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HISTORY OF
YALOBUSHA BAPTIST
ASSOCIATION

FROM 1835 TO 1920



CO-AUTHORS

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FOREWORD

With a vision from God and evangelistic fires kindled by the Holy Spirit, coupled with tireless labor and indomitable courage of a few leaders and a handful of members in five small churches, the Yalobusha Baptist Association was organized less than four years after this north central Mississippi section was opened to white settlers. This is the history of that cooperative movement among Baptist churches in the valley of the Yalobusha River extending from Lafayette County on the north to Holmes on the south; Calhoun on the east and Tallahatchie on the west; from a preliminary meeting on November 15, 1835 until the organization of Associations by Counties took place in 1920.

For a period of five years Mr. J.B.Perry, Jr. led the Historical committee of First Baptist Church in an effort that resulted in the publication of *A Christian Heritage*, the history of First Baptist Church, Grenada, Mississippi. The Grenada County Baptist Association requested that he serve as chairman of the Historical Committee of that group, and after his report to the annual meeting in 1959 it was unanimously voted that this history be incorporated in the 1960 Minutes.

Co-authoring the work with Mr.Perry has been Mrs. John Rundle. Their efforts have brought to fruition this *History of Yalobusha Baptist Association* which accurately and vividly portrays the working of the Holy Spirit through the lives of countless individuals in the spread of the Gospel of Jesus Christ.

John W. Landrum

Pastor
First Baptist Church
Grenada, Mississippi

HISTORY OF YALOBUSHA BAPTIST ASSOCIATION

The Yalobusha Baptist Association was organized by churches located in territory formerly owned by the Choctaw and Chickasaw Indians. The United States Government acquired the Choctaw lands in 1830, the Chickasaw in 1834. When these lands were opened for settlement people from older states came rapidly to build homes and open farms.

The first Baptist Church in this Association territory according to Judge S. S. Fairfield in *Our History* was Antioch. It was organized in the fall of 1834 and located near the village Troy in what is now Grenada County. Troy was four miles northwest of Grenada on the Yalobusha river. It is believed that William Minter and his wife were the first Baptist settlers in this territory. It is known that Antioch Church was organized through their efforts. At this time Mr. Minter was not an ordained minister though he came to be later.

Elder Moses Crouson (or Crowson) from Alabama was the first Baptist minister to settle in this territory. Mr. Minter invited him to preach in his, Mr. Minters, neighborhood regularly. In the hearts of this small group of worshipers was born the desire for a church. Assisted by Elder Summers of Alabama, who was visiting in the community at the time, Elder Crouson organized Antioch.

Soon after this Elder Francis Baker, also from Alabama, moved into the vicinity of Antioch. He worked with Elder Crouson and together they organized Shiloh, Salem, Loosascoona and Lebanon churches. Remembering that this territory was not opened to white settlers until 1832 we see the diligence with which these early Baptists worked, and God's great faithfulness to them.

On the 15th of November, 1835, delegates from these five churches met at Troy to take steps to form themselves into an Association. Elder Francis Baker was elected Moderator and Lemuel Been clerk for the assembly. A Constitution for the proposed Association was drawn up at this meeting, also Articles of Faith were agreed upon for the churches. These documents were submitted through the delegates to the participating churches for approval. This approval given, the Association was organized on the 15th day of January of the following year.

The 1836 Associational Meeting was with Antioch church on January 15.

At this organizational meeting the subject of missions was brought up. It was found that some were for and some against missions. The decision was to leave the question for each church

to answer and to make no mention of this work in the constitution.

Only two ministers had residence in the association territory at this time. They were Elders Francis Baker and Z.N. Murreil. The total membership of the five churches was 114.

Association of these five small churches gave strength to the Baptist cause in an unchurched field and resulted in rapid growth. It was the only unit to promote combined Baptist effort up to the turn of the century. The State Convention, now our most important denominational agent did not function successfully until the late eighteen hundreds.

The term Yalobusha did not refer to the County of that name in the early history of the Association, but rather to the Valley of the Yalobusha River. This territory included part of Lafayette County on the north, part of Holmes on the south, part of Calhoun on the east and part of Tallahatchie on the west.

The first extant copy of the Constitution to which this group subscribed was printed in the 1861 Minutes, the Declaration of Faith in the 1872 Minutes. These are believed to be the originals and are given below.

CONSTITUTION OF YALOBUSHA BAPTIST ASSOCIATION

Art. 1. This body shall be called Yalobusha Baptist Association and shall consist of churches of the Baptist denomination in regular standing. Churches shall hereafter be received, if no objection is made, upon petitionary letters, accompanied by their delegates.

Art. 2. Each church shall be entitled to 3 representatives, who on presenting a church letter, certifying their appointment, shall be entitled to seats and all privileges of the association.

Art. 3. The object of the association shall be to digest and organize an operative system of measures to promote the general interest of the Redeemer's kingdom, particularly within the bounds of this association.

Art. 4. This association shall never possess any power or authority over any church, save as advisory counsel. It absolutely and forever disclaims any right of this kind, holding the cardinal principle that every church is sovereign and independent.

Art. 5. The officers of the association shall consist of a moderator, a Clerk and a Treasurer to be selected by a majority of delegates present, who, together with 7 members, shall form an

executive board, any 5 of whom may constitute a quorum, who shall attend to all the business not performed by the association.

Art. 6. The moderator shall preside over the meetings of the association, but shall vote only in case of a tie.

Art. 7. The clerk shall be responsible for all articles and documents committed to his care, and shall keep a record of the proceedings of the association.

Art. 8. The treasurer shall take charge of all moneys and property of the association; shall keep and exhibit regular accounts to them at stated meetings of association and shall pay out no money save on the order of the association or board, signed by the presiding officer and countersigned by the clerk.

Art. 9. Any amendment to this constitution may be made whenever a majority of the churches may think necessary, and signify it to the association, pointing out the defective part and the amendment necessary to be made.

DECLARATION OF FAITH

I. OF THE SCRIPTURES

We believe that the Holy 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, and truth 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 conduct, creeds and opinions should be tried.

II. OF THE TRUE GOD

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 God-head there are three persons -- the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN

We believe that man was created in holiness, under the law of his Maker, but, by voluntary transgression, fell from that holy and happy state; in consequence of which all mankind are now sinners, being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore

under just condemnation to eternal ruin, without defence or excuse.

IV. OF THE WAY OF SALVATION

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

V. OF JUSTIFICATION

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 other spiritual blessing needful for time and eternity.

VI. OF THE FREENESS OF SALVATION

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

VII. OF GRACE IN REGENERATION

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 effected 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 is found in the holy fruit which we bring forth to the glory of God.

VIII. OF ELECTION

We believe in God's act of choice, or gracious purpose, according to which he calls, regenerates, sanctifies and saves sinners; that it is according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth, unto obedience and sprinkling of the blood of Jesus Christ; and that God, from the beginning, before the foundation of the

world, chose His people in Christ, that they should be holy and without blame before him in love, having predestinated them to the adoption of Children by Jesus Christ to himself according to the good pleasure of his will; that it utterly excludes boasting, and promotes humility, thankfulness, and trust in God; that it encourages the use of means in the highest degree; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence; and that we can only ascertain this by the reception of and obedience to the Gospel of Jesus Christ.

IX. OF THE PERSERVERANCE OF THE SAINTS

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

X. OF THE HARMONY OF THE LAW AND THE GOSPEL

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 fallen men to fulfill its precepts, arises entirely from a corrupt and depraved nature, 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 the visible church.

XI. OF THE GOSPEL CHURCH

We believe that a 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, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims and duties are defined in the Scriptures.

XII. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Spirit; to show forth, in a solemn and beautiful emblem, our faith in a buried and risen Savior, with its effect 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 dying love of Christ; and preceded always by solemn self-examination.

XIII. OF THE CHRISTIAN SABBATH

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

XIV. OF CIVIL GOVERNMENT

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

XV. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as, through faith, are justified in the name of the 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 among men both in and after death.

XVI. OF THE WORLD TO COME

We believe that the end of the world is approaching; that at the appointed day Christ will descend from heaven and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that the judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

For the sake of brevity routine business of the Association meeting will not be given in this account. This business consisted of seating delegates (later messengers) from the member churches, reading of church letters and reports of committees. At first there were few committees. The number grew as members, money and vision increased.

The 1837 Associational Meeting was with Shiloh church on October 8-10.

Antioch, Shiloh, Loosascoona and Lebanon churches of Yalobusha County and Salem of Carroll County constituted the Association at this time. Salem had no delegate in this meeting. There were twelve delegates from the other four churches.

Little business seems to have been transacted at this session. Most of the time was given to praying, preaching and singing. The following resolution sums up the purpose of those present: "Resolved, that this Association observe Friday, the 5th of January next in fasting and prayer to Almighty God, that he would send more laborers into this part of his vineyard, and for a revival of religion among these churches, and that the Association advise the churches of her body to meet at their respective meeting houses and spend the day in Divine Service, and that we also advise the churches of this Association to hold monthly prayer meetings; That we appoint union meetings as follows, at Salem in Carroll County, Friday before the 2nd Lord's Day in June next, at Loosascoona Valley Friday before the 4th Lord's Day in May next."

A circular letter was drawn up by the Association and distributed to the various churches. The letter was based on the scripture, "Ye are the light of the world", and is as follows: "Yes, portions of our own section of the country, with the world at large, imperiously call on preachers and Christians to let their light shine, that God may be glorified in the conversion of sinners. Yes, and so much the more, while our own houses swarm with unconverted children and servants. Brethren, let your light shine in your families, in your neighborhoods, and in all the circles of society where it may be your lot to associate. Forget not to let your light shine to your brethren and especially to your ministers. Forget not to visit, pray with and encourage them in the great arduous work of the ministry."

The minutes show a membership of 141. There were two resident ministers, Elder Francis Baker and John Robbins.

1838.

No minutes of this meeting were found but valuable information was left in the notes of Elder James G. Hall.

In late 1837 William Minter was ordained to the ministry, and Elder James G. Hall and John Taylor moved into the territory. Elder Hall notes that this Association meeting was harmonious and seemed to augur well for the cause.

Grenada church, organized in June of this year, stated in its letter that the church was friendly to missions and the benevolent efforts of the day, and that if it were admitted into the Association it was to be understood that it was admitted as a friend to missions. Upon these conditions it was admitted.

Statistics: 10 churches; 325 members.

determine the best method imparting Christian instruction to the colored population. This last committee recommended that the churches use every legal means to promote religious instruction to the colored people. They noted that some churches had made room for colored people and urged that all others do this or hold special services for them. Having freed itself of the anti-missionary group the Association now became an active evangelical agency.

Elder G.W. Huffman was asked to preach a missionary sermon on Sunday. This he did. As a result fifty dollars were given for missions. The money was sent for the work of Judson in Burma.

Statistics: 11 churches; 402 members; 107 baptisms; 37 transfers by letter.

The 1841 Associational Meeting was with Providence church on October 9-11.

This church was located in what was then Carroll County (now Grenada County). Churches listed with delegates: ANTIOCH, no delegates or letter; GRENADA, J.G. Hall, William Duncan, John Poitevant; PRESTON, Thomas Simmons, Joshua Jones, H. Mooring; CONCORD, Joseph Savage, Louis Barmour, Jesse Benton; REHOBOTH, Bayliss Nations, Stephen Farlee, Jesse Lee; TROY, William Minter, J.S. Talbert, A. Martin; PROVIDENCE, Samuel Whitsett, Lewis Aldridge, T.F. Waller; ZION, Thomas Edmundson, Samuel Holman, G. Raspberry; DUCK HILL, Eli Stephens, N. McNeil, Allen Corker; LIBERTY, Aaron Lott, S. Williams, W. Kenada; SALEM, no delegates or letter; CLEAR CREEK, Joseph Lane, H. Osley, W.H. Holcombe.

Visiting Elders were Crouson, Harrod, Lattimore and Carroll. They were seated in the meeting.

A resolution passed at this meeting deserves emphasis: "Resolved, that the churches of Loosascoona, Shiloh, Mt. Carmel and Hopewell be dropped from this body for having declared non-fellowship with those churches friendly to missions in this Association, and for withdrawing from this body without letters of dismission." In a footnote it is stated that three of these churches and another church, not named, had formed an anti-missionary association which had 68 members.

A report from the committee on Domestic Missions and Imparting Religious Instruction to the Colored Population is as follows: "We are pleased that some of the churches have made commodious arrangements for the colored population. We urge every church to promote religious training among the colored people, to set aside some portion of the building for them or to hold special services for them." This committee brought the following resolution also:

"First, we recommend that heads of families (slave owners) read the scriptures before their servants and encourage them to attend church. Second, we recommend to the churches and ministers that a portion of the service of the sanctuary be directed especially to the colored population with a view to the promotion of their spiritual condition."

Statistics: 586 members; 113 baptisms.

The 1842 Associational Meeting was with Clear Creek church on September 30-October 3.

This church, sometimes known as Yokina, was in Lafayette County. Churches and delegates were: CLEAR CREEK, W.H. Holcombe, J. Taylor, S.M. Plummer; GRENADA, E.C. Eager, J.G. Hall, J.H. McRea; PRESTON, T. Simmons, W. Roach, J. Willbourn; CONCORD, J. Maston, T. Savage, Stephen Hogg; REHOBOTH, J. Davenport, Bayliss Nations, S. Farley; THOY, W. Minter, E. Minter, A. Martin; PROVIDENCE, L. Aldridge, G. Wiggins, Z. McMath; ZION, D. Tyler, John Holman; DUCK HILL, H. McNeil, E. Stephens, H. Rogers, LIBERTY, W. Kenada, S. Williams, J. Williams.

A resolution was passed at this meeting to drop Antioch and Salem churches from the Association because of their anti-missionary stand. The sum of \$23.00 was given to aid in translating the Bible into Burmese. Elders Hall and Minter were appointed to compile a history of the Association to be presented at the next meeting. Concord church raised the following question; "In what way shall the churches of this Association treat members dismissed from churches comprising the North River Association of Alabama in relation to their baptism - shall they require them to be rebaptized?"

A committee was appointed to answer this question. Its report is as follows: "Evidence furnished by the published minutes of the North River Association of Alabama convinces us that this group is heterodox in doctrine and practice. It is composed of parts of churches rent off from Baptist churches. The Tuscaloosa Association of Baptists of Alabama made a study of this group. We have read its report. In view of all the facts in this case we have decided them heterodox and schismatical. We look upon this body as in a state of exclusion from Baptists, especially those ministers that originated the organization, and consider them excluded. They, the ministers, lack that character that validates administration of the ordinances, otherwise the whole system of church discipline would be rendered inefficient and altogether a nullity. We, therefore, give this as our opinion; that persons baptized by these disorganized and excluded ministers be received by experience and baptism into the fellowship of Baptist churches and not otherwise received." This report was signed by J.G. Hall,

Statistics: 9 churches; 709 members; 241 baptisms; 37 transfers by letter; 75 letters issued; 12 excluded; 9 lost by death.

1843

Minutes are not available for this meeting.

The 'History of the Association' Elders Hall and Minter were asked to write was probably incorporated in the 1843 minutes.

The 1844 Associational Meeting was with Preston church on September (days not given).

Officers were: Elder William Minter, moderator; J.H. McRae, clerk.

The first sermon was preached by Rev. S.H. Parr, pastor of Grenada church.

The first meeting of the Yalobusha County and Vicinity Bible Society met in conjunction with the Association. An offering of \$105 was made to buy books from the American Baptist Publication Society. A committee was appointed to buy these books and establish a depository at Grenada "for the good of the Baptist Cause." It is believed though not so stated in the record, that securing these books was the direct result of the efforts of the Yalobusha County and Vicinity Bible Society.

It was resolved that in order to facilitate the preaching of the gospel and the perfecting of pastoral labors the following recommendations be made: "We urge the forming of ministers and and deacons' meetings as an institution well calculated to effect such objectives; also, that we become auxiliary to the convention of the Baptist denomination of Mississippi and send delegates to that body."

Statistics: 11 churches; 1013 members; 201 baptisms; 101 by letter. \$125.00 were given to Foreign Missions; \$60.00 to Home Missions.

There were 9 ministers in the Association now. Most of the churches had service one Sunday a month and on the prior Saturday. Grenada had service every Sunday.

1845

No minutes are available for this meeting.

The 1846 Associational Meeting was with Liberty church September 25-28.

Officers were: T.N. Waul, moderator; Hillery Talbert, clerk.

Statistics: 20 churches; 1416 members; 163 baptisms; 62 trans-
fers by letter.

1847-1852

No minutes are available for these meetings.

The 1853 Associational Meeting was with Rehoboth church on
September 24-27.

Officers were: J.G. Hall, Moderator; Hillary Talbert, clerk;
Lewis Aldridge, treasurer.

Rehoboth church was in Yalobusha County.

Some statistics are missing, but the following churches seem
to have been represented: New Hope, Pleasant Grove, Shiloh, Mt.
Pisgah, Liberty, Preston, Turkey Creek, Good Hope, Ascalmore,
Concord, Grenada, Rehoboth, Pleasant Prospect, Spring Creek,
Providence, Cypress Creek, Duck Hill, Mt. Paran, Mt. Arrarat,
Spring Hill. No delegates were named.

A noteworthy resolution was that authorizing the treasurer to
give a receipt for the amount of \$200.00 to the son and executor
of the estate of John Poitevont, deceased. Mr. Poitevont, a
member of Grenada Baptist Church, had left in his will \$100.00 to
the Association for Foreign Missions and \$100.00 to Home Mis-
sions.

Trustees for the Yalobusha Baptist Female Institute were
elected.

Reports emphasized the need of continued religious instruc-
tion for negroes. The suggestion was made that separate preaching
services be held for white and colored. Some objections had
arisen, apparently from non slave owners, to appropriating
funds for a preacher for the colored. The objectors held that the
slave owners should pay for this ministry to their slaves. All
agreed, however, to the need for it. Missions to the Indians,
some of whom were still in the area, were stressed.

At this meeting \$50.00 were appropriated to sustain preaching
at Charleston by the Rev. H.B. Hayward. Forty dollars were given
the Greenwood Church to sustain preaching there by the Rev. J.G.
Hall.

Churches of the Association gave the following amounts:
Foreign Missions \$110.55; Indian Missions \$103.65; Domestic

Missions \$597.36; Ministerial Education \$433.67; Bible Cause
\$30.95; Printing Minutes \$56.89.

No mention is made of the number of baptisms or members.

1854-1855

No minutes are available for these years.

The 1856 Associational Meeting was with Pleasant Grove church
on September 26-29.

This church was located in what was then Yalobusha County. It
is now Grenada County.

Pittsboro Church was admitted to membership.

A Sunday School in every church was first proposed at this
meeting. A resolution passed to send all money on hand for Indian
Missions to the Board at Marion, Alabama.

Trustees for Yalobusha Baptist Female Institute were elected.

Statistics: 23 churches; 1533 members; 84 baptisms.

The 1857 Associational Meeting was with Preston church on
September 25-28.

Officers were: Elder W.B. Hayward, moderator; A.J. Holcombe,
clerk; Lewis Aldridge, treasurer.

Elbethel (Paris) church was granted a letter of dismissal to
join the Panola Association.

A resolution on the *Mississippi Baptist*, a paper published at
Jackson, Mississippi, was passed though the content of the reso-
lution was not given.

Trustees for Yalobusha Baptist Female Institute were elected.

The following churches were in the Association this year:
Ascalmore, Duck Hill, Fellowship, Hopewell, Grenada, Liberty, Mt.
Paran, Mt. Arrarat, Pleasant Prospect, New Hope, Preston, Reho-
both, Shiloh, Spring Creek, Spring Hill, Turkey Creek, Pittsboro,
Mt. Vernon, Pleasant Grove, and Enon.

Statistics: 20 churches; 1525 members; 59 baptisms. Mt. Paran
(now Hardy) had the largest membership with 170. Spring Hill the
second largest with 160.

The 1858 Associational Meeting was with Spring Hill church on September 24-27.

Officers were: Elder Matthew Lyon, moderator; G.W. Aldridge, clerk; L. Aldridge, treasurer.

An Executive Board was mentioned for the first time and its membership given as follows: A.G. Boon, Moses Granberry, R.H. Hardy, H.B. Hayward, J. Griffis and John Roach.

A letter from Concord church asking re-admission to the Association was read. This request was granted and members received the right hand of fellowship from the other brethren.

Spring Creek church raised the following question at this meeting: "Do the scriptures justify a marriage the second time after a divorce, during the life of the husband or wife?" The question was referred to a special committee consisting of Elders J.G. Hall and H.B. Hayward. This committee reported the next day as follows: "Resolved, that we believe the Word of God to be the only rule of faith and practice for churches and that whosoever shall put away his wife except for fornication and shall marry another, committeth adultery, and whosoever marrieth her that is put away doth commit adultery. We further believe that our churches should not retain in their fellowship those who violate this gospel precept." This resolution was adopted by a vote of 23 to 1.

Sunday Schools in the churches were urged in a committee report. And a committee was appointed to attend the Southern Sunday School Conference in Memphis on Friday before the second Sunday in the following November.

Trustees for Yalobusha Baptist Female Institute were elected.

Statistics: 21 churches; 1644 members; 170 baptisms. Preston had the largest membership 211. Mt. Paran was next with 157. Preston had baptized 96 and Grenada 28.

The 1859 Associational Meeting was with New Hope church on September 23-26.

Officers were: Elder H.B. Hayward, moderator; E.J. Bullock, clerk; Lewis Aldridge, treasurer.

Delegates were appointed to a meeting in Oxford on Friday before the first Sabbath in the following November. The purpose of this meeting was to form a General Association for North Mississippi. Those appointed were Moses Granberry, J.G. Hall, A.C. Caperton, H.B. Hayward, G. Woodruff, H. Dogan, Thomas Gooch,

Joshua Jones, G.C. Granberry, A.J. Holcombe, H. Ray, J. Boon, James H. Leigh, William Roane, W.R. Gentry, C.C. Campbell, W.T. Hardy, G.W. Williamson, Wm. Minter, L. Aldridge, W.C. Eggleston, J.C. Stokes, W.C. Boyle, D. Diltz.

Trustees for Yalobusha Baptist Female Institute were elected and a report on that institution was read by its secretary, G.W. Aldridge.

An obituary on Lemuel H. Sanderson was read. He was born in 1808 in Currituck County, N.C., and died in 1859 in Yalobusha Association territory. The place is not given. He was a missionary for the Association.

Statistics: 20 churches; 104 baptisms. Preston had the largest membership, 207. Mt. Paran was second with 154. Preston had the largest number of baptisms, 46. Elder H.B. Hayward was pastor there and his ministry was very fruitful.

Mt. Pisgah church presented a letter of dismissal from the Yazoo Association and asked to be admitted to this one. It was received.

Rules of Decorum were read and adopted. They were printed in the minutes of this session and are as follows:

RULES OF DECORUM

ARTICLE 1. The Association shall be opened and closed by prayer.

ARTICLE 2. The Moderator shall be considered judge of order, and shall have discretionary right to call to order at any time.

ARTICLE 3. Any member not satisfied with his decision may appeal to the Association the same day, but at no other time.

ARTICLE 4. The Moderator shall have the same privilege of speech as any other member of the body, provided he call some other brother to the Chair; but shall not be permitted to vote, except in case of a tie.

ARTICLE 5. Every motion made in order, and seconded, after sufficient time for discussion, shall be, by the Moderator, put to the vote of the Association, a majority of whom shall govern, and the decision shall be publicly announced by the Moderator.

ARTICLE 6. But one member shall speak at a time, who shall rise to his feet and address the Moderator, and the Moderator,

when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.

ARTICLE 7. Every member, in addressing this body, must confine his remarks to the subject under discussion, and no member shall be interrupted while speaking, unless he depart from the subject or use words of personal reflection.

ARTICLE 8. The appellation "brother" shall be used in our addresses.

ARTICLE 9. No member shall be allowed to speak more than twice on the same subject, without leave from the Association, nor more than once until all have had an opportunity of speaking.

ARTICLE 10. No member shall be at liberty to absent himself during the hours of business, without leave from the Moderator.

ARTICLE 11. It shall be the duty of the Clerk to keep a correct record of the proceedings of the Association, and submit the same to the correction of the Association at the close of each session; and to preserve a file of all proceedings of the body.

ARTICLE 12. It shall be the duty of the Treasurer to receive all moneys presented for Associational purposes, and pay them over by order of the body.

ARTICLE 13. In case of motion to suspend any rule of this Association, a vote of two-thirds shall be necessary.

ARTICLE 14. The roll of delegates shall be called at the close of each session; and absentees without permission, shall be designated upon the minutes as such, without leave of the Moderator.

The 1860 Associational Meeting was with Mt. Pisgah church on Friday before the 4th Sabbath in September.

No minutes of this meeting are available. The 1859 minutes gave the place and time.

The 1861 Associational Meeting was with Providence church on September 20-22.

Officers were: Elder A.C. Caperton, Moderator; J.G. Hall, clerk; Moses Granberry, treasurer.

A letter from the Poplar Springs church asking to be admitted to the Association, was read. Examination of its Doctrines of Faith being satisfactory the church was received. Sandy Creek church asked for and received membership also.

The Executive Board was composed of the following: N.H. Bingham, A.J. Boon, R.H. Hardy, J.C. Stokes, J.R. Talbert, G.C. Granberry, Elder H.B. Hayward and Officers of the Association.

The Association had shown consistently its interest in Negroes, both free and slave, since its organization. The Negroes had attended services with the white congregations and held membership in the churches. At this time Preston and Mt. Paran had as many negro families as white.

The tension of racial conflict, however, is reflected in much of the business of this session. We read, "The committee on the spiritual condition of the colored population was excused." The congregation was segregated. Elder A.C. Caperton was appointed to preach to white members on Sunday morning of this session, and E.J. Bullock to preach to them in the afternoon. Elder J.D. McGarity was appointed to preach to Negroes in the morning, and Elder B. Butts to preach to them in the afternoon.

The following was presented and adopted: "Resolved, that in view of the present condition of our country, our churches be requested to observe one day of fasting, humiliation and prayer once every three months for our Confederacy and for the officers and soldiers now engaged in protecting our rights and defending our homes and firesides, and that they be requested to continue the same until restoration and peace."

Another resolution adopted was: "Resolved, that on the morrow at the close of the sermon on Bible Cause there be a public collection taken up to supply our soldiers with Bibles; and that our treasurer be instructed to forward the funds to the Southern Publishing House for the specific benefit of Mississippi soldiers; and that our ministers throughout the Association be requested to preach on the subject and take collections for the same purpose."

Trustees for Yalobusha Baptist Female Institute were elected.

A resolution was approved to publish the Constitution in the minutes of the Association.

Statistics: 22 churches; 1767 members. The numbers of Negro members were as follows: Concord 8; Hopewell 3; Grenada 26; Mt. Paran 135; Mt. Pisgah 15; Pleasant Prospect 2; Preston 250; Providence 23; Pittsboro 3; Rehoboth 39; Turkey Creek 21; Poplar

Springs 4. This made a total of 598. Most of them were slaves and sat in the balconies provided for them.

1862

No minutes of this meeting are available, but Rehoboth was named as the place and the first Sunday in September as the time in the 1861 minutes.

1863, 1864, 1865, 1866

There are no minutes available for these years. The hardships of war probably prevented the Association from meeting.

The 1867 Associational Meeting was with Poplar Springs church on October 12-14.

Officers were: Elder H.B. Hayward, moderator; A.J. Holcombe, clerk.

Duck Hill church was re-admitted and Elam admitted to membership. The following resolutions were adopted; "Memorializing Elder J.C. Martin; endorsing *The Baptist* published in Memphis; endorsing *The Christian Watchman*, our state organ published in Jackson, Mississippi; recommending a monthly prayer period in each church for the spread of the gospel in this and foreign lands; commending the seminary at Greenville, S.C., for its training of young ministers; recommending the Emma Mercer Institute at Grenada."

Emma Mercer Institute was formerly the Yalobusha Baptist Female Institute. It was organized by the Baptists of the Yalobusha Association in 1851, and operated by them for ten years. After the war the Baptists could not finance the operation and the school was sold to a citizen of Grenada, Mr. J.C. Stokes. Mr. Stokes leased the property to Dr. B.T. (Emma) Holcombe. While Dr. Holcombe was in charge the name changed to Emma Mercer Institute.

No churches listed colored members at this time though the minutes show 688 colored Baptists. Evidently they had formed their own churches.

1868

Minutes of this meeting are not available. The 1867 minutes give Water Valley as the place and Saturday before the 2nd Sunday in October as the time.

The 1873 Associational Meeting was with Liberty church on October 10-13.

Officers were: J.B. Barry, moderator; J.G. Hall, clerk; R.H. Hardy, treasurer.

Antioch, Hubbards Creek, Tippah, Hillsdale and Dividing Ridge churches were admitted to membership.

The Executive Committee reported on the work of the two missionaries employed by the Association. The first was N.J. Acker. He had traveled 1165 miles, preached 76 sermons, held 45 prayer meetings, delivered 35 exhortations, baptized 14, ordained one deacon, constituted one church and collected \$143.00 for missions. His salary was \$200.00 per year.

The second was W.J. Meton who served only eight months. He had traveled 2467 miles, preached 123 sermons, delivered 36 exhortations, attended 44 prayer meetings, baptized 29, constituted two churches, assisted in the ordination of one deacon, and collected \$158.55 for all sources. His salary was \$50.00 per month.

The Executive Board recommended that one missionary be assigned to the "hills", the other to the "bottoms". (Bottoms referred to what is now known as the delta).

Two resolutions were adopted: The first, that ARTICLE 5 of the Constitution be made to read as follows: "The officers of this Association shall consist of a moderator, clerk and treasurer to be selected by a majority of delegates present, who, together with one member to be selected by each church, shall form an executive board and any five of whom constitute a quorum, shall attend to all business not performed by this Association." This to be submitted to all churches for approval or disapproval.

The other resolution divided the Association into two districts. The first included all churches east of the Mississippi and Tennessee railroad (now I.C.) above Grenada, and east of the Mississippi Central (now I.C.) below Grenada. The second district all churches west of these respective railroads. The first district was to meet at Midway church, Saturday before the 5th Sunday in the following November. The second at Ashland church, Wednesday after the 3rd Sunday in the following November.

A Church Covenant was adopted for the first time. The Minutes state that Elder H.B. Hayward had moved to the Coldwater Association, Elder W.S. Ryland had gone to Lexington, Kentucky, and Elder J.B. Gage had died.

Statistics: 37 churches.

1874

No minutes of this meeting are available.

The 1875 Associational Meeting was with Ashland church on October 10-13.

Officers were: J.B. Barry, moderator; J.G. Hall, clerk; R.H. Hardy, treasurer.

A report showed that only 11 churches had Sunday Schools. These were Arrarat, Ascalmore, Duck Hill, Friendship, Graysport, Grenada, Hubbards Creek, Macedonia, Pilgrim's Rest, Spring Hill and Tippo.

Grenada had 70 enrolled in Sunday School and 9 teachers. Tippo was next with 49 enrolled and 5 teachers.

Statistics: 2021 members; 141 baptisms.

The 1876 Associational Meeting was with Graysport church on October 9.

Officers were: H.J. Smith, moderator; J.G. Hall, clerk.

The following churches were granted letters of dismissal to join the Calhoun Association: Spring Creek, Concord, Turkey Creek, Dividing Ridge, Pilgrim's Rest, and Driver's Flat.

Only 8 churches reported Sunday Schools this year. They were: Arrarat, Elam, Graysport, Grenada, Liberty, Macedonia, Mt. Paran and Tippo.

Ordained ministers in the Association were as follows: J.G. Hall, Grenada; H.T. Haddick, Grenada; T.L. Talbert, Grenada; I.S. Parker, Grenada; G.C. Goodwin, Coffeeville; J.N. Acker, Charleston; J.H. Oswald, Charleston; H.A. Ferguson, Charleston; Isham Melton, Charleston; J.R. Sumner, Clinton; F.M. Jaynes, Oakland; H.J. Smith, Oakland; and E.A. Barry, no address.

Licentiates were: N.R. Keeton, Graysport; Burgess French, New Hope; W.D. Langston, Harrison Station; William Beane, Southwestern University, Jackson, Tennessee; J.H. Harrig, Torrance; J. Mayall, Hardy, and Thomas Hudson, Carrollton.

Statistics: 2221 members; 103 baptisms.

The 1877 Associational Meeting was with Spring Hill church on November 12-15.

Officers were: J.P. Brown, moderator; J.G. Hall, clerk; R.H. Hardy, treasurer.

The Executive Board was composed of the following: J.P. Brown, J.G. Hall, J.J. Jennings, R.H. Hardy, H.T. Haddick, A.H. Gattis, H.J. Smith, T.L. Talbert, T.B. Williamson and Isham Melton.

A resolution was passed condemning church members for selling and using spirituous liquors; recommending that churches not retain drunkards in their membership; and intreating churches to use rigid and kind discipline with reference to the use and sale of intoxicating liquors.

A letter was read from the Swan Lake Association (colored). This letter was referred to H.J. Smith, R.H. Hardy and T.L. Talbert as a committee to read and report on to the Association.

On the third day this committee reported. It recommended that the Swan Lake messengers be received and seated. The Association endorsed this recommendation.

H.J. Smith, J.N. Acker and T.A. Mitchell were appointed messengers to attend the Swan Lake Association as representatives of Yalobusha Association, August 10, 1878, at Mt. Olive Church (colored).

Statistics: 30 churches; 1452 members.

The 1878 Associational Meeting was with New Hope church on November 8-10.

Officers were: Isham Melton, moderator; T.L. Talbert, clerk; R.H. Hardy, treasurer.

The Executive Board was composed of the following: Isham Melton, R.H. Hardy, D.H. Horton, T.L. Talbert, John Powell, S.D. Gooch, and R. Cook.

The scourge of yellow fever in Grenada was just subsiding when this meeting assembled. A brief, revealing item in the minutes states, "Brethren Hall and Haddick, principal and alternate to the introductory sermon of this meeting, having been called Home by the Lord of the Harvest to reap the reward of their labors, Elder J.R. Sumner was invited to preach it, which the body adjourned to hear."

Elder Hall organized Grenada Church, and Rev. Haddick was pastor when the fever epidemic came.

Statistics: 28 churches; 1309 members.

The 1879 Associational Meeting was with Mt. Paran church on October 12-?

Officers were: Isham Melton, moderator; T.L. Talbert, clerk; R.H. Hardy, treasurer.

Calvary church just organized, was admitted to membership.

The report on ministerial education stated that Grenada Church was paying the expenses of W.D. Bene in Jackson, Tennessee.

Statistics: 28 churches.

The 1880 Associational Meeting was with Providence church on October 9-12.

Officers were: Isham Melton, moderator; J.J. Jennings, clerk; R.H. Hardy, treasurer.

Among the visiting delegates was John Cauley from Grenada Colored Association.

Emphasis was given to the importance of Sunday Schools and it was agreed that a Sunday School Institute be organized. Rev. E.A. Taylor was elected president, Miss Florence Doty, secretary, and W.D. Bene, treasurer. A place, and date for this Institute to meet was chosen, Mt. Paran on 5th Sabbath in March following.

Statistics: 27 churches; 1526 members; 95 baptisms.

The 1881 Associational Meeting was with Macedonia church on October 7-10.

Officers were: Isham Melton, moderator; J.J. Jennings, clerk; R.H. Hardy, treasurer.

Endorsement of the "Prohibition Movement" was given.

Mentioned in the minutes are two deaths - Dr. H.J. Ray, Deacon and Clerk of Grenada church, and James Judson Jennings, member of Mt. Paran church.

Statistics: 29 churches; 149 baptisms.

The 1882 Associational Meeting was with (name not given) church on October 6-9.

Officers were: Isham Melton, moderator; R.H. Hardy, treasurer.

Ordained ministers in the Association were: E.A. Taylor, T.L.

Talbert, I.S. Parker, all of Grenada; W.D. Bene, Graysport; F.M. Janes, Grayball; B. French, New Hope; I. Melton, Oakland; J.D. Rice, Cascilla; J.R. Sumner, Vauns Mill; C.G. Blunt, Coffeerville; H.A. Ferguson, Swan Lake; J.H. Oswald, Sharkey.

Licentiates were: J. Sheley, Charleston; T.R. Chapman, Charleston; N.R. Keeton, Graysport; and A. Woodall, New Hope.

Members of the Executive Board were: I. Melton, C.G. Blunt, T.B. Williamson, R.H. Scrogin, T.L. Talbert, W.D. Bene, E.A. Taylor, R.H. Hardy, J.D. Rice, G.W. Harrison, L.M. Mays, H.M. Trussell and N.R. Keeton.

A committee, composed of L.M. Mays, H.M. Trussell and N.R. Keeton, was authorized to sell the real estate bequeathed the Association by a "Sister Web", who was a member of the Graysport church, and to convey all title invested in this body.

A resolution passed after the report on Intemperance included along with drinking liquor, that of overwork. "Many of our best people, especially ladies who are never suspected of intemperance, are rapidly coming prematurely to the grave from overwork. While we are taught to work diligently we are also required to take care of our bodies."

A committee composed of John Powell, H.A. Harris, Joel D. Rice, George Swaengen and John Corder conferred during the session with a committee from the Oxford Association in regard to a union of the two groups. The committee recommended to the body that the merger be made. The recommendation was accepted, and the name was changed to "Yalobusha-Oxford Association." This action was subject to the ratification of the individual churches.

The 1883 Associational Meeting was with Spring Hill church on (date not given).

Officers were: C.G. Blunt, moderator; T.L. Talbert, clerk; W.H. Caruthers, treasurer.

The following report was made and is noteworthy: "The greater part of our churches have no Sunday Schools, or if they have are doing comparatively nothing. This is not as it should be. This work has not had the attention of the ministers as it should have had. The Sunday School is an important auxiliary of religious teaching. Whereas, we find such destitution among our people and feel the great importance of this work, be it Resolved by this body that its members preach and speak of the work to all our churches." This resolution was approved.

A motion endorsing the Prohibition Movement was made and passed.

The 1884 Associational Meeting was with Ashland church on Thursday before the second Sunday in October.

No minutes of this meeting are available but the time and place were fixed in the minutes of 1883.

1885-1886

No minutes of these meetings are available.

The 1887 Associational Meeting was with Liberty church on October 7-9.

Officers were: James R. Binford, moderator; E.B. Miller, clerk; T.B. Williamson, treasurer.

Three messengers were received from the Grenada Missionary Baptist Association of Colored People. They were P.J. Jackson, William Weathers and A. Nabors.

The following was adopted: "Resolved that the Yalobusha-Oxford Association take the Jefferson High School under its fostering care, and that the Association appoint an advisory board of 5 to aid in strengthening and directing the institution, and this board shall hold an annual meeting at each session of the Association." No names are given of this board. This school is thought to have been at Jefferson, Carroll County.

A talk was made in the interest of the *Baptist Record* and nineteen volunteered to solicit subscriptions in nineteen churches in the Association.

A report was made on Sunday Schools and much discussion was had on whether to support a "union" Sunday School where a Baptist church could not support its own. No decision is recorded. A long discussion was held on the "Prohibition Movement".

The "Jubilee" Papers of Judge S. S. Fairfield and T. B. Williamson are printed in these minutes. These papers gave a history of the first fifty years of the Association. They emphasized the sound faith of the able leadership in the churches. At this time this Association gave more to missions than any other in the state.

The first report on Woman's Work was in these minutes. The following churches reported active Woman's Missionary Societies: Graysport, Grenada, Mt. Paran, Providence, Spring Hill, Ascalmore

and Ashland. The following churches promised to organize: Liberty, Charleston, Garner and Torrance. Mrs. J.H. Moore was employed as secretary by the Association to help organize a society in every church.

There was a long report from the Woman's Missionary Society of Mt. Paran church. It gave a full history of the organization and its work. This report was signed by L.C. Aldridge, President and N.P. Barksdale, Secretary pro tem.

The following table is taken from the minutes of this session:

CHURCH	PASTOR	CLERK	POST OFFICE	MBRS.	BAPTISMS	S. S. ENR.
Ascalmore	J.D. Rice	J.D. Denman	Charleston	73	10	0
Ashland	J.D. Rice	T.M. Harris	Cascilla	108	0	0
Calvary	W.D. Bene	J.J. Vance	Grenada	97	6	25
Charleston	J.D. Rice	W.W. Sheely	Charleston	62	6	0
Coffeeville	W.I. Hargis	J.W. Brown	Coffeeville			
Duck Hill	J.L. Johnson	D.A. Wilkins	Duck Hill	111	8	87
Enon	H.A. Ferguson	J.F. Cooper	Hood	58	0	0
Garner	J.D. Rice	J.H. Duke	Garner	65	3	0
Graysport	A.C. Mason	J.C. Perry	Graysport	100	14	55
Grenada	E.B. Miller	O.L. Kimbrough	Grenada	146	5	170
Liberty	W.D. Bene	G.W. Gray	Grenada	172	2	67
Mt. Paran	J.T. Zealey	R.H. Hardy	Hardy	57	0	37
Mt. Pisgah	W.D. Bene	J.H. Lee	Smiths Hill	109	15	33
New Hope	G.C. Goodman	D.E. Pate	Air Mount	47	0	0
Oxford	J.M. Edwards	G.W. Leavell	Oxford	129	2	131
Providence	J.P. Thompson	A.F. Daniel	Providence	132	7	79
Spring Hill	W.M. Farmer	A.G. Neeley	Oakland	167	10	82
Sycamore	F.M. Faynes	W.F. Williams	Graball	41	8	0
Tillatoba	W.M. Farmer	H.A. Dame	Tillatoba	21	0	0
Torrance	J.T. Zealey	E.E. Anthony	Torrance	37	5	0
Union	J.H. Collins	R.H. Scogins	Tillatoba	37	0	76
21 Churches			Totals	1792	95	842

The 1888 Associational Meeting was with Garner church on November 1-4.

Officers were: T.B. Williamson, moderator; E.B. Miller, clerk; John Powell, treasurer.

In the letter from Grenada church mention is made of the death of "three noble sisters", Mrs. E.J. Boushe, Mrs. S.S. Fairfield and Mrs. G.B. Jones.

Grenada Church had begun a new house of worship which would cost \$10,000 when completed.

There were seven Women's Societies: Ashland, Charleston, Grenada, Oxford, Providence, Mt. Paran and Spring Hill.

Statistics: 23 churches; 1901 members; 98 baptisms, 12 Sunday Schools with 841 enrolled.

The 1889 Associational Meeting was with Duck Hill church on Thursday before the 2nd Sunday in October.

No minutes of this meeting are available, but the time and place were fixed at the 1888 session.

The 1890 Associational Meeting was with Providence church on October 9-12.

Officers were: T.B. Williamson, moderator; Walter S.P. Doty, clerk; G.W. Riley, treasurer.

Messengers from other associations were D.W. Jackson, Trion Texas Association, Terrill Rose, Zion Association, and H. C. Taylor, Yazoo Association. John Corley was messenger from the Grenada Colored Association.

Liberty, Ebenezer, Torrence, and Bethel churches were admitted to membership and their messengers seated.

The name went back to its original form, Yalobusha Baptist Association. Oxford and some other churches withdrew in 1889.

The Association agreed to raise \$1,250.00 for endowment for Mississippi College.

Application of Union Church, Lafayette County, for membership was referred to a committee composed of J.J. Melton, A.J. Jones, and N.R. Keeton. This committee was to report to the next session. No reason is given for this procedure.

There was for the first time a report on Woman's Work signed by a woman, Mrs. Georgia Talbert. The name of Rev. E.B. Miller follows that of Mrs. Talbert. A meeting of the Woman's Missionary Society of the Association was held at this session and Rev. W.I. Hargis was asked to preside. Miss Hattie Burke was elected secretary, and Mrs. Georgia Talbert read the report for Mrs. L.H. Moore who was ill. Written reports were read from Tillatoba, Mt. Paran, Spring Hill and Ashland. Verbal reports from Graysport and Providence were given by Mrs. Mays.

Contributions by the Woman's Missionary Societies of this Association for all purposes were as follows: Ashland \$18.00, Duck Hill \$103.00, Grenada \$307.00, Graysport \$13.50, Liberty \$15.00, Mt. Paran \$60.00, Providence \$18.85, Spring Hill \$69.75, Tillatoba \$34.50, Grenada Sunbeams \$27.50, Aldridge Sunbeams \$25.00, Spring Hill Sunbeams \$15.25.

Statistics: 22 churches; 1878 members; 95 baptisms; 9 Sunday Schools with 493 enrolled.

The 1891 Associational Meeting was with Grenada church on October 9-10.

Officers were: T.B. Williamson, moderator; W.D. Bene, clerk; L. McCracken, treasurer.

Hopewell Church was received into the Association and Enon was granted a letter of dismissal to join Sunflower Association.

Mr. O.L. Kimbrough read the report on Sunday Schools and in this report stated that all ministers should attend Sunday School. Rev. J.D. Rice responded, saying all ministers could not attend Sunday School.

Mrs. Georgia Talbert was elected Vice-President of Woman's Missionary Societies to succeed Mrs. L.H. Moore who had resigned.

It was agreed that Yalobusha Association would unite with Yazoo Association in the support of a Foreign Missionary. The sum of four hundred dollars was subscribed for this purpose.

Rev. E.B. Miller introduced a resolution that Yalobusha Association contribute \$100.00 to the new church building in Jackson, Mississippi, as a memorial to Brother James G. Hall. The minutes do not state that this resolution was adopted, but the treasurer's report has an item "To the Jackson Church \$110.00."

Statistics: 20 churches; 1704 members; 109 baptisms.

For the first time more than half of the churches had Sunday Schools. The enrollment in Sunday School had reached 762.

The 1892 Associational Meeting was with Coffeeville church on October 6-8.

Officers were: T.B. Williamson, moderator; J.W. Brown, clerk; L. McCracken, treasurer.

The Association voted to send \$100.00 to the First Baptist Church in Jackson, Mississippi, for the new building that was under construction. This gift was sent in memory of the lamented H.B. Hayward.

There were Woman's Missionary Societies in 9 churches now. These societies had given \$642.28 for the year.

Statistics: 20 churches; 1678 members; 108 baptisms; 11 Sunday Schools.

The 1893 Associational Meeting was with Spring Hill church on October (date not given)

No minutes of this session are available, but the time and place were fixed in the previous session.

The 1894 Associational Meeting was with Ashland church on October 11-13.

Officers were: L. McCracken, moderator; J.W. Brown, clerk; J.H. Brown, treasurer.

The Executive Committee were: L. McCracken, J.W. Brown, J.H. Brown, A.C. Nason, J.D. Rice, G.L. Martin, J.W. Helms, O. L. Kimbrough and J.C. Brandon.

Ministers in the Association and their addresses were: J.D. Rice, Cascilla, J.H. Oswald, Cascilla, J.C. Brandon, Oakland, G.L. Martin, Tillatoba, Burgess French, Air Mount, H.B. Pate, Youngs, A.C. Mason, Jefferson, Crede Dyre (colored), Coffeerville.

Grenada asked for and was granted a letter of dismissal. The Clerk was instructed to issue this letter "when called for". No reason is given for the request and it is thought that conditions in Grenada church prompted it.

Rev. J.W. Lee had resigned as Pastor of Grenada church and was in the process of organizing Central church at this time. Many members from First Church went into Central Church. The divisive issue was "Martinism". Grenada First did not withdraw membership from the Association. This church was represented by J.J. Williams, E.H. Coley, O.L. Kimbrough, J.C. Perry and James Pryor.

Rev. J.W. Lee attended this meeting and read a paper on missions.

Duck Hill was granted a letter of dismissal. No reason given.

A committee composed of L.M. Mayes, H.A. Harris and W.D. Salmon was appointed to decide which of the two contending delegations from Calvary should be seated. The decision was that "due to the deplorable conditions in the church neither group be seated." It was hoped that the church would reconcile its differences before another meeting.

Statistics: 23 churches; 1663 members; 80 baptisms; 16 Sunday Schools with 816 enrolled.

The 1895 Associational Meeting was with Tillatoba church on October 10-12.

Officers were: L. McCracken, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

The Central Baptist Church of Grenada sent in the following letter: "Dear Brethren: While we are not organically a member of

your body, yet we are in your territory and in perfect accord and sympathy with you and your work. We therefore pray God's blessings upon your deliberations. With this letter of Christian salutations, we enclose \$12.50 for your mission work. Also \$1.00 for minutes. Fraternal yours, J.W. Lee, Pastor, O.L. Leigh, clerk and treasurer."

On the second day of the session a committee reported as follows: "We do not believe in Martinism. We believe that the peculiar views of M.T. Martin are at variance with Baptist faith in the following particulars: (1) Regeneration. Baptists believe that regeneration is effected in a manner above our comprehension by the power of the Holy Spirit in connection with Divine truth. Martinism holds that generation only is the work of the Holy Spirit, before birth or after birth, and that regeneration is effected by the word. (2) Repentance. Baptists believe that repentance and faith are sacred duties and also inseparable graces wrought in our souls by the regenerating Spirit of God. Martinism ignores repentance and makes faith and assurance conditions and tests of salvation. (3) Prayer. Baptists believe that the Bible teaches that men ought always to pray. Some Biblical examples are the publican, the thief on the cross, Simon Magus, and Cornelius. Martinism teaches that a sinner cannot pray."

This committee recommended that the Association appoint a committee to confer with First and Central churches, Grenada, to try to effect a reconciliation. It felt both groups has acted rashly. This report was signed by J.C. Neal, layman, Charleston Church; H.C. Taylor, layman, Sycamore Church; R.W. Merrill, Pastor, Grenada First Church; M.V. Noffsinger, Yazoo Association; A.V. Rowe, Convention Board.

On the third day of the session, Rev. J.W. Lee, Pastor of Central Church, Grenada spoke on his attitude toward Martinism. His remarks are not recorded.

The controversy at Calvary seemed not to be settled and another committee was appointed to investigate and report at the next meeting.

Corinth, Wayside and New Goshen churches were admitted to membership. L.F. Foster's book, *Mississippi Baptist Preachers*, was endorsed by the Association.

Statistics: 28 churches; 1868 members; 15 Sunday Schools with 718 enrolled.

The 1896 Associational Meeting was with Liberty church on October 8-10.

Officers were: L. McCracken, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

The sermon was preached by Rev.R.W.Merrill, Pastor of Grenada-First Church. A resolution was adopted that this sermon be sent to the *Baptist Layman* for publication. The subject was Repentence and faith. The entire sermon was published in the minutes also.

Trouble that had beset Calvary Church for several years was discussed. The Association believed that some doctrine taught by that church was false. A motion, made by H.C. Taylor, that fellowship be withdrawn from Calvary Church, was carried. The letter and money sent by this church was returned.

Statistics: 27 churches; 1948 members; 186 baptisms. Seventeen churches had Sunday Schools.

The 1897 Associational Meeting was with Coffeeville church on November 18-20.

Officers were: L. McCracken, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

The report of Woman's Missionary Society work shows that the Nineteenth Annual Meeting of the state organization was held in Grenada in July. Fourteen Associations were represented by 32 women from 25 Societies. Eleven other Societies sent reports. Mrs. J.C. Perry of Grenada was Vice-President of the Yalobusha Association Society. There were 8 Societies in the Association at this time.

Statistics: 25 churches; 1790 members; 160 baptisms; 14 Sunday Schools with 616 enrolled.

The 1898 Associational Meeting was with Garner church on November 10-12.

Officers were: L. McCracken, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

Spring Hill Church reported that it had been dissolved and reorganized into a new church of the same name and felt that it had forfeited its membership in the Association. Request for re-admission was made and granted.

Jerry Shelton, colored, was received as a visitor from Mt. Moriah Colored Association.

Statistics: 22 churches; 12 Sunday Schools.

The 1899 Associational Meeting was with Providence Church on August 24-27.

Officers were: L. McCracken, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

Hopewell church was granted a letter of dismissal to join the Calhoun Association.

A resolution was passed that condemned dissolving a church in order to get rid of discontented members. Spring Hill and Bethel had done this.

Mrs. J.C. Perry submitted her resignation as President of the Woman's Missionary Societies of the Yalobusha Association, and Mrs. N.P. Barksdale was elected to succeed her.

Statistics: 21 churches; 1672 members; 97 baptisms; 10 Sunday Schools.

The 1902 Associational Meeting was with Spring Hill church on October 9-11.

Officers were: O.L. Kimbrough, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

Crevi Church was admitted to membership.

Statistics: 22 churches; 1845 members; 95 baptisms; 12 Sunday Schools with 483 enrolled.

The 1903 Associational Meeting was with Ashland church on October 8-10.

Officers were: O.L. Kimbrough, moderator; J.W. Brown, clerk; H.A. Dame, treasurer.

Statistics: 24 churches; 1984 members; 116 baptisms; 12 Sunday Schools with 651 enrolled.

The 1904 Associational Meeting was with Grenada First Church on Thursday before the 2nd Sunday in October.

Minutes of this meeting are not available but time and place were fixed at 1903 session.

The 1905 Associational Meeting was with Charleston church on October 5-7.

Officers were: O.L. Kimbrough, moderator; S.R. Whitten, clerk; Thomas Gooch, treasurer.

The Woman's Missionary Union Auxiliary to the Yalobusha Association, convened on the second day of the session at 3:00 P.M. at the Methodist Church. Mrs. Blanche Mattingly was President; Mrs. R. Pressgrove, secretary-treasurer.

Statistics: 23 churches; 2108 members; 130 baptisms; 16 Sunday Schools with 635 enrolled.

The 1906 Associational Meeting was with Coffeerville church on October 10-11.

Officers were: O.L. Kimbrough, moderator; S.R. Whitten, clerk; Thomas Gooch, treasurer.

Mt. Pisgah church was dropped from membership because she "has connected with another association."

The Woman's Missionary Union met at the Presbyterian church on the last day of the session. Mrs. Lula Cohea, Vice-President, presided.

Statistics: 22 churches; 15 Sunday Schools.

The 1907 Associational Meeting was with Liberty church on October 9-12.

Officers were: O.L. Kimbrough, moderator; S.R. Whitten, clerk; T.T. Gooch, treasurer.

Enon Church was admitted to membership. A committee was appointed to redraft the Constitution of the Association. Woman's Missionary Union met on the second day of the session. Mrs. Lula Cohea, Vice-President, presided.

Statistics: 22 churches; 13 Sunday Schools; 5 Woman's Missionary Societies.

The 1908 Associational Meeting was with Charleston church on October 7-10.

Officers were: O.L. Kimbrough, moderator; J.W. Brown, clerk; T.T. Gooch, treasurer.

A motion to change Article IX of the Constitution was made and discussed but failed to pass.

Hebron and St. Paul churches were admitted to membership after careful examination of their doctrine and articles of faith.

Mrs. J.H. Brown, Vice-President, presided over the meeting of the Woman's Missionary Union.

Statistics: 24 churches; 2085 members; 182 baptisms; 14 Sunday Schools with 746 enrolled.

The 1909 Associational Meeting was with Pleasant Grove church on October 5-8.

Officers were: Rev. N.W.P. Bacon, moderator; J.W. Brown, clerk; T.T. Gooch, treasurer.

Needmore and Holcomb churches were admitted to membership.

For the first time in the long history of the Association the Layman's Movement was mentioned. An organization of the laymen in each church was recommended.

Statistics: 22 churches; 12 Sunday Schools.

The 1910 Associational Meeting was with Ascalmore church on October 5.

Officers were: H.H. Webb, moderator; R.R. Rockett, clerk; T.T. Gooch, treasurer.

The Woman's Missionary Union met at the home of Mrs. Wynne, Mrs. J.H. Brown, President, presided.

No statistics are given in the minutes.

The 1911 Associational Meeting was with New Hope church on Wednesday before the second Sunday in October.

Officers were: J.F. McCracken, moderator; R.R. Rockett, clerk; T.T. Gooch, treasurer.

Mr. J.B. Perry brought a report on Sustentation. This was the first time the Association had made public recognition of its obligation to aged and retired Baptist ministers.

The following table is taken from the minutes of this session:

CHURCH	PASTOR	POST OFFICE	CLERK	MEMBERS	BAPTISMS	S. S. ENR
Ascalmore				95	7	65
Ashland	J.D. Rice	Cascilla	M.H. Brown			0
Bethel				88	0	120
Corinth	S.T. Courtney	Enid	L.E. Mitchell	153	5	45
Charleston	C.W. Stumph	Charleston	J.R. Oaks	63	0	20
Coffeetown	M.J. Derrick	Coffeetown	A. Seymour	60	0	0
Enon	M.J. Derrick	Torrance	M. McCormick	172	8	20
Friendship	J.R. White	Tillatoba	L.T. White	41	0	87
Garner	R.R. Rockett	Scobey	M.C. Tribble	257	10	0
Grenada	W.R. Cooper	Grenada	J.M. Brown	124	0	40
Liberty	R.R. Rocket	Holcomb	E.W. Locke	33	0	35
Mt. Paran	W.J. Derrick	Hardy	C.E. Smith	84	7	
New Hope	J.R. Sumner	Air Mount	B.T. Langham			
Needmore					3	
New Goshen	J.D. Rice	Cascilla	J. Howell	52		70
Pleasant Grove	G.L. Martin	Coffeetown	G.M. Martin	165	26	
Spring Hill	F.R. Burney	Oakland	G. McCorkle			15
St. Paul				96	8	15
Tillatoba	H.W. Rocket	Tillatoba	H.A. Dame	44	0	
Wayside	G.L. Martin	Scobey	J.H. Tribble	24		
Graysport						
Totals				1551	74	517

21 Churches

The 1912 Associational Meeting was with Spring Hill church on October 9.

Officers were: L. McCracken, moderator; L.B. James, clerk; T.T. Gooch, treasurer.

Oakland and Hillside churches were admitted to membership. Reports on Baptist Hospitals, Memphis, Tennessee and Jackson, Mississippi, were made for the first time to the Association.

No statistics were included in the minutes.

The 1913 Associational Meeting was with Coffeetown church on October 8-10.

Officers were: C.W. Stumph, moderator; L.B. James, clerk; T.T. Gooch, treasurer.

Statistics: 21 churches; 1816 members; 121 baptisms; 17 Sunday Schools with 1088 enrolled.

The 1914 Associational Meeting was with Ashland church on October 7-8.

Officers were: Rev. I.P. Trotter, moderator; L.B. James, clerk; T.T. Gooch, treasurer.

No statistics were printed in the minutes.

The 1915 Associational Meeting was with Oakland church on October 5-6.

Officers were: Rev. I.P. Trotter, moderator; T.T. Gooch, clerk; H.A. Dame, treasurer.

Cowart and Mt. Pisgah churches were admitted to membership. Mt. Pisgah had been in Oxford Association for some time.

Aid to Holcomb church for a building was discussed. A committee was appointed to investigate the need and make recommendations.

Statistics: 28 churches; 2226 members; 121 baptisms; 25 Sunday Schools with 1347 enrolled.

The 1916 Associational Meeting was with Charleston church on October 4-5.

Officers were: Rev. J.R.C. Hewlett, moderator; T.T. Gooch, clerk; J.A. Rice, treasurer.

Two churches, Grenada and Charleston, had preaching services every Sunday.

Statistics: 28 churches; 2158 members; 20 Sunday Schools with 1498 enrolled.

The 1917 Associational Meeting was with Scobey church on October 10-11.

Officers were: Rev. J.R.C. Hewlett, moderator; T.T. Gooch, clerk; J.B. Quinn, treasurer.

Union church had disbanded and most of its members joined the Tillatoba church. Hopewell had joined the Oxford Association, Shiloh and Mt. Pisgah the Yazoo Association and Sycamore the Deer Creek Association. Torrence church had changed its name to Enon and Garner to Scobey. Hebron, Hillside, Oakland, Holcomb, Paul, Cowart and Elliott churches were admitted to membership.

A report was made that 17 out of the 28 churches wanted to adopt the new constitution. The Association voted to adopt it.

Statistics: 29 churches; 2733 members; 23 Sunday Schools with 1501 enrolled. The Sunday Schools had 151 officers and teachers.

The 1918 Associational Meeting was with Pleasant Grove church on October 9-10.

Officers were: J.P. Neil, moderator; T.T. Gooch, clerk; R.G. McCorkle, treasurer.

There were 28 churches in the Association with 2764 members, 153 baptisms, 17 Sunday Schools, 1287 enrolled.

The 1919 Associational Meeting was with Grenada First church on October 8-9.

Officers were: B.W. Hudson, moderator; T.T. Gooch, clerk; R.C. McCorkle, treasurer.

A motion was made and passed that a committee of four, one from each of the following counties, Yalobusha, Tallahatchie, Grenada and Carroll, be appointed to find the will of the churches of those counties relative to organization of separate county Associations. This committee was to make its report at the 1920 session. The following constituted the committee: H.A. Dame, Yalobusha County; R.G. McCorkle, Tallahatchie County; J.C. Perry, Grenada County; J.J. O'Neal, Carroll County.

The \$75,000,000 Campaign of Southern Baptists was discussed.

Statistics: 28 churches; 2668 members; 99 baptisms; 21 Sunday Schools with 1390 enrolled.

The 1920 Associational Meeting was with Oakland church on October 6-7.

Officers were: Rev. J.R.G. Hewlett, moderator; T.T. Gooch, clerk; J.R. Oakes, treasurer.

No mention is made in the minutes of this meeting of a report from the committee appointed the previous year on reorganization. A favorable report doubtless was made for Grenada County Baptist Association was organized this year and the churches of the county appear no more in the Yalobusha Association minutes.

For 84 years the Yalobusha Baptist Association had written a history of Baptist work second to none in the State of Mississippi.

Statistics on the churches of the Association, including those of Grenada County, are given in the minutes of this session. They follow:

CHURCH	PASTOR	CLERK	POST OFFICE	MEMBERS
Ashland	J.D. Rice		Cascilla	165
Ascalmore	J.H.Henson	J.H. Shook	Paynes	183
Cowart		B.A. Goodnight	Charleston	66
Charleston	J.J. Mayfield	J.M. O'Neal	Charleston	318
Coffeeville	W.N. Hamilton	A. Seymore	Coffeeville	77
Corinth	L. Holand	L.E. Mitchell	Tillatoba	145
Bethel				
Enon	D.D. Sumerall	Mrs. Ferrell	Torrance	58
Elliott	W.B. Abel	J.H. Bull	Elliott	50
Friendship	J.J. Mayfield	J.P. Williams	Charleston	115
Graysport	R.L. Dykes	Mrs. Parker	Graysport	30
Grenada	A.A. Stanley	J.B. Perry	Grenada	409
Hillside	J.J. Lott	M.L. Bell	Holcomb	60
Holcomb		W.H. Martin	Holcomb	43
Hebron	L.F. Fowler	Miss Conner	Grenada	88
Liberty	A.C. Mason	J.M. Townsend	Carrollton	114
Mt. Paran				16
Mt. Pisgah		P.J. Burkhalter	Enid	146
New Goshen	G.L. Martin	T.M. Ross	Cascilla	125
New Hope	J.M. Hendrix	E. Langham	Coffeeville	50
Oakland		L.A. Williams	Oakland	73
Pleasant Grove				57
Paul	J.W. Henson	M.P. Cox	Scobey	78
Spring Hill		Miss Mullen	Oakland	169
Scobey	E. Landrum	Miss Robertson	Scobey	58
Providence				152
Tillatoba	B.W. Hudson	H.A. Dame	Tillatoba	93
Wayside	G.L. Martin	Mrs. J.B. Martin	Scobey	53
28 Churches				3038

The information for this abbreviated history of Yalobusha Baptist Association was had by the Historical Committee of First Baptist Church, Grenada, Mississippi, in its research for the church history - *A Christian Heritage*.

There are many gaps in the account. But the facts we do have should make us grateful for the faith of those who made this long and Spirit filled history, and for the faithfulness of the God who sustained them and richly blessed their work.

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