

MINUTES

OF THE

SIXTH SESSION

OF THE

JUDSON BAPTIST ASSOCIATION.

HELD WITH THE

HICKORY GROVE CHURCH.

PONTOTOC COUNTY, MISS.

October, 1858.

MEMPHIS:

HUTTON & CLARK'S BOOK AND JOB OFFICE, 4 MONROE-STREET,

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J. LANDREWS

MINISTERS BELONGING TO THE ASSOCIATION

WM. C. THOMAS,  
WM. HOOD,  
J. RICHARDS,  
D. ANDREW,  
J. M. HERRIN,  
WM. J. THOMAS,  
R. RICE,  
A. J. FORESTER,  
A. L. STEVALL,  
J. G. W. MALLET,  
G. D. RUSSELL,  
J. J. ANDREWS,  
WM. YOUNG,  
G. C. JOHNSON.

.....  
LICENTIATES.

J. F. POTTER,  
A. L. EAVES,  
N. TAYLOR,  
WM. M. FUQUA.



## MINUTES.

The Judson Association convened with the Hickory Grove Church, Saturday before the second Lord's Day in September, 1858.

Introductory Sermon by Elder Wm. C. Thomas. Text: Matthew, 22d chapter and 42d verse—"What think ye of Christ?"

Elders Wm. Young and G. D. Russell read the letters from the Churches.

Called for Petitionary Letters. Zion and Liberty Churches presented letters, and were cordially received into our body.

The Association organized, by electing Elder A. L. Stovall, Moderator; Wm. D. Thomason, Clerk, and B. Jockson, Treasurer.

Appointed Committees as follows:

On Devotional Exercises.—John Keys, Wm. Ward, Wm. Roberson, (and the Deacons of this Church,) B. Jackson, and R. Fears.

On Arrangements.—Elders Wm. C. Thomas, G. C. Johnson, and J. G. W. Mallett.

Invited correspondents from sister Associations: Brethren Booth, Ball and Pitts, from the Chicasaw; Roberson, from the Aberdeen; and Mathews, from Bear Creek—all of whom were invited to seats.

Brethren Wm. Young, A. J. Forester and S. W. Butler, a Committee to appoint brethren to prepare reports for the next Association. See their report.

Committee on Finance.—J. W. Smith, A. C. Tatum, and A. C. McNeal.

Committee on Documents.—J. N. Davis, and Wm. Fuqua.

The Association adjourned until Monday morning, half-past eight o'clock.

LORD'S DAY, 11 A. M.

Sermon by Elder Booth. Text: Romans, 1st chapter and 16th verse—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," etc.

One o'clock, sermon by Elder M. Ball. Text: Revelations, 1st chapter and 18th verse—"I am he that liveth, and was dead, and behold, I am alive forevermore, amen; and have the keys of hell and of death."

At night, sermon by Elder Wm. J. Thomas.  
The congregation was large and attentive.

MONDAY, 9 A. M.

After prayer by Elder G. C. Johnson, the Association proceeded as follows:

Elder F. L. Seward, being present, was cordially received as a messenger from the Aberdeen Association.

The Committee on Arrangements reported. Report adopted. Rules of Decorum and Abstract Principles were read.

The Committee on Reports reported:

A. L. Stovall on Ministerial Gifts; G. D. Russell on Education; J. J. Andrews on the State of Religion; G. C. Johnson on Home Missions; Wm. C. Thomas on Foreign Missions; J. G. W. Mallett on Bible Cause; Wm. Fuqua on Sunday Schools; Wm. J. Thomas on Indian Missions; A. J. Forester on Religious Instruction of Blacks.

Correspondents were then appointed:

To Chickasaw Association, brethren J. G. W. Mallett, A. J. Forester, R. Rice, B. Jackson, Wm. J. Thomas; brother Young to write.

To Aberdeen Association—Wm. C. Thomas, J. G. W. Mallett, Wm. Fuqua, J. Springer, E. Walton, M. Mullens; Wm. C. Thomas to write.

To Bear Creek Association—G. C. Johnson, J. Bristow, R. Rice, S. Underwood, R. Johnson, D. Hodges, Wm. J. Thomas, Wm. C. Thomas; G. D. Russell to write.

Resolved, That Elder Wm. Young write a report on the State of Religion, and read to-morrow.

Report on Home Missions, by brother Russell, was called for, read and adopted.

## HOME MISSIONS.

DEAR BRETHREN:—Having been appointed at your last Association to prepare a report on Home Missions, I submit the following:

This Mission is of unspeakable importance. It lies at the very foundation of other missions. From it all others are to be established and sustained. The home field may be regarded as a centre from which the rays of gospel light shall diverge in every direction, until they shall shine upon every family, every destitute neighborhood, every nation, settling in the region and shadow of death. It is our duty, brethren, to supply our children and domestics with the Gospel of Christ, then our neighbors, and the destitute portions of our own associations; and finally to aid by our prayers and contributions in having the unsearchable riches of Christ preached upon every hill, and in every valley of our own beloved country. That is a selfish principle, and one that does not pertain to Christ, or his heavenly teachings, which says let others take care of themselves. It is not my business to send them the gospel—this is being conformed to this world, acting after the manner of this world. The blessed Savior was not moved by a feeling of this kind when he undertook our deliverance—notwithstanding our unprovoked rebellion, and reckless disobedience, he came to earth, suffered, bled, and died for us. He came to seek and save that which was lost. We, actuated by his spirit, moved by his example, should labor instrumentally to reclaim the erring and save the lost.

The Savior, while here in person, labored and preached among his own countrymen—the Jews. He commanded his disciples when he first sent them out, “to enter not into any city of the Samaritans, but to go rather to the lost sheep of the house of Israel.” The land of Judea may be regarded in the days of the Savior’s incarnation, as the home field, in which the great Law-giver stood and delivered this solemn command, “Go ye into all the world and preach the gospel to every creature.” Though this command is universal—embracing the world, yet he commanded his apostles to begin the work of evangelization at a particular point. Luke, in recording the commission, adds the following clause: “beginning at Jerusalem.” Yes, commence at home, proclaim to your own families, your own countrymen, the news of *salvation*. The Apostles began their great work at Jerusalem. We see the glorious results. During the first revival about three thousand were added unto them. In a short time five thousand more were obedient unto the faith. Thus the grand work continued to spread, until doubtless all Jerusalem, and all Judea heard the gospel of Christ. Thence it was carried to the gentiles. It is useless to argue this point further—it is clear.

Now brethren I appeal directly to you, though you have done well, acted nobly in this good cause. Yet, have you done all in your power? All it is your duty to have done in this beneficent work? Let us remember that we are only stewards of Christ, and must soon give an account to him of our stewardship. All we possess, all we are—our time and our talents, and our goods belong to him, and should be used in promoting his glory, and extending his kingdom.

G. D. RUSSELL.

UNION MEETINGS.

FIRST DISTRICT.—The Meeting will be with the Macedonia Church, Friday, before the fourth Lord's day in August, 1859. Elder L. W. Andrews to preach the introductory sermon, Elder Herron alternate.

SECOND DISTRICT.—The meeting will be with the Popular Springs Church, Thursday, before the fourth Lord's day in July, 1859. Elder William J. Thomas to preach the first sermon. Elder G. D. Russell, alternate. Essays, A. L. Stovall. Baptism of the Holy Spirit, William Young. Election, Sovereignty of God and Agency of Man, G. D. Russell. Duties of masters to their servants, J. G. W. Mallett. Final perseverance of the Saints, J. J. Andrews. Family Prayer, William J. Thomas. Communion, R. Rice. How many Apostles were there, and who were they, A. J. Forrester. Influence of novel reading, S. B. Pegues. Contrasting the preaching of the Apostles with the preaching of the present day, B. Jackson. Temperance, C. A. Bigham. Duties of Church members to their Pastors, W. D. Thomason.

Prayer, E. B. McNeal.

Redemption, J. N. Davis. Duties of Church members to each other, J. T. Potter. Importance of Church member attending their conference meetings, J. W. Smith. Youthful piety, C. W. Ward.

Call to the Ministry, A. L. Eaves.

The Executive Board reported.

Agreeably to appointment, the Board met at Hickory Grove Church, on Saturday, before the third Lord's day in Nov., 1857, and organized by electing Brother G. C. Thomason, Chairman. The Board, agreeably to instructions contained in the report on Home Missions, adopted at your last session, made appropriations to the following Churches, to aid them in securing a minister of their choice, to attend them monthly, viz.:

Friendship Church.....	\$20 00
Macedonia " .....	30 00
Fulton " .....	25 00
Pilgrim's Rest " .....	10 00
Gunn Town " .....	25 00

These appropriations for twelve months, or in proportion to the time, half to be paid at the end of sixth months, the balance at the Association. The Board adjourned, to meet again at Macedonia Church, on Saturday, before the second Sunday in April, 1858, at which time nothing was done; none of the members being present but B. Jackson and G. C. Thomason. The board has paid the Churches \$110 00, all of which is respectfully submitted,

B. JACKSON, Chairman pro. tem.

### TREASURER'S REPORT.

SEPTEMBER, 1857.

Dr.

B. Jackson in account with the Judson Association.	
Received of W. D. Thomason former Treasurer,.....	\$255 52
Sept., 1858, for minutes.....	42 80
“ Association fund.....	6 50
“ Home Missions.....	33 15
“ For Elder S. More's Children.....	50 55
	<hr/>
	\$388 52

Cr.

Paid the Friendship Church.....	\$20 00
“ Macedonia.....	30 00
“ Fulton.....	25 00
“ Pilgrim's Rest.....	10 00
“ Gunn Town Church.....	25 00
	<hr/>
	\$110 00

Cash on hand.....	278 52
Also received in Cash.....	5 00
For revision of the Bible.....	11 60
For Bible cause.....	8 60
For Foreign Missions.....	16 20
For Indian Missions.....	12 20
	<hr/>
Cash in hands of Treasurer.....	\$332 12

Hickory Grove Church subscribed to be paid 1st of March, 1859—	
For Home Missions.....	\$44 25
For Elder S. Moore's children.....	23 50

Respectfully submitted, B. JACKSON, Treasurer.

### REPORT ON FOREIGN MISSIONS.

DEAR BRETHREN—This is a subject that has been so long before the people, that you will not expect anything new from me. The commission of our Lord is, “Go into all the world and



preach the gospel to every creature." And we, as Christians, should not be satisfied while there is one neighborhood destitute of the gospel of Christ. The demand for the right kind of men in heathen lands, is as great as it ever has been; and perhaps greater, owing to their willingness to receive the gospel, and notwithstanding this is true, there seems to be a great want of energy among the churches upon this subject. We have two brethren from our own State in Africa, Brother Priest from the Aberdeen, and Brother Phillips from the Judson Association. Also Brother Gillard, from the Columbus Association, in China. It behooves us to be up and doing, and not only aid in their support, but try to send more laborers into the foreign fields. Indeed we should not be satisfied until the last heathen has heard of the name of our Lord. I want to see all Christians awake to this subject, and never rest satisfied till the heathen be given to the Son for an inheritance, and the uttermost parts of the earth for a possession.

Respectfully submitted,

J. G. W. MALLETT.

#### TEMPERANCE REPORT ADOPTED.

This a subject about which much has been said and written, and which has demanded the thought and examination of the learned of almost every profession. They all agree that *intemperance* is a great evil, and that, it is deleterious to the well being of mankind, and is in direct opposition to his interest, morally, physically, and pecuniarily; and serves to rob industry of its hard earnings, fills hospitals with paupers, jails with its victims, and every year huris thousands of immortal souls into an awful eternity. For these considerations temperance organizations have been put on foot, to reclaim the drunkard, and to influence those who are subject to be ensnared, to go no further. These organizations have accomplished great good in their time, and as instruments have been a blessing to humanity; but they have passed away without accomplishing the great mission of the temperance reformation. Prohibition laws have also been resorted to, but they, like societies, have also proved inadequate to the object designed. What is the condition of the cause of temperance at present? It is lamentably true, that it is in a languid condition—may we not say lukewarm, and intemperance prevailing in our midst; and more than this, the Churches are suffering from intemperance. May not this be owing to the fact, that as Churches we have never yet taken the true position on this subject, and exercised that discipline that the scriptures require, and the cause of our Master demands. A permanent reform upon this subject can alone be effected by the Churches of Jesus Christ. Therefore, we *recommend* the Churches composing the Judson Association to carry

out the *New Testament* on this subject, by *non-fellowshipping, draming, tipping, buying or selling, directly or indirectly, by the wholesale, or retail, spirituous, or fermented liquors, for any other than sacramental, medical, or mechanical purposes.* We believe this to be the Bible position on this subject. We entreat you to take this position, and come up to the help of the Lord in this cause of humanity. Respectfully submitted,

J. W. SMITH.

Prayer by brother Rice.

The Association adjourned until Tuesday morning.

TUESDAY, 9 A. M.

The Association convened. Prayer by Brother Young.

The following Brethren were chosen an executive Board for the next Associational year, viz :

B. Jackson, William Ward, G. C. Thomason, A. C. McNeal and C. A. Marshal.

The next Association to be held with the Richmond Church. Commence Thursday before the second Lord's day in September, 1859. Elder William Young to preach the introductory sermon. A. L. Stovall alternate.

### REPORT ON EDUCATION.

VERY DEAR BRETHREN :—In accordance with previous appointment, I submit the following report :

I do earnestly recommend the subject of Education as being of vast importance, to both Church and State. As the official duties of the Christian ministry is first to teach, this teaching should involve the instruction of mankind in the holy science of theology, or in the knowledge and will of the blessed God, as revealed to us in the holy scriptures. It is, therefore, essential to the right fulfilling of his office that he should be fully and clearly acquainted with the truth he has to communicate to others. How to enable him rightfully to do this, it requires the service, and employs the aid of human learning and science, the knowledge of language, writing, opinions, customs, and manners of antiquity.

Dear brethren, I am well apprised that it is the intention of this Association for me to report on the education of the laymen and youths of our churches and country. I thought it was best first to invite the ministry to speed on the way. Will you aid them, that those of the second order may not be kept back by their being in the way ; for the spirit of education is abroad in our Churches and States. There have been times when it was necessary for the writer to prove, and demonstrate, the duty for providing for the instruction of the poor. I am persuaded these times have passed away. Not only the church, but the people, have



become alive to this subject; all important to the promotion of church and a free government as ours, we could not, if we would, heave back the tide of intelligence which is passing into Church and State. Brethren, here I trust we shall have soon great cause to glory in that general outstretching of the human mind, which is characteristic of our time; and rejoice in the fact that the knowledge and mental developments the layman, and poor classes of church and people, are following so closely upon the ministers and wealthier, that the latter will go on with vigorous strides if they would not be quickly overtaken. But above all, the education of our people, to a considerable extent, is a moral and religious one. So long as our system of education remains even what it is, our country is secure from being deluded by the most wild and unmanageable of all populations. A population mighty alike in intellect, and ungodliness; a population that knows every thing but God emancipated from all ignorance, but that which is sure to breed the most lawlessness, ignorance of the duties of religion. An uneducated people may be degraded. A population educated but in unrighteousness, will be ungovernable. The one may be slaves, the other must be tyrants. To unite the cords of popular education and national virtue, may appear to some, ill-suited to the present occasion; but let us remember that these are the only conservative principles of a free republican government. Let us remember that on these two principles our system of legislation is founded; that on the exercise of these two principles our church and nation has thus far prospered. That on the carrying out, and further development of these two necessary elements of a government's subsistence, depends the fate of our country and liberty of our church. Withdraw intelligence, we become slaves; morality, we become tyrants. Examine the history of all nations, and see if this be not true.

Respectfully submitted.

A. J. FORESTER.

#### REPORT ON INDIAN MISSION.

The publication of the gospel among the Indian tribes of the West is a subject which claims our contributions and prayers more loudly and sympathetically, perhaps, than any other.

We must remember that our fields are spread out where they once had hunting grounds, and whilst we, in their old homes, are growing rich, they are traversing the wilderness of the West. But we thank God, and take courage from the fact that the gospel under God is being preached, with great acceptance, among them. But whilst that field is white unto the harvest, we are sorry to know that laborers are few. Those humble ministers who are there are often in want of the necessaries of life, whilst still the cry comes up from all over that country, "come over and

help us. Brethren, what will we do? Will we not help them? Brethren, God commands, and will we not obey, by giving our contributions and prayers? Respectfully submitted,

J. J. ANDREWS.

### THE BIBLE.

We report on the Bible Cause as follows:

That the Scriptures of the Old and New Testaments are the Word of God, and only rule of faith and practice in Christianity. The great and noble design of the Bible is, under the power of God, to recover lost mankind from the thralldom of sin and misery, and conduct them safely through the thorny maze of time to the ceaseless enjoyments of an everlasting life. In the Bible, messages are contained to all classes; it admonishes the minister of his duty, viz: to preach the word, do the work of an Evangelist, study to show thyself approved unto God, a workman that needeth not to be ashamed to the christian. It says be faithful, while Jesus upon his great throne reaches out the glittering crown and bids them take the prize; to the backslider it says, return, O wanderer, return, and seek an injured father's face, for I am married to you; to the penitent mourner it says, behold the Lamb of God that taketh away the sins of the world; to the sinner, it speaks in loud pealing tones, calling on him to repent, for God hath appointed a day in which he will judge the world in righteousness, by the man Christ Jesus. The Bible, which is adapted to the capacity of the human family, is sufficient, under God, to make them wise unto salvation, and this word will never return unto God until it shall have accomplished upon the nations of the earth that for which the Lord Jehovah sent it. Finally, dear Brethren, let us aid the Southern Bible Board in printing and sending the Bible to all the dark and destitute nations and portions of the earth, for it is the only book that portrays the riches of divine grace; points out the Saint and his Savior, or that marks the way from earth to glory.

Respectfully submitted.

WM. C. THOMAS.

### ON THE STATE OF RELIGION.

Having been appointed to make a report on the State of Religion, we notice from the reading of the letters from the various Churches, that there has been many great revivals of religion in the Churches, many of them reporting a goodly number of additions by experience and baptism; but others complain of great coldness. Notwithstanding the revivals that we have had in our Churches, it is lamentably true that Churches are not as much

engaged in their Master's cause as they should be. When we consider the great price paid for the redemption of man, it does seem that we should most willingly offer ourselves a living sacrifice, holy and acceptable, unto God, which is our reasonable service, and that our means should be freely given for the advancement of His cause,—we being willing to spend and be spent in his service, judging from the amounts of money sent up for this purpose. We, therefore, conclude that our nature is not overcome by grace, as it ought, or as it is our privilege it should be. We know not where to find the cause, except in the frailty of our nature there seems to prevail in us a disposition, to some extent, to indulge our natural propensities, and run even into excess; inquiring only in our minds if I may do this, yet preserve my place in the Church. We, instead of living up to the teachings of the Gospel, attempt to reconcile our consciences to an indulgence in sin, and consequently the Church, after a revival, soon drops back into a state of coldness. We should so live that there would be a revival daily in our hearts, by keeping a continual watch in regard to our deportment, being guarded as we should in regard to our conversation on all occasions, and above all, search the Scriptures daily, for there alone we learn the will of our God, and pray fervently, prayer being the means by which we hold sweet communion with God; and he will abundantly bless our souls with fresh manifestations of his love and approbation.

Respectfully submitted.

WM. YOUNG.

### SUNDAY SCHOOLS.

When we suffer our minds but for a moment to revert and review the past history of all civilized nations, we find that their progress in civilization, arts, sciences, and religion, has been in proportion to their means and ability in procuring an education. Admitting this position, then we must conclude that the destiny of all such nations are sustained, directed, and governed, so far as their temporal and eternal interests are concerned, by the School House and the Church. As civilization and education act as a prelude to christianity, and as this is the only available means by which the Gospel is to be spread and the world christianized, then, as christians, we should feel a great interest in this matter, and not only throw our weight and influence upon the main lever that must eventually upturn the gross darkness of heathen nations, but we must use every auxiliary, if but to move a cog or turn a wheel, so as to admit the shining rays of the Son of God. Then we ask, what are those auxiliaries; a few of which we will name—going to Church, reading the Bible, prayer, attending Sunday Schools, the last but not the least, is a very important auxiliary. Look around you, Christians, and see what your children and others are doing on Sabbaths; are they obeying this com-

mand, "remember the Sabbath Day and keep it holy." They have immortal spirits; they have minds, young, tender and susceptible of early impressions; do you, as parents or friends, desire to mark the road in which the children shall tread? do you desire that they shall rise up and call you blessed? do you desire to leave behind you, when you are called from time to eternity, men of character and renown, both in Church and State? then I say, arise, get up Sunday Schools, gather your little flock around you, read and expound God's word. I tell you it will have a desired effect; pulpits and Churches will be filled, sinners converted, and eternity alone can tell the bounds of influence exerted by a well governed and conducted Sunday School. Who will start one first? We will wait and see.

Respectfully submitted,

C. W. TAYLOR.

### INSTRUCTION OF THE BLACKS.

DEAR BRETHREN:—Having examined this subject for several years, I have come to the conclusion that it is lamentable how much this class of the human race is neglected, on the all important subject of their soul's salvation; and that, too, by men professing Christianity, and making great pretensions and efforts for the salvation of others. However, we are glad to see the great interest taken by many within the last two or three years. As regards the best mode of instruction, we think no general rule can be laid down, owing to localities, and their peculiar condition in life. The subject should be thoroughly investigated by Pastors and Churches, and their action should be adapted to the circumstances. Where the colored population is sufficient, we would recommend separate preaching to them, especially for their benefit. Also to hold conferences among them to receive or reject members—as they know more of each other's conduct than we can possibly know. At the same time a sufficient number of the brethren should be present, to see that they do not err, and to constitute a lawful assembly, and to assist the pastor in keeping good order. Last, though not least, we should guard them against undue excitement.

Respectfully submitted,

WILLIAM HOOD.

### RESOLUTIONS.

*Resolved*, That Liberty Church be placed in the first District and Zion in the second.

*Whereas*, There is great want of education in the Ministry, and deeming it of so much importance; therefore,

*Resolved*, That we request the Churches of this Association to



send contributions to the next meeting of this body, and annually hereafter, to be expended in books, which shall be donated to any worthy young minister, or ministers that may be in our midst.

*Resolved*, That we recommend the Churches to send contributions to the next Association, to pay the wages of a hand to cultivate the farm of Brother J. F. Potter, who is a poor young minister of great promise, to enable him to go to school.

*Resolved*, That the thanks of the Association be tendered to the brethren and friends of this neighborhood, for their kind and hospitable treatment during the session.

*Resolved*, That the thanks of this body are hereby tendered to the Moderator and Clerk, for the very able and satisfactory manner in which they have discharged their respective duties.

It was proposed to raise by pledges \$150 00, to pay the wages of a hand to cultivate a crop for Brother J. F. Potter, that he may go to school. Whereupon the Brethren and Churches pledged as follows:

Hickory Grove.....	\$15 00
Oak Hill.....	10 00
Poplar Spring.....	25 00
William Fuqua and Bro. Jackson for Zion.....	10 00
J. Epting.....	5 00
John McFarland.....	2 50
E. F. Fowler.....	5 00
Bognefala.....	5 00
Shilo S. Underwood.....	5 00
J. C. Cook.....	5 00
Total.....	\$97 50

The following brethren agree (provided the Churches do not send it to the next Association,) to pay each his part of the remaining \$52 50:

William Young, B. Jackson, J. G. W. Mallett, A. L. Stovall, C. Bigham, William D. Thomason, William C. Thomas, H. Mitts, Elias Walton, and A. Nupabee.

Prayer by Elder F. L. Seward.

Association adjourned.

W. D. THOMASON, Clerk.

A. L. STOVALL, Moderator.

# STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	NAMES OF MESSENGERS.	STATISTICAL DATA											
			Minute Fund.	Total.	Females.	Males.	Colored Members.	Dead.	Excluded.	Dismissed by Letter.	Restored.	Received by Letter.	Baptized.	Day of Meeting.
Hopewell.....	Richmond.....	Wm. C. Thomas, Wm. Hartfield, Thos. Whitesides	15	32	47	32	15	1	1	1	1	1	1	1
Centre Hill.....	Richmond.....	J. G. Partlow, R. C. Fowler, S. Norwood.	15	37	47	37	15	1	1	1	1	1	1	
Bogardlaw.....	Monaville.....	J. C. Clayton, A. W. Sandilands, C. Tatum.	15	37	47	37	15	1	1	1	1	1	1	
Mainteach Creek.....	Fulton.....	S. Johnson, J. Cook, J. C. Gifftraps.	15	37	47	37	15	1	1	1	1	1	1	
Macdonald.....	Harrisburg.....	H. Maulevant, S. Anderson, S. Long.	15	37	47	37	15	1	1	1	1	1	1	
Shiloh.....	Ozark.....	S. Underwood, M. A. Brazill, W. P. Livingston	15	37	47	37	15	1	1	1	1	1	1	
Unity.....	Gun Town.....	R. Johnson, E. N. Hodges, F. C. Nichol.	15	37	47	37	15	1	1	1	1	1	1	
Hepzibah.....	Canargo.....	W. Mullins, F. Hoole, E. Scoggins.	15	37	47	37	15	1	1	1	1	1	1	
Fulton.....	Fulton.....	J. Sprague, W. R. Robinson, J. R. Bristol.	15	37	47	37	15	1	1	1	1	1	1	
Richmond.....	Harrisburg.....	A. L. Stovall, G. D. Russell, J. G. W. Mallott	15	37	47	37	15	1	1	1	1	1	1	
Hickory Grove.....	Harrisburg.....	Wm. Ward, C. Ward, J. N. Davis.	15	37	47	37	15	1	1	1	1	1	1	
Prasant Valley.....	Cheserterville.....	Wm. Young, T. J. Ball, A. D. McNeal.	15	37	47	37	15	1	1	1	1	1	1	
Oak Hill.....	Pontotoc.....	J. J. Andrews, J. F. Potters, J. W. Smith.	15	37	47	37	15	1	1	1	1	1	1	
Poplar Spring.....	Poplar Spring.....	Wm. J. Thomas, A. L. Eaves, J. John Keys.	15	37	47	37	15	1	1	1	1	1	1	
Clearville.....	Saltillo.....	A. C. McNeal, J. Shelton, John McFarshall.	15	37	47	37	15	1	1	1	1	1	1	
Pilgrim's Rest.....	Old Town Creek.....	E. Rice, E. W. Butler, A. Bailey.	15	37	47	37	15	1	1	1	1	1	1	
Gun Town.....	Gun Town.....	A. J. Forester, C. A. Riggins, M. Murphy	15	37	47	37	15	1	1	1	1	1	1	
Camp Creek.....	Birmingham.....	Wm. Bailey, L. K. Edgar, A. Benson.	15	37	47	37	15	1	1	1	1	1	1	
Friendship.....	Campelltown.....	J. Richards, E. K. Walton, M. F. Law.	15	37	47	37	15	1	1	1	1	1	1	
Liberty.....	Pontotoc.....	G. C. Johnson, Wm. M. Fagan, J. H. Jackson.	15	37	47	37	15	1	1	1	1	1	1	
Zion.....	Pontotoc.....		15	37	47	37	15	1	1	1	1	1	1	
			67	144	114	7,721	9	233	650	593	1,223	842	80	

6 Ordained Ministers; 6 Absent; 1 Licensed Ministers; 6 Attending Court.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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