and Spain, and now their eyes are turned to the "Great West" as the Rome of the New World.

Brethren and sisters of the Bartholomew Association, let us awaken to a lively sense of our duty. Let us keep our children out of Catholic schools, and Catholic pictures out of their hands, and, on the other hand, let us foster our college at Clinton, and endeavor to educate our children, and the rising ministry, so that they will not only know the danger of Catholicism, but be able to unfrock their unpriestly pretensions. Let us teach our children the bible in our schools, and educate the public mind with healthy religious literature, in the shape of books and papers.

And may God hide from our beloved land the danger that so much threatens us, is our most devoted prayer.

J. B. SEARCY, *Chairman.*

The Committee on Finance made the following report, which was received and approved, viz.:

The Committee on Finance beg leave to submit the following report:

Amount sent up by churches for Minutes.....	\$ 120 40
Amount sent up for Domestic Missions.....	51 20
Public collection at churches on Sabbath.....	58 70
Amount collected on old subscriptions.....	28 00

Whole am't on hand to be paid over to Treas...\$ 258 30

All of which is respectfully submitted.

B. COLLINS, *Chairman.*

The Committee on the State of Religion submitted their report, as follows:

Your Committee on the State of Religion is happy to report the following:

We find by reference to the letters from the different churches composing this body that all the churches are in peace. Eighteen report glorious revivals.

There has been within our bounds, during the past year, two hundred and twenty-nine baptized, and one hundred and twenty-six received by letter, and by adding the membership of the five new churches received this session—viz., eighty-nine—we have an increase during the past year of four hundred and forty-four members. Our statistics now show that we have at present forty-five churches, embracing a membership of two thousand, two hundred and seventy-eight members.

All of which causes us to thank God and take courage.

Respectfully submitted, J. B. SEARCY, *Chairman.*

Which report was received and approved.

Eld. J. D. Rasberry, as late Treasurer, submitted his account as below, which was approved :

J. D. RASBERRY, *Clerk and Treasurer,*

In account with the B. R. B. Association.

1870.	DR.	
Oct. 1.	To amount received from churches for Minutes.....	\$ 130 45
	To   "       "       for Home Missions.....	90 85
	To   "       "       from collection on Sabbath.....	41 75
	To   "       "       from A. T. Thompson.....	10 00
	To   "       due Clerk and Treasurer.....	13 05
		<hr/>
		\$ 286 10
	CR.	
	By amount paid J. F. Griffin.....	\$ 185 10
	By   "       paid for printing Minutes .....	75 00
	By   "       "       postage .....	3 00
	By   "       "       ferriage .....	3 00
	By   "       paid clerk for services.....	20 00
		<hr/>
		\$ 286 10

On motion, the Treasurer was instructed to pay Elder Rasberry thirteen dollars and five cents, amount due him, out of the funds now on hand.

On motion, the sum of seventy-five dollars was appropriated to pay Elder J. V. McCulloch for his services as missionary during a portion of the first year, and that the Treasurer pay over the same to said McCulloch.

It was, on motion of Elder Hyatt,

*Resolved,* That we will employ one or more missionaries to serve in the destitute portions of the Association during the ensuing year.

On motion, the Association took a recess till half-past one o'clock, P. M.

Prayer by Elder U. H. Parker.

1:30 O'CLOCK, P. M.

Association called to order.

On motion of Elder Searcy, a Mission Board, consisting of Bros. Green, Hyatt and Brooks, was appointed, and instructed to act in conjunction with the State Mission Board.

#### CORRESPONDING MESSENGERS.

On motion, the following appointments for corresponding Associations were made, viz. :

*To Judson Association*—Elder J. B. Searcy and Bro. A. C. Jones.

*To Pine Bluff Association*—Elders M. Y. Moran, J. B. Searcy, and Bro. W. D. West.

On motion, the following named brethren were appointed as delegates to the State Convention which meets at this place on Thursday before the first Sabbath in November next, viz. : Elders J. S. Wood, J. B. Searcy, J. D. Rasberry, B. C. Hyatt, and J. B. Edwards.

On motion, the sum of fifteen dollars was appropriated to pay for minutes of the State Convention, and the Treasurer was ordered to pay over said amount.

The Board of Missions appointed at the last session submitted the following, which was received and approved :

We, the Executive Board of the Association, beg leave to submit the following as our report :

We secured the services of Bro. McCulloch, who reports—Miles traveled, eight hundred and fifteen ; sermons preached, thirty-seven ; exhortations, nine, and lectures two ; ordained one minister ; churches constituted, 2 ; collected for Domestic Missions, \$40 30. This was done in three months' services, which we receive and refer to you,

B. C. HYATT, *Chairman.*

Bro. Brooks offered the following :



*Resolved*, That this Association heartily recommend the Southern Baptist Publication Society to the Baptists of Arkansas, and that we pledge our co-operation in the permanent establishment of this great enterprise.

Adopted unanimously.

Brother Meek offered the following resolution, which was adopted :

*Resolved*, That we invite our colored Brother Armsted Willis to ride as a missionary in the bounds of this Association, to preach to the colored people and organize them into churches, and collect voluntary contributions for his support, and we advise our brethren to give him all the assistance in their power.

On motion, the Association proceeded to select the place of holding the next session, which resulted in the selection of Promise Land Church, in Ashley county.

On a further motion, the election of brethren to preach the annual sermons at the next session was ordered, and Elder Moses Green was elected to preach the Introductory, Elder M. Y. Moran alternate, and Elder J. B. Searcy to preach the Missionary, and Elder A. T. Thompson alternate.

Elder Rasberry, as Committee on Sunday Schools, read a report, which was, on motion of Bro. A. W. Files, recommitted to the committee, with instructions to report at next session.

Bro. A. W. Files offered the following, which was unanimously adopted :

*Resolved*, That the brethren of Monticello Church, as well as the citizens of Monticello generally, are justly entitled to, and are hereby tendered, the sincere thanks of this body for the hospitality and kindness extended to the members of this body during the present session ; also, our Presbyterian and Methodist brethren for the use of their houses of worship,—and that a copy of these resolutions be furnished the *Monticellonian*, with a request that the same be published.

Bro. Brooks offered the following :

*Resolved*, That the Association recommend *The Baptist*, published in Memphis, Tenn., as thoroughly sound and orthodox in its teaching, and that one copy should be found in every Baptist family.

Adopted.

Elder J. B. Searcy offered the following :

*Resolved*, That the thanks of this body be, and they are hereby tendered to our Brother Moderator for the able and courteous manner in which he has presided over this body.

Adopted.

On motion of Bro. Meek, it was

*Resolved*, That the Clerk be allowed \$20 for his services.

The Moderator, on motion, appointed the following committees to report at next session, viz. :

*On Missions*—Elder J. B. Searcy.

*On Destitution*—Elder J. V. McCulloch.

*On Circular Letter*—Elder B. C. Hyatt.

On motion, the Association then adjourned to meet with Promise Land Church on Saturday before the first Lord's day in October, 1872.

Prayer by Elder P. R. Smith.

The "parting hand" was then taken, after which the benediction was pronounced by Elder U. H. Parker, and the members dispersed.

M. Y. MORAN, *Moderator*.

A. W. FILES, *Clerk*.



# STATISTICAL TABLE.

CHURCHES.	PASTORS.	POST-OFFICES.	COUNTIES.	DELEGATES.	Baptized.	Rec'd by letter.	Dismissed.	Excluded.	Restored.	Died.	Colored members	Members.	Amount for Missions.	Amount for Minutes.
Antioch	U. H. Parker.	Lanark	Bradley	U. H. Parker, W. T. Clements, A. Thompson.	6	3				2	4	53	\$ 5 00	\$ 5 00
Beech Creek	A. T. Thompson.	Beech Creek	Ashley	W. J. Hogue, W. T. Hogue, W. B. Shipman.	1	1	9	1			1	69	\$ 7 00	2 00
Bethlehem	M. Y. Moran.	Branchville	Lincoln	M. Y. Moran, J. F. Owen, R. G. Mann.	22	1	1	1				99		2 85
Bethel	J. B. Searcy	Bradley	Lincoln	U. Ashcraft, W. D. West, M. B. Tucker.								24		2 80
Beulah	H. Allen	Lacy	Drew	H. Alsobrook, L. D. Parker, M. A. Binns.		1				1		32		2 00
Concord	J. D. Rasberry.	Johnsville	Bradley	T. E. Hamlet		1					2	29		2 50
Concord		Grand Lake	Chicot	J. W. Freer, J. F. Gorman	18			1				36		2 00
Cornersville	J. F. Griffin	Branchville	Lincoln	J. S. Fish	8	4	3	1	1			66	5 00	3 00
Ebenezer	S. Gardner	Warren	Bradley	F. Hickman, F. Veasey								49		2 50
Egypt	J. S. Wood	Pine Hill	Ashley	W. H. Allen, A. J. Wood	5	8	3			1		48	2 50	2 50
Enon	J. B. Searcy	Bradley	Bradley	J. B. Searcy, Benj. Davis	8	4	13	1				61		3 00
First	Wm. Tucker	Pendleton	Lincoln	Wm. Tucker								8		1 50
Fellowship	J. V. McCullock	Hamburg	Ashley	W. J. Doss, W. B. Barnes, J. Cone.		3	2	3			1	55		3 00
Flat Creek	A. T. Thompson	Fountain Hill	Ashley	A. T. Thompson, T. S. Watkins.	13	2		2	2	9		102		4 00
Friendship	J. B. Searcy	Randall	Jefferson	W. J. Cope, J. W. Reid	24	3	1			1		127	10 00	6 00
Gilgal	H. Allen	Cut-Off	Drew	B. Collins, W. R. Smith, W. L. Phillips			1			8		36		4 00
Hamburg	B. C. Hyatt	Hamburg	Ashley	A. W. Files, H. Sims, W. O. Files	6	15				2		46		4 00
Hopewell		Monticello	Drew	T. C. Miller, M. M. Fleming								11		1 50
Harmony	J. V. B. Waldrop	Hamburg	Ashley	H. B. Holman	8	2	6	1		13		61		1 75
Holly Springs	J. D. Rasberry	Adamsville	Bradley	A. B. Turner			1	12		1		39		3 00
Judson	J. V. McCullock	Fountain Hill	Ashley	S. P. Noble, T. B. Gardner	8	5	1					51	3 00	2 00
Lake Village		Lake Village	Chicot									15		2 00
Macedonia	J. B. Searcy	Mt. Elba	Bradley	T. N. May, D. W. Wardlaw	9		2			1		52	5 00	3 00
Monticello	M. Green	Monticello	Drew	P. B. Smith, M. Green, I. L. Brooks	13	13	2	3				86		3 00
Mt. Hope		Morehouse Parish, La.		Not represented.								13		
Mt. Olive	H. Allen	Hamburg	Ashley	J. L. Hales, J. C. Riley	6	4	2	2	2	2		57	1 00	4 00
Mt. Zion	J. V. B. Waldrop	Hamburg	Ashley	Not represented.								42		3 00
Mt. Mariah	W. Tucker	Selma	Drew	I. B. Edwards, A. Z. Richardson								9		2 00
New Hope	J. B. Searcy	Mt. Elba	Bradley	J. W. Sadler, J. W. Horton	4		1	2				47		2 50
New Liberty	U. H. Parker	Gravel Ridge	Bradley	J. V. Davis		1						24		3 00
New Prospect	J. V. B. Waldrop	Hamburg	Ashley	J. V. B. Waldrop, J. M. Carter	1	2	7	3				39		2 20
Oak Ridge	B. C. Hyatt	Monticello	Drew	B. C. Hyatt, E. Y. A. Rogers, F. Miles	11	5						33		2 00
Oak Grove	M. Y. Moran	Branchville	Lincoln	T. A. Calloway, W. H. Atkinson								33		3 00
Peace Level	J. F. Griffin	Monticello	Drew	J. F. Griffin, J. L. Rash	9	8	16	5		2		62	5 00	2 50
Pleasant Hill	T. B. O'Neal	Branchville	Lincoln	T. B. O'Neal, H. Brockman	7	1	6	3	5	2		64		4 00
Pisgah	J. L. Hales	Hamburg	Ashley	W. B. Stone, A. Chapman, W. M. Nutt	1	2	6	3				34		2 00
Poplar Bluff	J. L. Hales	Poplar Bluff	Ashley	Robert Daniel, J. M. Cole		1	3		4	2		33		3 00
Prairie Grove	J. S. Mears	Hamburg	Ashley	Wm. Deal, E. Lewis	2		8					19		1 00
Promise Land	J. V. B. Waldrop	Hamburg	Ashley	William Bell	4	5						53	3 00	4 00
Ruth	I. B. Edwards	Cypress Creek	Desha	S. W. Deadman			1			1		5		1 00
Saline	L. R. Vick	Barkada	Drew	J. A. Hearn, J. L. Langly				2		2		37		2 00
Sand Creek	A. T. Thompson	Monticello	Drew	E. C. Skinner, E. Daniels, E. R. Cotham		6				1		23	2 20	1 30
Selma	J. F. Griffin	Selma	Drew	J. S. Morgan, M. Blalock, J. A. Harrell	2	2	1			1		15		1 50
Shady Grove	U. H. Parker	Moro Bay	Bradley	P. A. Andrews			1			1				2 00
Smyrna	J. D. Rasberry	Johnsville	Bradley	J. D. Rasberry, S. T. W. Meek, F. M. Lillard	4	2	2			1	6	77		4 00
Spring Hill	M. Y. Moran	Rel's Bluff	Drew	A. L. Oslin, G. W. McVay, J. P. Davis		6	6			1		56		2 35
Trinity	B. C. Hyatt	Warren	Bradley	A. C. Jones, H. L. Bradley, W. F. Mack	12	13						50		2 00
Union Hill	M. Creed	Johnsville	Bradley	T. A. Honeycutt, M. Conley	2	4				1		12	50	1 50

Total..... 214 134 104 48 8 33 49 2122 \$46 20 \$122 95