

CROOKED CREEK ASSOCIATION

30th
Annual
Meeting.

Of Missionary Baptists,

~~CAVE HALL~~
HELD WITH ~~BETHEL~~ CHURCH,
Boone County, Ark.

October 14th, 15th and 17th, 1898.

OFFICERS.

ELDER J. T. BELL, Moderator, Boone, Ark.

W. H. RALEY, Clerk, Sycamore, Ark.

Next Year the Association Will Meet With
Antioch Church, Cassville Post-office
Newton County, Arkansas.



1898.
REPUBLICAN PRINT.
Harrison, Ark.

J. H. SPEER,

West Side of Public Square,

HARRISON; ARK.

Is the place to get something good to eat, such as Cheese, Crackers and all kinds of canned goods. Good eating apples a specialty; Flour; Meal, Corn, Hay; Salt, Soda and Coffee, all kept on hand constantly.

J. E. ANDREWS,



Dentist.



HARRISON, ARK.

Office—South-east Corner of
the Public Square.

T. W. JOHNSON.



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A full line of Sash Doors, Mouldings,
Carpets, Rugs and Window Shades;
Pictures and Holiday Goods Al-
ways On Hand.

L. A. SAFFER,

Carries the Largest Stocks of

Drugs and Medicines.

Agent for American Bible Society.

Prescriptions a Specialty.

Your Trade Solicited.

Form ^{for} Association Letter.

To the Crooked Creek Baptist Association when convened
with (place).....(time).....

DEAR BRETHREN:—We, the Church of Jesus Christ,
known as Missionary Baptists, worshipping at.....
send as messengers to represent us in your body.....
and.....

During the past year our Church has been increased, by
baptism....., by letter....., by statement.....
by restoration.....

Decreased, by letter....., by exclusion, by death.....

Ordained Ministers.....Licentiates.....Present
membership.....Present Pastor.....Contribution
for Pastorial support....., for minutes.....

Day of Church meeting..... By order of the Church on.....
.....Moderator.....

.....Clerk. P. O.



PROCEEDINGS OF THE CROOKED GREEK ASSOCIATION.

1898.

FIRST DAY.

FRIDAY, OCTOBER 14, 1898.—The Crooked Creek Association met at Cave Hall Church, and was called to order by the Moderator, Elder J. T. Bell. The brothers who were appointed to preach the Introductory sermon were not present, and by motion Elder N. F. Bradley preached the Introductory, from Malichi 4:1. Association then adjourned to meet at 1:30 p. m.

Met pursuant to adjournment, and the Moderator read 24th chapter of Matt.

Prayer by Elder W. J. Paxton.

Call for letters from the various churches. Bro. J. H. Adair was appointed reading clerk with W. H. Raley, clerk, and after the reading of the letters the Association was permanently organized by re electing J. T. Bell, Moderator; W. H. Raley, Clerk; Eld. W. J. Paxton and William Kerley acting as Tellers.

On motion W. H. Speer was elected Treasurer by acclamation.

Call for Newly Constituted Churches, whereupon Bro. W. J. Bean presented a petitionary letter from Mill Shoals Church and was received, and was given the hand of fellowship by the Moderator.

Call made for correspondence from sister associations, and Elders A. D. Cole, J. M. Paxton and R. Emmett were received from Carroll County Association.

Elder W. J. Paxton was enrolled as a visitor from the White River Association.

APPOINTMENT OF COMMITTEES.

Divine Service—J. H. Adair, U. Honeycut, and the delegates from Cave Hall Church.

Sunday School—M. Waltrip and W. W. Buckner.

Periodicals—I. Davis and C. L. Mattox.

Queries—J. R. Wilson and J. S. Looney.

Temperance—N. F. Bradley and J. H. Adair.

Finance—W. M. Holt and Joseph McGinn.
Obituaries—Joseph Daniels and J. A. Speer.
Resolutions—W. G. Kerley and W. M. Holt.
Education—N. F. Bradley and C. L. Mattox.
Destitution—E. E. Crawford and N. F. Bradley.
Whitsett's Resignation—C. L. Mattox and I. Davis.

Motion made and carried for reading of Constitution and Rules of Decorum.

Roll called and corrected.

Call for reports of corresponding messengers, whereupon Bros. J. S. Looney and J. A. Thornton responded, who attended the White River Association; and Bros. W. H. Raley, R. W. Raley and J. M. Greene who went to the Taney County Association.

Elder W. W. Buckner failed to attend the White River Association and was excused.

Bro. W. C. Roberts failed to attend the Taney County Association and was excused.

Elder C. L. Mattox failed to attend the Carroll County Association and was excused.

APPOINTMENT OF CORRESPONDING MESSENGERS.

Bros. M. Waltrip, C. L. Mattox, J. R. Wilson, W. H. Chism and W. H. Raley volunteered to attend the Carroll County Association.

Bros. J. R. Wilson, W. H. Raley, U. Honeycut, C. L. Mattox and J. S. Looney volunteered to attend the Taney County Association.

Bros. C. L. Mattox, W. G. Kerley, N. F. Bradley and J. S. Looney volunteered to attend the White River Ass'n.

Bros. C. L. Mattox, W. G. Kerley and W. H. Chism volunteered to attend the Union Association, No. 2.

Motion to adjourn until Saturday, Oct. 15, 8:30 a. m.

Prayer by W. W. Buckner.

Minutes read and corrected.

SECOND DAY.

Met pursuant to adjournment.

Moderator read 37th psalm.

Prayer by Eld. A. D. Cole.

By motion J. R. Wilson was elected clerk, pro tem, until the clerk came in.

Reading of a letter from Highland Church

Call renewed for corresponding delegates from sister associations, and Bro. W. M. Brashar was received from the Taney County Association.

Elder W. M. Kerns was received as a visitor from the Carroll County Association.

Call for report of Committees.

Committee on Sunday Schools made their report which was received—ordered to be re-read and was then adopted.

Treasurer made report, which was adopted.

Antioch letter handed in and read, and names of delegates enrolled.

Committee on Queries made report—no queries, and was adopted. Later, query No. 1 was handed in from Mt. Zion Church by W. H. Chism and by motion query received for discussion,

After some discussion—a motion to suspend regular order of business for preaching until 1:30 p. m.

1:30 p. m.—Answer to query No. 1 received and adopted.

Committee on Destitution made report which was adpt.

Call for report of the different districts.

No report from the 1st district.

Nothing done by either 2nd, 3rd, or 4th districts.

REAPPOINTMENT OF MISSIONARY BOARDS.

In the 1st district Bro. Allen Phillips was appointed in place of Bro. J. H. Speer.

The 2nd district remained same as before.

In the 3rd district Bro. W. H. Chism and Henry Walls were appointed in place of J. B. McFerin and J. A. Speer.

The 4th district remained same as before.

Committee on Finance made report which was adopted.

Committee on Periodicals made report which was adpt.

Committee on Temperance made report which was adpt.

Committee on Obituaries made report which was adpt.

Com. on Divine Service made report which was adpt.

Minutes read and corrected.

Motion to adjourn until Monday, Oct. 17, 1898, 8:30 a. m.

Song—No. 70, Harvest Bells

Prayer by Elder Isaac Davis.

THIRD DAY.

Met pursuant to adjournment.

Song—No. 72, Harvest Bells

Called to order by the Moderator reading 5th chapter of 1st John.

Prayer by Elder C. L. Mattox.

Call for report of Committee on Divine Service, which was adopted.

Call for report of Committee on Education, which, after some discussion, was adopted.

Call for report of Committee on Whitsett's Resignation, which was adopted.

Call for report of Committee on Resolutions, which was adopted.

Motion carried that the Clerk have the 4 districts entered in the minutes, and that the Mill Shoals Church be added to the 4th district.

Motion carried for the Clerk to draw on the Treasurer for expense of superintending, printing and distributing the minutes.

Motion carried to meet with Antioch Church.

Motion carried that this Association appoint Bro. J. W. Blankenship as delegate to the State Convention.

Eld. C. L. Mattox was appointed to preach the Introductory sermon at the next sitting of this body, and Eld. N. F. Bradley as his alternate.

Motion carried that Elder C. L. Mattox be appointed to superintend the printing and distributing of the minutes, and that he be allowed \$3 for his services.

Motion carried that the mistakes in the minutes of 1897 be corrected, to-wit: Harrison \$100 instead of \$1; Bellefonte \$30 instead of \$3; Prairie View \$10 instead of 10cts.

Minutes read and corrected.

Motion carried that the Association adjourn to meet with Antioch Church at Cassville postoffice, Newton County, Ark., on Friday before the third Sunday in October, 1899, at 10 o'clock a. m.

After adjournment Elder N. F. Bradley delivered the farewell address.

Prayer by Elder N. F. Bradley.

J. T. BELL, MODERATOR, P. O. BOONE, ARK.

W. H. RALEY, CLERK, SYCAMORE, ARK.

Committee Reports.

Whitsett Case.

We, your committee on the Dr. Whitsett Case, would recommend that the trustees of the Louisville Seminary accept the resignation of Dr. Whitsett.

ISAAC DAVIS, } Com.
C. L. MATTOX, }

Periodicals.

We, your committee on periodicals, would recommend a thorough and prayerful study of the Bible, 2 Tim. 3 Ch. 16:17, and would recommend our own State papers, the Arkansas Baptist, and Baptist Flag.

C. L. MATTOX, } Com.
ISAAC DAVIS, }

Sunday Schools.

We, your committee on Sunday Schools, ask leave to submit the following: We, as Baptists, believe that the great Head of the Church commissioned the Church to teach all nations, and they teach in the Sunday Schools and in the pulpit; and we recommend that the Bible be taught, and that they use other helps that are strong in Bible doctrine; and that we make a strong effort to maintain a Sunday School in each Church and support the same.

MASTIN WALTRIP, } Com.
W. W. BUCKNER, }

Queries.

We, your committee on queries, submit the following:

Query No. 1.—What shall a Church do with her members who do not attend the meetings nor report to her?

Answer.—In answer to above query we advise that the Pastor and Church ascertain the cause of absence, and if they cannot be persuaded to faithfully discharge their scriptural duty, as a last resort withdraw fellowship from them.

—J. H. Adair.

J. S. LOONEY, } Com.
J. R. WILSON, }

Obituaries.

Maggie Roberts.

Deceased May 4, 1898.—Sister Maggie Roberts, wife of W. C. Roberts, was born in Worric County, Indiana, March 22, 1858. She professed faith in Christ at the age of 22 years, and joined the Missionary Baptist Church at Pierce, Mo., and afterwards moved to Boone County, Ark., and joined Highland Church, where she lived a consistant member till God in his Providence called her home to reap her reward.

John Hankins.

Departed this life November 10, 1897, in the 67th year of his age. He was born in Tennessee, and professed faith in Christ over twenty five years ago. Was a constituent member of the Baptist Church at Trice school house; was an ordained Deacon, and joined Walnut Grove Church, where he lived a faithful christian until his death. He leaves a wife and several children to mourn, and rejoice that he is at rest. You are missed, dear brother, because your seat is vacant, but we will meet you at Jesus' feet.

Districts.

First District.

Harrison, Bellefonte, Prairie View, Silver Valley and Highland Churches

Second District.

Bethel, Enon, Sugar Loaf, Lead Mine, Orion and Hope Well Churches.

Third District.

Walnut Grove, Mt. Zion, Cave Hall, Oak Grove and Flat Woods Churches.

Fourth District.

Union, Mt. Pleasant, Harmony, New Hope, Antioch, Summit, Pleasant Grove and Copperas Bluff Churches.

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J. H. Adair.

J. S. LOONEY, } Com.
J. R. WILSON, }

Finance.

We, your committee on finance, beg leave to submit the following report:

Received for printing Minutes	- - - -	\$13.00	
	W. M. HOLT,		} Com.
	J. E. MCGINN,		

Clerk's Report for 1897.

Finance committee	- - - -	\$15.49.	
Collection at Association	- - - -	1.10	
Collection for Advertising	- - - -	8.00	
Total	- - - -	\$24.59.	
Paid for printing of Minutes	- - - -	\$16 75.	
Paid for Postage	- - - -	2.39.	
Clerk's salary	- - - -	3.00.	
Total	- - - -	\$22.14.	
Balance on hand	- - - -	\$2.40.	
Paid to the Moderator for foreign missions	- - - -	.35	
W. H. RALEY, CLERK.			

Destitution and Missions.

We, your committee on destitution and missions, beg leave to make the following report: Whereas, there is great destitution in the bounds of the Crooked Creek Association be it resolved: That the Association appoint a Missionary Board to solicit and collect means (funds), and at the earliest convenience a missionary be put in the field. And, further, we advise that the Churches give their pastors a more liberal support, that they may assist in supplying such destitution.

N. F. BRADLEY, }
A. E. CRAWFORD, } Com.

Divine Service.

We, your committee on Divine service appoint for preaching Friday night, at 7 o'clock, Elder W. J. Paxton and Elder Reese; Saturday, 11 a. m. Elder W. W. Buckner; 7 p. m., Elder N. F. Bradley; Sunday, 11 a. m., Elder Wm. Kerns; 7 p. m., Elder A. E. Crawford and Elder D. Reese.

J. H. ADAIR, }
U. HONEYCUT, } Com.

Obituaries.

We, your committee on obituaries, beg leave to submit the following report: We find from the letters of the Association that there has been 4 deaths in our ranks. One Church failing to send obituaries, we submit only 2 to the minutes.

JOHN SPEER,
JOSEPH DANIEL, } Com.

Temperance.

We, your committee on temperance, beg leave to report the following: The sale and use of ardent spirits as a beverage is sinful and degrading, therefore we earnestly desire the Baptists and all God fearing people to aid and arrest us in supplication to Almighty God to cleanse and free us from so great an evil in our land and county, and that we as Baptists be free from the vile monster, Intemperance, and put on the whole armor of God; enabling us to stand against the viles of the devil.

N. F. BRADLEY,
J. H. ADAIR, } Com.

Education.

We, your committee on education, submit the following: Whereas, there are a number of young uneducated ministers who are members of the Churches of Crooked Creek Association, we therefore advise that the Churches aid them in procuring a liberal education, and that we patronize Baptist schools and colleges; and for North-west Arkansas especially we would recommend the Mountain Home Baptist college.

C. L. MATTOX,
N. F. BRADLEY, } Com.

Resolutions.

Resolved: That we tender our thanks to the Brothers and Sisters of Cave Hall Church and community for the kind and brotherly manner in which they received and treated us during our stay with them.

W. G. KERLEY,
W. M. HOLT, } Com.

Treasurer's Report for 1898.

Cash on hand \$7.03.

W. H. SPEER, TREAS.

Constitution.

We, the Church of Jesus Christ, called Baptists, being assembled, through our delegates, at Bellefonte, Boone Co., Ark., on Saturday before the second Sabbath in May, A. D., 1869, agree to form ourselves into an Association for the purpose of instruction, edification and the promotion of the cause of our blessed Redeemer.

Article I. The Association shall be composed of messengers, or delegates, chosen by the churches in our union, who, on presenting letters certifying to their appointment, shall be entitled to seats.

Art. II. The messengers thus chosen, when convened, shall be known as the "Crooked Creek Association," who shall be not merely an advisory council, but also for the advancement of cause and kingdom of our Lord Jesus Christ.

Art. III. Each church in the Association shall be entitled to four delegates, and any church failing to represent herself shall render the reason to the next Association.

Art. IV. Letters from the churches shall state the number received by experience, baptism, letter, recommendation or restoration; those dismissed by letter, ex-communicated or deceased since the last Association, also the total number in fellowship.

Art. V. New churches may be admitted into the Association, who petition by letter and delegates, adopting or subscribing to our articles of faith, constitution and rules of decorum, the Moderator giving the hand of fellowship.

Art. VI. The Association shall elect a Moderator and Clerk by the suffrage of the members present.

Art. VII. The Association shall have a fund for support which shall be supplied by voluntary contribution of the churches sent by the hands of their messengers which shall be at disposal for Association purposes only.

Art. VIII. Donating or withholding our means for religious purposes shall be at the free volition of any member, and is no bar to fellowship.

Art. IX. Questions may be sent by churches in their letters or brought in by motion and second, and may or may not be investigated as the Association may determine.

Art. X. The Association shall, in all cases, be governed by a majority of the members, except in the reception of members, which shall be unanimous.

Art. XI. The Association shall have power to withdraw her fellowship from any church in her union who, after due admonition, shall be unsound in her faith and practice.

Art. XII. Some of her ministers shall be appointed by the Association each session to preach the introductory sermon at the next.

Art. XIII. She may correspond with any association as she may determine, while in session.

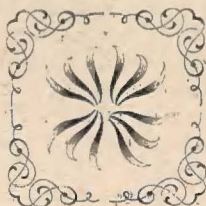
Art. XIV. There shall be a Treasurer appointed by the Association, who shall receive and disburse all funds belonging to her as she may direct.

Art. XV. The Clerk shall keep a minute of the proceedings, which shall be printed and distributed among the churches according to the contributions.

Art. XVI. The Minutes of the Association shall be read and corrected, if necessary, and signed by the Moderator and attested by the Clerk, before the Association recess.

Art. XVII. Amendments to the Constitution may be made at any time when two-thirds of the churches may deem it necessary.

Art. XVIII. The Association at each session shall determine the time and place of the next.



Declaration of Faith.

ARTICLE I. We believe that the Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is and shall remain to the end of the world the true center of Christian union, and the supreme standard by which all human opinions should be said.

II. We believe there is one and only one, living and true God, an infinite intelligent spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and earth, inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection, and executing distinct and harmonious offices in the work of the redemption.

III. We believe man was created in holiness, under the law of his Maker, but by voluntary transgression, fell from that holy and happy estate; in consequence of which all mankind are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation without defense or excuse.

IV. We believe the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the appointment of the Father, freely took upon Himself our nature, yet without sin, honored the Divine law by His personal obedience, and by his death made full atonement for our sins; that having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with Divine perfection, He is every way qualified to be a suitable, compassionate and all-sufficient Savior.

V. We believe that the great Gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness, that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith His perfect righteousness is freely imputed to us of God, that it brings us into a state of most

blessed peace and favor with God, and secures every blessing needful for time and eternity.

VI. We believe that the blessings of salvation are made free to all by the Gospel, and that it is the immediate duty of all to accept them by the cordial, penitent and obedient faith, and nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the Gospel, which rejection involves him in an aggravated condemnation.

VII. We believe that in order to be saved sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, that it is affected in a manner above our comprehension, by the power of the Holy Spirit in connection with Divine truth, so as to secure our voluntary obedience to the Gospel, and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

VIII. We believe that repentance and faith are sacred duties, and also inseparable graces wrought in our souls by the regenerating spirit of God, whereby, being convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy, at the same time receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him as the only all-sufficient Savior.

IX. We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners, that being perfectly consistent with the moral agency of man, it comprehends all the means in connection with the end: it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable, that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God and active imitation of His free mercy, that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe in the Gospel; that it is the foundation of Christian assurance, and to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. We believe that sanctification is the process by which according to the will of God, we are made partakers of His holiness, and that it is a progressive work; that it is begun in regeneration and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Heal-

er and Comforter, in the continued use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness and prayer.

XI. We believe that such only are real believers as endure to the end, and that their persevering attachment to Christ is the grand mark which distinguishes them from the superficial professors, that a special providence watches over their welfare, and they are kept by the power of God through faith unto salvation.

XII. We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good, and that the inability which the Scriptures ascribe to the fallen man to fulfill its precepts, arises from the love of sin, to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the Holy law, is one great end of the Gospel and of the means of grace, connected with the establishment of his visible church.

XIII. We believe that the visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops, or Pastors, or Deacons, whose qualifications, claims and duties are found in the epistles to Timothy and Titus.

XIV. We believe that Christian Baptism is the immersion, in water, of a believer, into the name of the Father, Son and Holy Ghost, administered by a legal administrator, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effects in our death to sin, and resurrection to a new life; that it is pre-requisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the undying love of Christ, preceded always by solemn self-examination.

XV. We believe that the first day of the week is the Lord's Day, or the Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the observance of all means of grace, both private and public, and by preparation for the rest that remains for the people of God.

XVI. We believe that government is of Divine appointment, for the interest and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed except only in things opposed to the Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth.

XVII. We believe that there is a radical and essential difference between the righteous and wicked; that such only as through faith are justified in the name of our Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief, are in his sight wicked and under the curse; and this distinction holds good among men both in and after death.

XVIII. We believe that the end of the world is approaching; that at the last day Christ will descend from Heaven and raise the dead from their graves for final retribution; that a solemn separation will take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy, and that the judgement will fix forever the final state of man in Heaven or hell on principles of righteousness.

Rules of Decorum.

1. The Moderator shall cause each session to open and close with prayer.
2. Ministers present invited to seats are privileged to speak with us on all subjects, but vote on none.
3. Those who speak shall rise to their feet and respectfully address the brother Moderator.
4. No motion shall be entertained without a second.
5. If when a motion has been made and seconded, a member opposes its discussion, the Moderator shall put the question, should this question be discussed, and if negatived, the subject shall be dropped.
6. Motions made and lost shall not be recorded on the Minutes unless ordered at the time.
7. No one shall speak more than three times on any subject without special leave of the Association and not more than 10 minutes.

8. No member shall absent himself without leave of the Moderator; if so his name shall be left off the Minutes.

9. The stand shall be supplied with preaching from time to time during the session, only by consent of the Ass'n.

10. The Moderator shall decide by his vote all questions upon which there is no majority.

11. The Moderator shall state and explain questions before the Association and take the sense of the Association in all cases where a vote is taken, except by ballot.

12. No motion shall be entertained until the one under discussion has been disposed of, except a motion to adjourn, postpone, amend, or put the main question.

13. The Moderator shall call to order any member who, while speaking, uses any discourteous language, or departs from the subject under discussion.

14. These rules may be amended at any time when a majority of the members may deem it necessary.

Rules of Order.

1. Annual introductory sermon.
2. Call of the Association to order by the Moderator, if present.
3. Call for church letters and enroll messengers.
4. Election of officers.
5. Call for petitionary letters for membership.
6. Call for corresponding letters and messengers.
7. Appoint committees:
8. Read Constitution and Rules of Decorum.
9. Call and correct roll and note absentees.
10. Call for reports of messengers to corresponding bodies.
11. Appoint messengers to corresponding bodies.
12. Call for report of committees in order.
13. Miscellaneous business.
14. Resolutions.
15. Appoint place for next meeting of Association.
16. Appoint some one to preach the Introductory sermon.
17. Appoint some one to have the Minutes printed.
18. Adjournment.

STATISTICAL TABLE.

CHURCHES.	P. O.	PASTORS.	CLERKS.	MESSENGERS.	By Exp. and Bap.		By Statement.	By Restoration.	By Letter.	By Exclusion.	By Death.	Ordained Ministers.	Licentiates.	Membership.	Church Days.	Pastorial Support.	Minute Fund.	Sun. School Scholars	State Missions.		
					Increased	Diss.															
Walnut Grove.	Gaither.	C. L. Mattox	J. E. McGinn	J. A. Speer, W. G. Kerley,						1	3	1		83	1	\$30 00	1 00				
Bellefonte.	Bellefonte.	I. Davis.	C. Reynolds	Joseph E. McGinn.						4		1		31		17 00	1 05	30			
Harmony.	Murray.	A. E. Wilson	J. P. Ponder	E. F. Graham, J. J. Boyd.	4	4				3				24	1		75				
Sugar Loaf.	Sycamore.	J. Thornton	W. H. Raley	N. F. Bradley.	3	2		1	3		2	3	1	80	3	18 75	1 00				
Bethel.	Self.	I. M. Raley.	s. pemberton	W. H. Raley.																	
				M. Waltrip, C. E. Reams,	5	2		1	4	11				80	2	17 95	1 35				
				A. Y. Pemberton.	2	3			6	1		1		16	4	8 50	60				
Cross Roads	Elmwood.	W. Buckner.	N. Whitely.	W. W. Buckner.					1	3				35		10 00	35				
Mt. Zion.	Hilltop.	C. L. Mattox	W. H. Chism.	W. H. Chism.						6				45	4	14 25	90	50			
Antioch.	Cassville.	N. F. Bradley	W. F. Ellis.	C. Williams, W. F. Ellis.	2							1		21	1		60				
Lead Mine.	Lead Hill.	J. Thornton	U Honeycut	U. Honeycut, James Herd.	1	1		1	4												
Prairie View.	Harrison.	W. J. Paxton	G Whitaker	I. Davis, J. H. Adair,																	
Orion.	Francis.	J. W. Pettit.	J. J. Cox.	E. Reese, J. N. Brewer.	2	4						1	1	49	4	8 48	75				
Highland.	Harrison.	W. Buckner	B. R. Taylor	J. J. Cox, E. E. Crawford.		2						1	2	55	1		50				
Harrison.	Harrison.		A. J. Walters.	W. C. Roberts, Molly Collins					2		1			14	3		35				
Rock Point.	Lead Hill.	R. W. Raley	W. Thornton	C. L. Mattox, Johny Simms.	10				7			1		43		70 00	1 15	25			
				J. S. Looney,																	
Cave Hall.	Harrison.	I. Davis.	J. J. Wilkins	G. Thornton, D. L. Thornton.	5	1				1		2		35	4	14 00	50				
				Joseph Daniels, Wm. Holt.																	
Enon.	Lowery.	J. Thornton.	D. P. Martin	Eli Hunt, J. Wilkins.	1				2					32	4	16 35	95				
Mill Shoals.	Ponder.	A. H. Snow.	M. F. Bean.	J. T. Bell, J. R. Wilson.		1			5	1		2		34	4		60				
				W. J. Bean.										10	3	1 50	25				
					25	30	3	42	26	5	13	4	68	7	39	226	78	2	65	80	25

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