

Griffin's History

Chapter XV

UNION ASSOCIATION

1820. In September this Association was organized, and was the first off— spring of the old Mississippi Association. Mr. D. Benedict, in his late General History of the Baptists, has blundered into an error on this subject. The Union churches were the first to petition the Mother Association for dismissal, and the first to organize. The Pearl River churches, however, petitioned at the same session, (1819) but, for some cause not explained in the minutes did not organize till November, 1820. We have not been able to procure a regular file of the minutes of the Union Association. But there has ever existed so close a harmony of action between this Pearl River, and the Mother Association, as shown by the minutes of the latter, that, so far as principle and character is concerned, the history of one, will substantially be the history of all three.

1830. In October, the Association convened at Elliott's meeting house church, Covich county—31 churches represented.

Eld. W. Balfour preached the introductory sermon.

Eld. N. Morris chosen Moderator, and E. Hibbard, Clerk.

"On charge of Big Creek church against Union church, for slandering brother Samuel Marsh, and for immoral conduct—on motion.

"Resolved, That a committee of five be appointed to examine into the truth of said charges.

"On complaint of Union church against Big Creek church, for refusing to give satisfaction on charges against brother Samuel Marsh, their Pastor—and the Association being satisfied that Big Creek church had been labored with according to the rules of the Gospel.

"On motion,

"Resolved, That we withdraw our fellowship with Big Creek church until reformed.

"On complaint against Liberty Church for disorderly conduct, and heresy in principle—on motion.

"Resolved, That this Association have no fellowship with said church until reformed.

"Resolved, That we hold no fellowship with Alexander Campbell, or any person who directly or indirectly promulgates his opinions.

"Resolved, That this Association have no fellowship with John H. Newland, nor Levi Thompson, for promulgating erroneous doctrines, and for receiving into the fellowship of Liberty church, members, who were excluded from a sister church for disorderly conduct, contrary to the express rules given by Christ in the Gospel, and the long— established custom of the Baptist Church.

"Resolved, That we consider Samuel Marsh, a Baptist minister belonging to Big Creek church, to be in disorder, and that we recommed to all churches not to countenance him as a preacher whilst in such disorder.

"Resolved, That every church belonging to this Association, be requested to send up to this body a transcript of their Articles of Faith, at our next meeting; and all churches who neglect or refuse to comply with this request, be considered in disorder.

"Query.—Is it Gospel order to ordain a minister at a distance from the church to which he belongs, and without their knowledge or consent.

"Answer.—No.

"The Association being notified that Robert Currie is the subject of the above query—therefore

"Resolved, That the said Robert Currie is not an ordained minister.

"Correspondence arranged with the following Associations, viz: Mississippi, Pearl River and Leaf River.

"Resolved, That the Articles of Faith of this Association be printed with the minutes."*

1832. In October, the Association convened at Mount Bluff church, Madison county—32 churches represented.

Eld. J. Morris preached the introductory sermon.

* As they are substantially the same as those of the Mississippi Association, we can see no good reason for giving them a place.

Eld. E. Flowers chosen Moderator, and E. Hibbard, Clerk.

"The committee appointed at our last session on the case of Box Creek, and Yazoo Churches, submitted their report, which was received.

"Box Creek church, having sent up two letters and delegates, considered the subject, and, on motion,

Resolved, That we receive and recognize the minority as the Box Creek church.

"On motion,

"Resolved, That some record be made on our minutes of the standing of Brother Harmer; and, on motion of brother Joseph Morris,

"Resolved, That all the official acts of Dr. Wm. R. Harmer be considered as null and void, to all intents.

"Correspondence arranged with three Associations, viz: Mississippi, Peal River and Leaf River.

"Resolved, That we take into consideration the propriety of dividing our Association.*

EXTRACTS FROM THE CIRCULAR LETTER.

"The Union of Churches.—The magnitude of the subject is such as to require better talents than we can command, and greater space than a circular address. We shall, therefore, only advert to a few particulars, and cite you to the word of God for a more comprehensive view.

"In reviewing this subject, we find that the Church is the body of Christ—a body which is composed of many members, and yet all in Union with each other and

with the Head—so that the church is compared to the physical body—1 Cor. x; 17; Col. i; 18, And she is said to be but one.—Cant, vi: 9.

"While the church is presented in this compact as one body, yet, at the same time, she is presented as having many members and officers, differing, but the same spirit, so that while a part of the members of Christ's body are in Heaven, there are apart on earth, and yet but one body. And if the saints in heaven are in union with the saints on earth, how much more should there be union among those who are engaged in the warfare, whose common enemy is the same?

*Preliminary steps were taken at this session for organizing the Yazoo Association, which was constituted in November following, with churches from this body.

"But while we behold the church as one body, yet, at the same glance, we behold her scattered through all generations, and in all parts of the earth, from which it follows, that the body of Christ is mystical—although it is, in some degree, visible. Notwithstanding the members are scattered far and wide, yet they have the same head, who is gracious to all that call upon him. They all stand in the same relation; all need the same assistance from Christ the Head.

"Thus we see the Church in a scattered situation; for so her Head, who is the power and wisdom of God, has presented her; and has, for her benefit and comfort, promised that where two or three are gathered together in one place 'there am I with them.' Therefore, wherever there are a sufficient number of baptized believers to form a covenant to keep house for their Head, they are recognized as a dependant church. For so it was, that John was directed to write to the seven churches in Asia, where she is spoken of in the plural, as "Churches." While the church may have a number of different places, where she, in her different branches meet to worship and enjoy the blessings of the gospel, with ail its ordinances, yet she has but one Lord, one faith, and one baptism; for the Saviour sayeth, They are all in me.' Read John xvii: 11, 21, 22, 23; Rom. xii: 45: 1 Cor. x: 17; Col. iii: 15— from which you will learn, that the members of Christ's church form one body, of which Christ is the Head. They are one body and one spirit, even as they are called in one hope of their calling.

"And seeing such is the union, how straitly should all the members act in their different spheres for the glory of Christ the Head; and for the mutual happiness and comfort of each other. As every nerve, fibre, and muscle, when acting in its proper office, gives strength to the body, and receives vigor from the head—in like

manner should we all act in concert in our different offices, for each other's strength, and growth in grace, and the glory of the Head.

"But how lamentable it is to think how little of this glorious doctrine is heard from our pulpits, and felt in our conference meetings! Were this doctrine urged more from the pulpit and press, and studied more by all the members of the body, we should not so often hear the unchristian declaration 'we are an independent body.'

Were this doctrine understood and put in practice, it would not be so often counteracted by churches, under the false notion of their being independent bodies.

"As the church is but one and all in union, there are means by which that union is to be maintained; and no doubt but Associations are some of them. We frequently find where churches have difficult matters before them, that they send enquiries up to their Associations concerning the case, and obtain, perhaps, the best advice that could be had on the subject. And when we frequently find that the union of churches is rather destroyed than maintained by some of them refusing to follow that advice.

"But the most efficient means are faithful ministers; for Christ has compared his church to a flock of sheep; and God has promised that he will give them pastors according to his heart, that shall feed them with knowledge and understanding. The ministers, or pastors, ought, therefore, to be men of sound judgment in spiritual things; such as study to show themselves approved of God; workmen that need not be ashamed, rightly dividing the word of truth; such as speak the things which become sound doctrine; such as take the word of God for their rule of faith and practice; and from it, are able to bring forth such matter as is therein contained; such as will not teach for doctrines the traditions of men.

"Therefore, as much depends upon the pastor, churches should be very careful whom they put into that office. Not one, that cannot be received by sister churches; not one, who only has a gift of exhortation; not one, who has not a good report of them that are without; not one, who does not understand the principles of government in Christ's kingdom; for by all such the union of churches will be rather destroyed than maintained, and the cause of Christ rather retarded than advanced. Therefore, much care should be taken not to call a man to office that God has not appointed.

"Again. The reading of the Scriptures, with earnest prayer, is very useful for those who wish to keep the unity of the spirit in the bonds of peace. Frequent conversation on divine things is also necessary; for 'they that feared the Lord,

spake often one to another.' Therefore, those seasons should be frequent; and, for that purpose, brethren of the same faith and order should often visit each other, and enquire into the state of their souls; pray with and for one another; and converse freely upon the subject of God's everlasting love towards his people, and their obligation to love Him, and each other; at which times all vain and worldly considerations should be excluded. Brethren should also frequently visit sister churches, on their business days, and participate freely in their deliberations, with meekness and love; which conduct tends greatly to promote the union of churches.

"We shall in the next place call your attention to the means employed by the adversary of the church in opposition to the union of churches. Satan, also, has ministers, or agents, by whom, he carries on his dark designs with the utmost sagacity. And if Satan can transform himself into an angel of light, no marvel if his ministers should. It is, therefore, not only the policy of Satan to keep up disorder and confusion among his own subjects, but also, if possible, to introduce his dark designs into the kingdom of Christ; for disorder and confusion are the basis on which his kingdom will prosper. But still he has his own subjects under such complete control, that they are all acting for the promotion of his own, and the downfall of the kingdom of Christ. And his sagacity is such, that when open attempts fail, he will cloak his agents with the name of religion; and they, too, frequently appear to have a flaming zeal for the honor of Christ; but they speak evil of things which they understand not. They speak great swelling words of vanity, having men's persons in admiration because of advantage. These be they which separate themselves, having not the spirit. Read the epistle of Jude.

"Being thus cloaked under the name of religion, the world will follow them; for they are of the world, and the world will love its own. On this subject there is such a cloud of testimony, both in the word of God and the chronicle of the church, that we cannot be mistaken, We say cloud of testimony, and we shall here examine some of them. We have already requested you to read the epistle of Jude, which is quite short. We shall next call your attention to Peter: 'But there were false prophets among the people, as there shall be false teachers among you, who shall privily bring in damnable heresies; even denying the Lord that bought them; and bring upon themselves swift destruction. 2 Pet. ii: 1. Paul calls them 'deceitful workers, transforming themselves into the Apostles of Christ.' 2 Cor. xi: 13—again; 'False brethren, who come in privily to spy out our liberty in Christ.' Gal. ii: 4—also, the Saviour: 'There shall arise false Christs and false prophets, and shall show great signs and wonders.'—Matt, xxiv: 24. 'By their fruits ye shall know them.—Matt, vii: 16.

"Thus, we have given a few of the many passages wherein those false teachers are spoken of as denying the Lord Jesus Christ. It is now our duty to enquire how they deny him. They do not act as Voltaire, Hume, Paine and Owen have done, but do it by setting the works and doctrines of devils, under the name of the doctrines of Christ. They pervert the Gospel of Christ, and worship and serve the creature more than the Creator.

"Here we shall pause and request you to notice the above recited testimony of Peter, viz: 'Who privily shall bring in damnable heresies'—in the plural, which plainly showeth that there is more than one kind of heresy. We shall now proceed to point out a few of those heresies among us, which we think do in their nature subvert the Christian faith and hope; and which have all come in disguise.

"First, we shall call your attention to the heresy of Campbellism—the denying and even ridiculing the allimportant doctrine of being born of the Spirit, and substituting in its place, baptism, as the insurance of the Holy Spirit and its influences. If this be true, why did Ananias and Sapphira lie to the Holy Ghost after they were baptized; and why do not these church troublers produce the fruits of the spirit, viz: 'Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,' &c. But continued observation proves them to be wolves in sheep's clothing; for wherever they have entered a Baptist church, such is the dire effect of their faith and practice, that instead of love, there is hatred; instead of joy, there is sorrow; instead of peace, there is confusion; and instead of gentleness, there is a wild ferocious disposition; so that the temple of God is defiled by the abomination of desolation standing where it ought not.

"Secondly, we now proceed to notice another heretical doctrine, propagated by those who call themselves Baptists, viz: A general atonement, but especially applied, (Fullerism, alias Missionism, alias New Schoolism,) which is such a contradiction in itself that a babe in Christ may see its fallacy. The error in this place must be in the term general; for Christ sayeth, 'All that the Father giveth me, shall come to me.' from whence it follows, that the receipts of the Saviour will be equivalent to his purchase. And if the atonement be general, why did Christ refuse to pray for the world? Why did he say to the Jews, 'Ye are not of my sheep, my sheep hear my voice,' &c?

"For such persons to be consistent with themselves, they should have the application as broad as the atonement. If they refuse to admit this position, then they are constrained by common sense and good reason to acknowledge that Christ purchased a people whom he never intended to save; or otherwise, a people whom

he had not power to save; either of which will destroy the very essence of the God— head. One of these conclusions is, and must necessarily be, drawn from such premises. Yet, these wild, heretical notions have been, and are yet, a great bar to the union of churches.

"Therefore, seeing that so much of the confusion in churches arise from those who profess to be teachers, how particular ought the churches to be, not only in raising up young ministers, but also in receiving strangers? There should be a double guard put upon your pulpits: and while you are zealous for the faith of the Gospel be equally zealous for the discipline. You will generally find those who are unsound in faith, equally so in discipline."

1835. In October, the Association convened at Elliott's meeting house church, Copiah county —24 churches represented.

Eld. J. Thigpen chosen Moderator, and N. R. Granberry, Clerk.

"Correspondence received from three Associations, viz: Mississippi, Pearl River and Yazoo.

"Correspondence arranged with the same three Associations, and also with Leaf River.

"The committee, appointed last year, by this Association, to meet committees from the Yazoo and Bethel Associations, to confer on the difficulties existing between the latter and the others, reported an 'Abstract of the proceeding of the joint committee, which is as follows: In pursuance of measures adopted by the Union, Yazoo, and Bethel Baptist Associations, at their respective late sessions, committees, on the part of each, met in conference on Friday, December 5, 1834, at Palestine church, Hinds county, Mississippi, for the purpose of taking into consideration the unhappy divisions which existed among them, and, if possible, to effect a reconciliation.

"The delegation from the Union submitted sundry matters of complaint against the Bethel, in which the Yazoo concurred. These were read, and the conference proceeded to investigate them separately. Finally the following was proposed and unanimously acceded to, viz: It is unanimously agreed, that we bear with and forget whatever has past; and that the Associations, as such, come into a state of reconciliation, leaving all matters of merely individual concernment to be settled in a Gospel way; and we recommend a like spirit and course to be exercised by

churches and individuals—so far as the honor of God and the good of his kingdom on earth will admit of it,' &c.

"Whereas we believe that an institution of learning on the manual labor plan, under the control of the Baptists of this State, is at present loudly called for, and, as we have heard that efforts are making to establish such an institution, therefore,

"Resolved, That we recommend said institution to our friends generally, and especially to the churches composing this Association.

"Resolved, That the ministers of this Association be requested to visit all the churches in our bounds, by traveling two together, in the course of this year, if they can conveniently do so.

"Took under consideration the expediency of corresponding with the Bethel Association; and on taking the vote it appeared that a majority was in favor of said correspondence; but as there was a large minority, it was agreed to postpone the matter till next session."

REMARKS.—Although we have been able to procure only a few minutes of this Association, they are ample to show, that it, too, had hard struggles with the Campbellite and Fullerite heresies. The circular letter in 1832, if carefully read and studied, will give the intelligent reader important information relative to their troubled condition. This state of affairs was brought about by false brethren, who crept in unawares, and brought in damnable heresies; and then began to speak evil of those things which they know not; hence the way of truth was evil spoken of. Though these false brethren knew not the mystery of godliness—for if they had they would not have opposed the doctrine of grace—yet, they did know, that it was more compatible with natural justice and social harmony, to build up churches on their own faith, than to creep into Regular Baptist churches, under false pretences, and then contend against the very faith to which they had subscribed. This, however, has been the course of these New School brethren throughout the land; which has finally led to a separation in the greater part of the State. And as great efforts have been made to cast censure upon the Old School party, because they contend earnestly for the faith, we here, in the name of everything that is true, and just, and honorable, call upon the New School party to show one instance in which "Presdestinarian" Baptists have crept into Armenian churches and attempted to draw away members after them.

It will be seen that in 1835 this Association recommended to their friends and the churches an institution of learning of a peculiar kind. This was intended for the

benefit of pious young men who had been called to the ministry before they were qualified. The Association seemed disposed to give them a chance to follow the example of Paul, by laboring with their own hands. This was admirably suited to test the depth of their piety. And, consequently, the whole plan fell to the ground for the want of patronage.

YAZOO BAPTIST ASSOCIATION

"Agreeably to a resolution of the Union Baptist Association, delegates assembled at Wallie's Creek meeting house, in Yazoo county, on the 2nd of November, 1832, from the following churches, viz: Yazoo, Yazoo county; Box Creek, Holmes county; Mount Gilead, Madison county; Mound Bluff, Madison county; Jerusalem, Yazoo county; Union, Hinds county; Tildebogue Madison county; Mount Pisgah, Rankin county.

"A sermon introductory to business, was delivered by brother Nathan Morris.

2. Elder N. Morris was called to the chair, and brother M. Crain requested to act as Clerk, pro tern.

3. On motion.

Resolved, That we enquire for the fellowship of churches.

4. The Union church, having protested against the acts of the Union Association, as appeared from her letter was advised to remain a member of the Union Association until a reconciliation takes place. Also, the delegates from Mound Bluff, informing us that their church did not acquiesce in the proceedings of the Union Association, received the same advice.

5. The delegates from Mount Pisgah, on account of some instruction given by their church, refused to take seats with us.

6. Took under consideration the propriety of forming a new Association; and, after free discussion,

Resolved, That the churches now represented, form themselves into an Association.

7. Appointed brethren Elder J. Morris, A. B. Sanders, and Maston Crain, a committee to prepare a constitution—which was accordingly done, read and

unanimously agreed to—whereupon, the chairman gave to the several delegates present, the right hand of fellowship, and the Association was organized in proper form.

8. Proceeded to elect a Moderator and Clerk. Elder Nathan Morris was chosen Moderator, and Maston Crain, Clerk.

9. The Rules of Gospel Order, the Rules of Decorum, and the powers of the Association, as appended to these, minutes, were all severally read and adopted.

10. Took up the subject of correspondence, and agreed to correspond with the sister Associations of this State; also, with the Bethel Association. Appointed brethren N. Morris and M. Crain, delegates to the Union; Abner Erwin and A. B. Sanders to the Pearl River; J. Morris and Isaac Perkins to the Bethel; W. Taylor and J. Taylor to the Buttahatchy. Appointed J. Morris to write to the Leaf River, and A. B. Sanders to the Mississippi Association. Appointed the next Association to be held at Hickory Spring meeting house, in Holmes county.*

1833. In November, the Association convened at Hickory Spring meeting house—6 churches represented, viz: Yazoo, Mount Gilead, Jerusalem, Tildebogue, Phalti, Holmes co., Bethel, Holmes co.

"Elder Nathan Morris was chosen Moderator, and brother M. Crain, Clerk."

"Correspondence was arranged with the following Associations, viz: Leaf River, Bethel, Pearl River, Union, Mississippi and Buttahatchy.

"On motion,

Resolved, That whereas Lee Compere, an ordained minister, has been excluded from Jerusalem church, for heresy and contempt of the church, in refusing to hear and receive her instructions; also, for administering the Lord's supper to a people not in fellowship with the Regular Baptists, and various other charges. That we highly approve of the course pursued by the church at Jerusalem—and whereas, we are informed, that said

*Here follow the Constitution, Articles of Faith, Gospel Order, and Rules of Decorum, which are similar to those of the Regular or O. S. Baptists generally. It may be well, however, in these days of apostacy from the truth, to give the three following articles of the faith, viz: 4. We believe in the everlasting love of God to His people; in the eternal, unconditional election of a definite number of the human

family, to grace and glory. 5. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ; which is unto all, and upon all of them that believe. 6. We believe that all those who were chosen in Christ, before the foundation of the world, are in time effectually called, regenerated, converted and sanctified; and are kept by the power of God, through faith, unto salvation.

Compere has joined a church, once constituted upon our faith and order; but which has since apostatized: Therefore, we caution all regular Baptists to beware of said Compere.

"Preaching on the Lord's day by S. Perkins, N. Morris, G. W. Nolan and J. Morris.

"Resolved, That the Clerk superintend the printing and distribution of 400 copies of these minutes, and that he receive ten dollars for his services."

1834. In November, the Association convened at the Jerusalem Church, in Yazoo county—10 churches represented.

"Elder Nathan Morris chosen Moderator, and J. C. Perkins, Clerk.

"Correspondence arranged with the following Associations, viz: Union, Pearl River, Mississippi, and Leaf River.

"Brother Norval Robertson addressed the Moderator. He said that he had been appointed a messenger of correspondence from the Mississippi Baptist Evangelizing Society, with a letter; but that he had mislaid the letter, so that he could not find it. Upon which, he was invited to a seat, and his aid solicited. It was also agreed to correspond with said society. Accordingly, appointed brethren Nathan Morris and Joseph Morris, Messengers; and brother Joseph Morris to write the corresponding letter to the said Society.

"The committee, appointed to take under consideration the letter from the Union Association, reported as follows, viz: We, the select committee, have conversed openly and freely with the corresponding brethren from the Union Association, upon the resolves found in their minutes, desiring us to meet them at some subsequent period and place, which we may appoint, for the purpose of opening some way, whereby the brethren sent from our sister, the Bethel Association, can have a fair and open opportunity of coming forward to the joint committee, to make known their grievances, if they have any, or for them, or any of them, to

return and make confession of their wrong, and be restored to full fellowship, union and communion, with us and the Union Association.

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"We, therefore, appoint to meet them on Friday before the first Sunday in December next, at Palestine church, Hinds county, Mississippi.

Delegates—J. Harvey, Abner Belcher, Joseph Morris, Nathaniel Robbins, J. C. Perkins, N. White, James Lee and William Denson.

1835. In November, the Association convened at Tildebogue church, Madison county, Mississippi. The introductory sermon was preached by Eld. Abner Belcher, from Gal. i: 10, "For if I yet please men, I shall not be the servant of Christ." Without transacting any business of particular note, the Association adjourned to meet at Mount Gilead church, in same county, in May next.

Joseph Morris was chosen Moderator, and Daniel Sutherland, Clerk.

"Correspondence was arranged with the following Associations, viz: Pearl River, Union, Leaf River and Mississippi.

"Appointed Elder Joseph Morris to write to Choctaw Association; himself and Elder Abner Belcher, messengers.

"Appointed Elder Nathan Morris to write a letter to the Yallobusha Association, proposing consolidation. Should that object fail, to request a correspondence. Messengers—Elders Nathan Morris, Moses Crawson, Joel Harvey and Joseph Morris.

"A letter from Bethel Association soliciting correspondence, was read and rejected. Elders Nathan Morris, Joseph Morris and brother Silas Mercer were appointed a committee to report a statement of facts, why it was rejected.

"Report.—1. We believe that the Bethel Association was organized in disorder, from the fact that some of the churches belonging to that body—having been dismissed from the Union, for the purpose of organizing a new Association—protested against the Union, and then refused to return to the Union and labor for a reconciliation, although advised to that course by the Yazoo Associational Convention.

"2. We believe it disorder in the Bethel to recognize William B. Harmer, as a Baptist preacher, after a nonfellowship had been declared by the Phalti church, and that non— fellowship had been recognized by the Union and Yazoo Associations.

"3. We believe it a disorder in the Bethel to sustain the official acts of Lee Compere, after having acknowledged at the Palestine Convention in 1834, that Mound Bluff church had done wrong in the reception of said Compere, and he under the sentence of excommunication by Jerusalem church.

"4. We believe it disorder in the Bethel to sustain the churches of their body, in the reception of persons excluded from the churches of our body for immoral conduct.

"5. We believe it disorder in the Bethel to hold a church in their fellowship, constituted in the bounds of another Baptist church—members being received in said newly constituted church, belonging to the old church, without letters of dismission.

"6. We believe that the Bethel is in disorder in recognizing the majority of the Box Creek church, or a part of them, as members of the Baptist order, after they had been rejected by the Union Association for gross immoralities.

"These are some of the reasons why we cannot open associational correspondence with the Bethel; and should our brethren think us extravagant in the above statement, we hold ourselves bound to establish the facts by Gospel testimony, before any regular tribunal of the Baptist order, formed for that purpose.

"The report was read and adopted—9 churches represented.

1836. In November, the Association convened at Carrollton, Carroll county, Mississippi—10 churches represented.

"Eld. Nathan Morris chosen Moderator, and M. Crain, Clerk.

"Correspondence.—A letter and package of minutes received from the Union by her messenger, brother Allen—a letter and minutes from the Mississippi, Pearl River, Choctaw, and also from the Yallobusha by delegates, viz: Francis Baker, H. McNeal, E. Sullivan and Wm. Kennedy.

"Correspondence arranged with the following Associations, viz: Mississippi, Union, Pearl River, Leaf River, Choctaw and Yallobusha.

"Took into consideration the propriety of consolidating with the Yallobusha Association—whereupon

Resolved, That we recommend the churches of our body, to meet in convention with the churches of the Yallobusha Association, at Rocky Springs, on Friday before the 3d Sunday in May next, and that if a majority of the two Associations agree to consolidate, then this Association to be dissolved.

Churches.—Emmaus, Mt. Gilead, Tildebogue, Phalti, Bethel, Rocky Spring, Doak's Creek, Mt. Carmel, Yazoo and Hebron. Association fund \$3; Contribution by the churches, \$87—\$90; paid for printing these minutes, \$40; for superintending the same \$15—\$55. Balance in treasury, \$35.