

History of Liberty Hill Primitive Baptist Church
Union Parish, Louisiana
(c1848-2016)



by Timothy Dean Hudson

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Introduction

Liberty Hill Primitive Baptist Church was located about six miles northeast of Farmerville in eastern Union Parish, Louisiana, just off Highway 33 that leads from Farmerville to Marion and just over one mile southwest of Bayou d'Loutre. For one hundred sixty-eight years, the little country church served the local community, a lingering representative of an 1815–1840 rupture among American Baptists over the development of missions, Bible Societies, Sunday Schools, and Theological Seminaries that ripped the denomination apart. In an era during which churches held great sway over the everyday lives of Southerners, the issue polarized and then fractured the Baptists, and by 1840, they had divided into Missionary (later Southern) Baptists and Primitive Baptists. For the next century, Baptist churches of both sects became common across the rural areas of the South and Midwest.

A severe drought across southeastern North America caused crop failures between 1845 and 1847, prompting many farmers in Georgia and Alabama to emigrate in search of a better life. The emigrants included two groups of Primitive Baptists, one from the region surrounding Houston County, Georgia and the other from Wilcox, Dallas, and Lowndes Counties, Alabama. In 1847 and 1848, the westward paths of the two groups converged upon the piney hills of Union Parish, Louisiana. Both groups settled in the region east of Farmerville along Bayou d'Loutre.

The arrival of Primitive Baptist families from Alabama and Georgia provided the impetus that resulted in the formation of Liberty Hill Church about 1848 on the site of the former Pleasant Hill Baptist Church, a Missionary Baptist church. Before they left Georgia and Alabama, the church's founding members had direct experience with intense religious turmoil as the Baptists there gradually divided over the issue of missions, and their experiences during the division helped shape their views towards religion as they became established at their new homes in north Louisiana. Indeed, the strong anti-mission sentiments of these settlers helped bring about the dissolution of Pleasant Hill (Missionary) Baptist Church, which the newcomers soon reconstituted as Liberty Hill Primitive Baptist Church [1].



Baptist Divisions: Missionaries vs. Hardshells

Beginning in the early 1800s, an issue developed among the Baptist denomination in America that eventually ripped it apart. The divisive matter revolved around the question of “missions” and benevolent organizations such as Missionary, Temperance, Ladies’ Aid, and Bible Societies, Theological Seminaries, and Sunday schools: should the churches support them or not? While in our modern era it seems difficult to separate Christianity from missions, in the early nineteenth century, missions was a novel and controversial concept for Baptists.

The issue festered among Baptist churches along the eastern seaboard between 1814 and the early 1830s, and Baptist pioneers from there took the dilemma with them into Alabama and Mississippi during the early days of those states. As the missionary system grew in importance, some churches became openly anti- or pro-mission, while others attempted to evade the issue for as long as possible. The side-stepping ended in 1827 at the October meeting of the Kehukee Baptist Association held in Halifax County, North Carolina. The association unanimously resolved that,

...we discard all Missionary Societies, Bible Societies and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us, as agents of any of said societies, we hereafter discountenance them in those practices; and if under a character of a minister of the gospel, we will not invite them into our pulpits; believing these societies and institutions to be the inventions of men, and not warranted from the word of God. We further do unanimously agree that should any of the members of our churches join the fraternity of Masons, or, being members, continue to visit the lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices altogether.

In September 1832, the Baltimore Baptist Association convened at Black Rock Church in Maryland and adopted a resolution similar to Kehukee’s. These decisive stands on the issue of missions reverberated across the South, and Baptist churches throughout the region began to wrestle with this controversial issue [1].

Despite the differences between the missionary and the anti-missionary factions in the Alabama Baptist associations, the two groups continued to meet together each fall for their associational meeting and basically tolerated each other until the mid-1830s. As the missionary system gradually grew in importance within the Alabama associations, and as support grew for the accompanying Bible, Tract, and Temperance Societies, and support of theological seminaries, the anti-missionary Baptists could remain silent no longer. Between 1836 and 1840, most Baptist associations in Alabama began to experience discord and divisions, as their anti-mission churches began to insist upon declarations of non-fellowship with the missionary cause. In most

associations, the supporters of missions held a slim majority, so the anti-mission churches began the process of withdrawing and forming their own anti-mission associations [2].

Two Alabama Baptist associations had many members who later immigrated to Union Parish, Louisiana: the Bethlehem and Alabama Baptist Associations. The Bethlehem Baptist Association had experienced minor conflict over missions beginning in 1827, but at the 1836 associational meeting, the Association took a decisive stand on the issue. A majority of the messengers present approved the following resolution:

Resolved, That we approbate the course pursued by the A. and F. Bible Society, and recommend it to the churches composing this body, as a subject worthy of their consideration and regard. And in the event of their contributing for the promotion of its objects, such contributions may be sent by their delegates to the next annual meeting of this body. And be it further resolved, That as individuals, we will contribute to the support of the Society, and brother Travis be appointed to receive all moneys so contributed for the objects intended, and forward the same to the Treasurer of the American and Foreign Bible Society...

In response to this resolution and to the creation of the Association's Domestic Mission Society that year, many anti-mission churches withdrew their membership from the Bethlehem Association at that meeting in late September [3].

The Alabama Baptist Association had organized in south/central Alabama in December 1819, and they began experiencing conflict over the missionary issue beginning in 1822. Only one church that year expressed support for missions, with the majority instead deciding to promote itinerant preaching within the association. Most churches reiterated this stance in 1824. Then in 1828, Breast Work Church at Fort Dale, Butler County, presented this resolution written by her pastor, Elder William Jones:

Breast Work Church, petitioned in her letter, that this association take into consideration the propriety or impropriety, and make decision thereon, of a declaration made by that church, declaring an uncommunion fellowship with the Baptist State Conventions – Theological Schools – Sunday Schools – BIBLE SOCIETIES – Tract Societies, and all churches that hold members of such societies in fellowship with them.

It appears that Breast Work Church had attempted to prompt the Alabama Association to follow the lead taken by the Kehukee Association in North Carolina the previous year, but the Alabama Baptists proved hesitant and not quite ready to decisively deal with this explosive issue. After a short debate, the association tabled the matter to maintain harmony [4].

Despite the failure of the Alabama Baptist Association to approve her resolution, Breast Work Church had ignited a spark that continued to burn for the next decade, particularly in her surrounding region. Pigeon Creek Church, located a few miles to the east of Fort Dale in central Butler County, reported an extended “disunion” with Breast Work Church over their resolution. On

5 September 1829, the Pigeon Creek Church sent a committee to the association to discuss the issue. When that proved unsuccessful, on 3 April 1830, Pigeon Creek unanimously agreed to “labour [sic] for a reconciliation,” and they agreed to send a delegation to visit Breast Work Church. On May 1st, the delegation reported that “they obtained not the least degree of satisfaction from the Church at Fort Dale.” To assist them, Pigeon Creek appealed to three other nearby churches for help in settling the difficulty. Together with members of these three churches, Pigeon Creek sent its own delegation to Breast Work Church the last Sunday in June for the purpose of finding a resolution to theuesdayt. At that meeting, Pigeon Creek’s delegation reported that,

...after a very tedious investigation and hearing their declaration found it different from what we expected and their acknowledgments that it was not set up against any babtist [sic] Church nor an individual member thereof which gave satisfaction to the Churches.

Although on the surface, Breast Work and Pigeon Creek appear to have resolved their differences, the issue continued to fester within the Alabama Association [5].

By the latter 1830s, the Alabama Baptist Association had the largest membership of any religious organization in the state. Each year, discussions concerning the missionary system received more focus from the association. In 1838, the anti-mission churches in the association had Elder Luke Haney of Union Church in Autauga County to write a circular letter to the Alabama Association speaking against formal education for ministers and the missionary system. When a majority of the Associational delegates rejected Elder Haney’s letter at the associational meeting in October 1838, the Alabama Baptist Association divided over the issue, with seventeen churches withdrawing their membership in the association. On December 7th, these churches plus one unaffiliated church met at Breast Work Church in Fort Dale, Butler County, and constituted a new association:

Whereas, we, the Baptist Churches of Christ, in the State of Alabama, having for many years enjoyed peace and harmony, as members of the Alabama Baptist Association, but finding that we cannot now enjoy, nor maintain that harmony which has so long existed among us as a body, and believing that many of the members of the Association, have departed from their former principles by becoming members of the Missionary and other societies tributary thereto: therefore, we the above named churches, believing it to be a duty we owe God, and our posterity, to withdraw from the Alabama Baptist Association; and in order to maintain and keep up the union which has heretofore existed, we therefore, having met for that purpose...

The association adopted the Articles of Faith, Constitution, and Rules of Decorum of the Alabama Baptist Association, and then a presbytery of nine “...ordained Ministers of the Gospel of the order of the Primitive Baptist” inspected the documents. They deemed the documents as orthodox and announced the churches “...an Association by the name of The Ebenezer Baptist Association” [6].

In the latter 1830s and early 1840s, most Baptist associations throughout Alabama, Georgia, and Tennessee experienced divisions over the missionary system similar to the one that occurred with the Alabama Baptist Association, and soon Primitive Baptist associations formed throughout this region. These Baptists became known as *“Old School,” “Hardshell,” “New Test,”* and more formally, *“Primitive”* Baptists. Although they initially divided over the missionary system, soon significant doctrinal differences divided the Primitive and Missionary Baptists even further.

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The Alabama Roots of Liberty Hill Church

Many of the families who founded Liberty Hill Primitive Baptist Church about 1848 had experienced the turmoil and divisions among the Baptists in Alabama over the question of missions during the 1830s. In the 1840s, several family groups from Alabama moved to the Bayou d'Loutre region east of Farmerville and become some of the most influential members of Liberty Hill Primitive Baptist Church. These families had served as active and influential members of these two Alabama Baptist churches:

Bethsaida Primitive Baptist Church – This church formed at the village of Snow Hill, Wilcox County, Alabama in 1831. It was the church attended by the Albritton, Fowler, Griffin, Lee, and Scarborough families, all of whom moved to Union Parish during the period 1847–1850.

Pigeon Creek Baptist Church & Mt. Zion Primitive Baptist Church – The Taylor family helped constitute Pigeon Creek Church a few miles west of Greenville, Butler County, Alabama in 1823. Many family members moved to Union Parish in the 1840s and joined Liberty Hill Church.

This influx of Primitive Baptist families in the Bayou d'Loutre neighborhood surrounding Liberty Hill's location undoubtedly led to her formation as a Primitive Baptist Church about 1848. Because the experiences of these Alabama immigrants helped shape the early history of Liberty Hill Church, we give brief descriptions of the struggles of both churches over the missionary issue.



Bethsaida Primitive Baptist Church

Between 1827 and 1829, both Addison Scarborough and Richard Fowler moved their families and the few enslaved people they owned to the vicinity of Snow Hill. Although the village is located in south/central Alabama entirely within Wilcox County, it lies just 1.5 miles south of the Dallas County line. Scarborough and Fowler both purchased adjoining farms on the north side of Snow Hill that straddled the Wilcox/Dallas County line, and their families lived on their adjoining farms for the next twenty years. Together with the families of Enoch Albritton, James Griffin, Martin B. Lee, and Eaton Lee, they constituted the Bethsaida Baptist Church in 1831 [1].

In September 1831, Bethsaida Church applied for membership in the Bethlehem Baptist Association. When the Association took their decisive stance in support of missions at their annual meeting held in September 1836, Bethsaida Church joined the other anti-mission churches in applying for dismissal from the Bethlehem Association [2]. Bethsaida Church joined the seventeen churches that withdrew from the Alabama Baptist Association in 1838 and helped form the Ebenezer Baptist Association at Breast Work Church at Fort Dale, in Butler County, Alabama, on 7 December 1838. In 1838 and 1843, Addison Scarborough, Martin Batte Lee, and James Griffin served as Bethsaida's messengers to the association [3].

By the early 1840s, Bethsaida Church needed a new building, and so Addison Scarborough purchased a 40-acre tract of land located about 2¼ miles south of his plantation, near the Village of Snow Hill (Old Snow Hill, now Furman) [4]. On 25 October 1845, Scarborough gave 3½ acres of this property to the deacons of Bethsaida Church. The wording Scarborough used in this transaction reveals his strong and unwavering Primitive Baptist faith:

...I Addison Scarbrough [sic]... for & in consideration of the great Interest that I feel in the promotion and advancement of Christs [sic] Church and for the further interest that I have in aiding and building suitable houses to worship the God of Heaven in do & in consideration of the above Interest give grant and convey unto James Griffin Martin B. Lee & Eaton Lee the Deacons of the Bethsaida Baptist Church (of the primitive order) and to them in the Office of Deacons in said Church the following described tract or parcel of land... which will include the spring and contain three and a half acres more or less. To have and to hold the same for the use of the said Baptist Church aforesaid for and during the time that said Church shall continue to be a Baptist Church of the primitive faith or in other words so long as she the said Church as before described continues to be orthodox and remain on the said premises above described. And I the said Addison Scarbrough [sic] do warrant and defend the same to be unencumbered [sic]. It is hereby expressly understood by the parties that should the Bethsaida Baptist Church change her faith and become uestday [sic] then in that case this Deed shall be null & void to all intents and purposes and the said Lands shall in such case revert back to me again as though the same had never been conveyed but should the said Church aforesaid [remain] orthodox in the faith [then] this conveyance or Deed shall be as a fee simple title in & to the before described premises but if the said Church should think proper to remove from the said premises then this

Deed is void and of no effect or if the said Church should ever be uesday [sic] then in that case the Deed or Conveyance shall be null & void....

The church had a building constructed at this location, a frame structure still standing in 1916 [5].

Undoubtedly, Addison Scarborough's insistence on Bethsaida remaining a Primitive Baptist Church stemmed from the earlier turmoil in the Bethlehem and Alabama Associations over the question of missions, and the fact that during this period, many Baptist churches dissolved and reformed as a different type of church, depending on the whims of the majority of members at any given time. Ironically, by the latter 1860s, most of the original settlers of the Snow Hill Community had died or emigrated westward, and the church ceased to exist as a Primitive Baptist Church. It reformed as a Southern (Missionary) Baptist Church about 1870 on the same property as the former Primitive Baptist Church, despite Addison Scarborough's admonition in his 1845 donation of land to the church [6].

Bethsaida's church minutes do not exist, so the only documented members are those serving as messengers to the association and deacons: Addison Scarborough, Martin B. Lee, Eaton Lee, and James Griffin. Modern church histories state that the families of Richard Fowler and Enoch Albritton played an important role in the formation of the church. Thus, Fowler and his wife, Sarah, as well as Albritton and his wife, Penelope, also belonged to Bethsaida Baptist Church.

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Pigeon Creek Baptist Church

In about 1818, a group of families left Putnam County, Georgia and moved to south/central Alabama, settling in what later became Butler County. William Taylor and his wife, Catherine Gray, together with their large family joined this group. Their children who became active Baptists included

- Jesse Taylor and his wife Mary Martindale
- James Taylor and his wife Mary (Polly) Breedlove
- William Bullock Taylor
- Alexander M. Taylor
- Mary Taylor and her husbands, William Futch and Elder James Miller

On 12 July 1823, a group of thirteen Baptists, most from Putnam County, Georgia, constituted the Pigeon Creek Baptist Church. The founding members of Pigeon Creek included three Taylor brothers and two of their wives: Jesse and Mary Taylor, James and Polly Taylor, and William Bullock Taylor. At the first conference, the church selected James Taylor to serve as the church clerk, a position he held for the next nine years. One month later, in August 1823, William and Catherine Taylor joined Pigeon Creek, along with their son, Alexander M. Taylor, and an enslaved man owned by the Taylors, Julius. On 3 April 1824, William and Catherine's daughter, Mary Taylor, and her husband, William Futch, joined the church.

As immigration into Butler County from Georgia and South Carolina increased during the 1820s, the church grew considerably. In March 1825, the church received by letter Jesse T. and Martha Reeves, formerly of Putnam County, Georgia, but now residents of neighboring Pike County, Alabama. The next month, Pigeon Creek Church

...Took into consideration the gift that [we] believe God has bestowed on our beloved Brother Jesse T. Reeves, and have liberated him to express in any manner he may feel his duty... Took into consideration the gift that [we] believe God has bestowed on our beloved Brother Asa Wright, and have liberated him to express in any manner he may feel his duty... Moved and carried that these brethren [be] uesday [sic], which was accordingly done...

Over the next several months, Jesse T. Reeves became a controversial figure at Pigeon Creek. In June, Reeves charged another member for “disorder in time of divine service,” and the church subsequently excluded the member and his wife. On August 6th, the church chose Wright as their moderator for that conference. On September 3rd, the church chose Wright as their pastor for the next year, and on that same date, Breast Work Church at Fort Dale informed Pigeon Creek that they had chosen Reeves as their pastor. breast work church requested that Pigeon creek call a presbytery to ordain Reeves, to which Pigeon Creek unanimously agreed. Then at the October 1st

conference, Abram Wallace charged Jesse T. Reeves with a variety of bizarre actions. After seeking help from several nearby churches, on October 29th, the church resolved all of the charges, after which Reeves applied for a letter of dismissal.

The exact nature of the problems between Jesse T. Reeves and Pigeon Creek Church remains unclear. The matter could have resulted from Reeves's jealousy of Pigeon Creek's selection of Elder Wright as their pastor. On the other hand, after leaving Pigeon Creek Church, Reeves was ordained as a Baptist minister, and in 1840 he served as the minister to Friendship Church, a church that supported the missionary cause. Since Elder Reeves obviously chose the opposing side on the missionary issue than that followed by the majority of Pigeon Creek members, the controversy may have a connection to the ongoing question of missions [13].

After the 1825 Reeves conflict, Pigeon Creek dealt with the anti-mission declaration of their neighboring church, Breast Work at nearby Fort Dale, between 1828 and 1830. This left lingering problems, and apparently tired of the squabbles, beginning in 1831 many members began withdrawing from Pigeon Creek. The church granted letters of dismissal to Alexander Taylor on 4 February 1832 and James Taylor on March 3rd. On August 25th,

This church agree [sic] to petition the Association for a presbbatery [sic] to examine the Church and if found in order to dissolve it.

On October 27th, the church granted letters of dismissal to Jesse and Mary Taylor and to Mary Taylor Miller. At the final conference of Pigeon Creek Church held on 17 November 1832, Clerk William Bullock Taylor requested letters of dismissal for his widowed mother, Catherine Gray Taylor, and her enslaved man, Julius. That final conference brought about the dissolution of Pigeon Creek Baptist Church [14].

The church minutes do not reveal the precise reason for the dissolution of Pigeon Creek Baptist Church, but clearly, they had not experienced lasting harmony since the 1825 issue with Reeves and the 1828 anti-mission resolution by Breast Work Church. Both of those matters related to issues surrounding the missionary cause, and it appears that this issue led to Pigeon Creek's dissolution.

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Mt. Zion Primitive Baptist Church

On 3 October 1834, nine Baptists founded Mt. Zion Church:

We the Baptists in the Neighborhood of Pigeon Creek Believing it to be Necessary in order to keep up a Godly discipline according to the Gospel Preached by our Blessed Lord and Saviour [sic], And his Immediate Apostles, have agreed and Covenanted together to be Constituted into a Church For which purpose We have called Brethren Zachius Nix and James Miller, as a Presbatry [sic]...

The founding members included Jesse and Mary Taylor and Julius, the former slave of William and Catherine Taylor who now belonged to their daughter, Mary Taylor Miller. Mary's husband, Elder James Miller, although a member of the presbytery, did not initially join Mt. Zion as a member; he and Mary had apparently joined another church after the dissolution of Pigeon Creek. However, beginning in 1835, Elder Miller served the church as pastor. William Bullock Taylor joined the church on 3 October 1835, and the following December, the church appointed Taylor as the church clerk. Thus, just as at Pigeon Creek, the Taylors served as influential members at Mt. Zion Church.

At the time that Mt. Zion Church formed, Alabama Baptist churches did not yet make literal distinctions of "Primitive" or "Missionary," as no formal split between the two factions had yet occurred. However, from the Articles of Faith, we see many of the traditional Baptist beliefs later practiced only by the Primitive Baptists. For example, the Mt. Zion Church Articles of Faith include statements about predestination and the washing of the Saints' feet. These Articles of Faith actually are identical to those of the former Pigeon Creek Baptist Church, and further, Mt. Zion church used the same record book for their minutes, beginning on the page after the final Pigeon Creek conference in November 1832.

The same month of its constitution, Mt. Zion Church joined the Alabama Baptist Association. As conflict over the missionary system came to a head in the mid-1830s, Mt. Zion joined the faction opposed to missions. They adopted the circular letter written by Elder Luke Haney in 1838 and presented to the Alabama Association at her annual meeting beginning on Friday, October 12th. At the Mt. Zion Church conference held on November 10th (the arcane spelling in the original document retained),

The Messengers to the last association began and held at Brest Work meeting house Butler County on Friday the 12 October last Reports that they presented the Church leter which was red and lade on the table as usul which together with circular petition from other churches recommending a declaration of nonfellowship with the missionary system with all its train of socites, etc. was taken up on Monday the 15 October and debated on that evening and the next day uesday the 16th finally the majority of the association refusing to heare the request of the Churches our messengers together with a number of messengers of other Churches in behalf of their churches withdrew their Letters and assembled themselves at the stand prepared for

preaching and then proceeded to appointed to assemble again at Fort dail meeting house on Friday before the second Sabbath in December next for the purpose of forming their churches into an association unencumbered with the missionary Schemes and inventions which report was unanimously approved and received...

Thereafter, Mt. Zion Church belonged to the Ebenezer Primitive Baptist Association, founded in December 1838 [15].

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Pleasant Hill Missionary Baptist Church

The federal government finally completed the process of surveying and cataloging the lands of north Louisiana in the mid-1830s, and they placed these lands on the market for sale to citizens beginning in 1835. Over the next few decades, thousands of Alabama settlers eager for new farmland immigrated to Louisiana. Col. Matthew Wood of Fort Dale served as the commanding officer of the Butler County Militia during the 1820s, and between about 1820 and about 1836, he served as the tavernkeeper of the tavern at Fort Dale, on the Federal Road leading from Georgia across Alabama towards Mobile [16].

Col. Wood undoubtedly heard that the lands of north Louisiana were on the market, and in early 1836, he traveled to the piney hills of north Louisiana with his sons, Willis and Thompson, to scout the region and determine if it provided a suitable new home. Apparently satisfied with the area, the men all purchased a few tracts of land at the Ouachita Land Office in Monroe. On 5 September 1836, Willis Wood purchased the land adjoining the future site of Liberty Hill Primitive Baptist Church to the west [17].

After making his final purchase in December, Col. Wood and his sons returned to Alabama and began making preparations to immigrate to Louisiana. Wood gathered a group of neighbors and relatives, and they left Lowndes County, Alabama about 14 January 1837 on their westward trek. After a journey by wagon and steamboat, they arrived in north Louisiana by February 14th. The entire group decided to settle along Bayou d’Loutre a few miles east of what is now Farmerville [18].

Col. Wood’s son-in-law, John Taylor, traveled with this first group of Alabama immigrants to Union Parish, Louisiana. Butler County, Alabama residents had elected Taylor as their sheriff in 1828, and he seems to have remained involved in local politics for most of his life. Unlike his siblings, he had not joined the Pigeon Creek Baptist Church in the 1820s, but he still had obvious family connections to the Baptist faith. Taylor became a man of some means, owning a valuable plantation in Lowndes County in the 1830s, and he quickly accumulated substantial land holdings at his new home in north Louisiana. Taylor became influential through the parish, helping to petition the Legislature to create a new parish and serving for nearly two decades as the first parish judge [19].

On 7 September 1842, John Taylor purchased the land adjoining Liberty Hill Church to the south [20]. Although the church location remained vacant government land until 1846, John Taylor began using this high ground as his family graveyard by the early 1840s. The first marked burial is that of Louisa A. Taylor, a sixteen-month-old daughter of Judge Taylor, who died on 2 July 1844. This

private graveyard became known as the “*Taylor Cemetery*,” and within a few years, it had become a community cemetery.

The precise date of founding of a Baptist church on the future site of Liberty Hill Church remains uncertain due to the destruction of the earliest records. It is possible that Thompson and Willis Wood, who owned the property surrounding the future site of the church, helped a church to form near them in the latter 1830s, but we have no evidence of this. Certainly, statements made in 1939 that a church existed at this location in the 1820s are woefully inaccurate. Until the early 1830s, the only white inhabitants of modern Union Parish lived around Bayou D’Arbonne and the area surrounding Downsville. There is absolutely no evidence that any white person established a permanent home anywhere in the vicinity of the Bayou d’Loutre region due east of Farmerville until 1835 [21].

The best available evidence indicates that Pleasant Hill Baptist Church formed in the early 1840s, probably on the edge of Judge John Taylor’s farm next to his family graveyard. The church likely formed soon after Taylor bought the property on the south side of the church location in September 1842. Throughout the nineteenth and early twentieth centuries, Liberty Hill Church has been colloquially referred to as the “*Taylor Church*.”

The earliest documented conference of the Pleasant Hill Church was held on 5 April 1845 [22]. That same year, Pleasant Hill Church joined the Concord Baptist Association, a Missionary Baptist organization, and the church sent delegates to the 1845 associational meeting held at Rehoboth Church at Mount Lebanon in October [23]. The only known member of Pleasant Hill Baptist Church was Henry P. Anderson, the brother-in-law of John Taylor. On 22 September 1846, Anderson purchased the 40 acres containing the Pleasant Hill Church and the Taylor Cemetery from the government. The next year, on April 25th, Anderson gave seven acres of this tract to the Pleasant Hill Baptist Church. The church recorded this 1847 transaction in their minutes, and in 1907, Liberty Hill Church Clerk Benjamin Taylor had the deed recorded at the Union Parish Courthouse [24]:

Extract from the minutes of the Pleasant Hill Baptist Church and later called Liberty Hill showing recordation therein of Deed from H. P. Anderson to said Church:

On page 17 of said book appears the following: ‘June 5th 1847:

April 25th 1847. Union Parish State of La. H. P. Anderson of the parish and state aforesaid declares that he has transferred and released all of his title & claim to...seven acres of land more or less unto Pleasant Hill Church... H. P. Anderson being a member of said church and did enter said land for the use and benefit of said church for the consideration of... [\$1.25] per acre and that the said church did refund the money back to said Anderson, for the said land and that said

Anderson only reserves the right and priveledge [sic] to said land as any other one member of said church...

We have no further record of Pleasant Hill Baptist Church. Since the Concord Baptist Association minutes contain no further references to Pleasant Hill, indicating that the church ceased to exist in 1847 or 1848 [25].

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Formation of Liberty Hill Primitive Baptist Church

Although a steady stream of settlers made their way from Alabama to Union Parish between 1837 and 1845, immigration into the parish increased significantly in the latter 1840s. Many of these people left their homes in Alabama and Georgia in order to escape a severe drought that plagued the southeast beginning in 1845 and lasting until about 1850 [1]. In 1847, a group of settlers left the region surrounding Snow Hill, in Wilcox County, Alabama, and came to Union Parish. This group included Noah and Samantha Fowler Scarborough, George Washington Albritton, brothers Eaton and Martin Batte Lee, James D. Griffin, and members of the Hays and Gulley families. A few years later, Richard and Sarah Fowler followed their relatives to Union Parish, together with their daughter, Susannah Fowler and her new husband James R. Albritton. All of these people had served as active members of Bethsaida Primitive Baptist Church in Snow Hill. In addition, they all settled very near the location of Pleasant Hill Baptist Church.

The arrival of these Primitive Baptists in the d'loutre neighborhood added to those already in the area, including Judge John Taylor, his brothers, William and Alexander, and sisters Sarah Taylor Deanes and Catherine Taylor Rabun. All of these families had strongly supported the anti-mission cause at Pigeon Creek and Mt. Zion Baptist Churches in Butler County, Alabama. This influx of Alabama Primitive Baptists, followed by the arrival of an additional group from Houston and Macon Counties, Georgia in 1848, brought the mission vs. anti-mission controversy with them from Alabama. This issue had divided Baptist churches and associations across the Carolinas, Georgia, and Alabama. The arrival of these Primitive Baptists in the surrounding community undoubtedly led to the dissolution of Pleasant Hill Church, and the church's reformation as a Primitive Baptist Church.

Although the destruction of the minutes and lack of existence of associational minutes prevent us from knowing precisely when Liberty Hill Church was constituted, the available evidence indicates that the arrival of the Alabama and Georgia anti-mission Baptists led to the church's constitution in 1848 or possibly in early 1849. Liberty Hill Church continued to use the same minute book as her predecessor, just as Mt. Zion Church used the old minute book of Pigeon Creek after her dissolution over the issue of missions back in Alabama [2].



Liberty Hill Church & the Ouachita Primitive Baptist Association

On Saturday, 11 November 1848, ten churches met at the Shady Grove Primitive Baptist Church in Union County, Arkansas and organized themselves into the Ouachita Primitive Baptist Association. They appointed Elder Charles B. Landers as their moderator and E. Mosely as clerk. Of the association's ten constituting churches, three had only recently constituted. At the 1849 and 1850 associational meetings, the Ouachita Association accepted a total of four additional churches [1]. Liberty Hill Church belonged to the Ouachita Primitive Baptist Association in the year 1870. The church could have been one of those three recently constituted churches who helped to initially found the association in 1848, or Liberty Hill could have joined in one of the later years.

Liberty Hill's two earliest ministers, James Taylor and Charles B. Landers, both actively preached throughout the Ouachita Association during the period 1848–1855. Taylor had served as church clerk of Pigeon Creek Church in Butler County in the 1820s and early 1830s, and subsequently had been ordained as a Primitive Baptist minister. He followed his siblings to Union Parish in 1847 or 1848 and settled near Cherry Ridge, some ten miles west of Liberty Hill. Although he belonged to Pilgrim's Rest Primitive Baptist church at Cherry Ridge, church members in the early 1900s reported that Elder Taylor served as Liberty Hill's earliest pastor. Landers lived in Union and Drew Counties, Arkansas, but reportedly preached at Liberty Hill during this period, perhaps following Taylor's death in 1858 [2].

On Saturday, Sunday, and Monday, September 30th, October 1st and 2nd, 1882, the Ouachita Primitive Baptist Association convened their 33rd Annual Meeting at the Lebanon Church in Homer, Claiborne Parish, Louisiana. That year, Liberty Hill reported 59 members, with the Ouachita Association reporting a total membership of 416. The 39th Annual Meeting convened at Salem Church in Union County Arkansas on Saturday, Sunday, and Monday, October 6th, 7th, and 8th, 1888. That year, Liberty Hill had 27 members, and the Ouachita Association had 497 members. The 40th Annual Meeting, held the first Sunday in October 1889, convened at Liberty Hill Church [3].

At the 41st Annual Meeting of the Ouachita Association in 1890, the association decided they had become too geographically widespread to remain manageable as an association. The delegates voted to split into the North and South Ouachita Associations, with the North Ouachita Association retaining claim to constituting in 1848. At least initially, it appears that the split occurred along the state line, with the Arkansas churches all remain in the North Ouachita, and the Louisiana churches put into the South Ouachita Association. The first annual meeting of the South Ouachita Association convened in 1891, with annual meetings held each year for the next century [4].



Church Services

After Liberty Hill Church was constituted about 1848, they presumably took over the old structure used by the original Pleasant Hill Church. Given the primitive conditions across Union Parish in the 1840s, it was undoubtedly only a log cabin. It may have already become dilapidated by 1848, and the church soon built a new meeting house. Church members in the latter 1930s claimed that the church built a new structure in 1849 that lasted until 1937. It seems highly unlikely that a wooden building in humid Union Parish used only for church services and perhaps occasionally for community meetings or as a schoolhouse could have lasted for nearly a century, and this statement may have been conjecture.

For most of her history, Liberty Hill Church held meetings on the fourth Sunday of each month. In fact, the church met on the fourth Sundays throughout the 1870s and continually during the period 1894–2016, with the exception of one or two years, which they switched to the second Sundays. In the mid-1900s, the church decided to hold services two times per month, on the second and fourth Sundays [32].

Like most Baptist churches across the South during the antebellum era, Liberty Hill accepted local black people as church members. Political considerations resulted in only a handful of free black people in north Louisiana, and so the vast majority of black people were enslaved. Sometimes their owners were also members of the church but not always. After the abolition of slavery in 1865, these black members continued to worship at Liberty Hill Church at least through the latter 1870s.

On 29 August 1870, Liberty Hill Church received Sally Stokes “*by experience of grace*,” meaning that they baptized her soon afterwards. Sally was a black woman born about 1810 in Georgia, undoubtedly a former slave. On 25 February 1871, the church granted Albert Phillips a letter of dismissal. He was formerly enslaved and born in Alabama about 1820 [33].

Liberty Hill Church even licensed male black members to preach. On 22 July 1871, the church “*...took up the case of Bro. Osburn in relative to his preaching. The Church has silenced him from preaching...*” On August 29th, the church appointed a committee of three members to “*...cite Bro. Osburn to appearance before the church...*” Osburn attended the church conference the following September 23rd. The church minutes recorded the events of that meeting:

The committee reported and Bro. Osburn (colored) is presence. By motion and second, the church took up the case of Bro. Osburn for doctrine, for cursing, and whoremonger [sic]. By motion and second the church took the vote on Bro. Osburn’s case. The church declared nonfellowship for him for whoremonger [sic], for doctrine, and for cursing.

The final record of black members of Liberty Hill Church comes from 1874. On August 22nd, the church questioned whether five black members “...are found in an orderly church...” In September, some of them received acknowledgements by the church. No record exists to indicate when Liberty Hill’s last black member died or left the church, but it appears that by the latter 1800s, most black Primitive Baptists in Union Parish had withdrawn and formed their own churches [34].

Since Judge John Taylor’s private family graveyard had quickly evolved into a community cemetery, during the 1800s and early 1900s, local citizens referred to it as the “*Taylor Cemetery*.” Since Liberty Hill Church adjoining the cemetery, people in the community referred to the church as the “*Taylor Church*.” For example, on 30 May 1894, Farmerville’s “*The Gazette*” reported on the services at Liberty Hill the previous Sunday [35]:

Quite a large number of young people from town attended divine services at the Taylor church, six miles north-east of this place, Sunday morning.

In the 1950s and 1960s, local residents became polarized over the name of the cemetery, referred to variously in the area as the “*Taylor Cemetery*” and “*Liberty Hill Cemetery*.” The controversy gradually eased by the latter 1900s, with the cemetery referred to as the “*Taylor/Liberty Hill Cemetery*.”

Liberty Hill Church remained a member of the South Ouachita Primitive Baptist Association until 1978. The church remained active for the next thirty-eight years, holding services on the second and fourth Sundays of each month, followed by lunch at the church on the fourth Sunday of each month. In 2016, as the members grew elderly, Liberty Hill Primitive Baptist Church donated its building to the cemetery and disbanded after one hundred sixty-eight years of existence.

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Earliest Members of Liberty Hill Church

Charles H. Hudson Jr., known as “June,” served as the clerk of Liberty Hill Church for the period 1938–1945. After his wife’s death in childbirth in 1938, he moved in with his parents, Charlie and Dosia Hudson, so they could help care for his infant daughter, Vivian. The Hudson home burned in 1945, destroying both the minutes of Liberty Hill Primitive Baptist Church and the minutes of the South Ouachita Primitive Baptist Association [1]. This tragedy prevents us from having clear documentation of the early history of Liberty Hill, including the earliest members.

From other sources, we have this short list of a few of Liberty Hill Church’s most active members between 1850 and 1880:

Alexander M. Taylor – was active in Pigeon Creek Church in Butler County, Alabama and a nearby resident of the community. He followed his brother, Judge John Taylor, to Union Parish in 1841 and probably belonged to both Pleasant Hill and Liberty Hill Churches. His son, Benjamin F. Taylor, served as a longtime member and church clerk of Liberty Hill.

William Bullock Taylor – was active in the Pigeon Creek and Mt. Zion Churches in Butler County, Alabama, serving as church clerk to both churches. He appears to have followed his brothers, John and Alexander, to Union Parish in the 1840s, and he probably belonged to both Pleasant Hill and Liberty Hill Churches. In 1850, he resided near Liberty Hill Church. William’s son-in-law, John H. Patterson, served as a longtime member and church clerk of Liberty Hill.

Eaton & Dorcus Lee – In the 1840s, Eaton Lee served as a deacon of Bethsaida Church in Snow Hill, along with his brother, Martin B. Lee, a known member of Liberty Hill Church. Since the brothers settled near each other after they settled in Union Parish, it is likely that Eaton and his wife, Dorcus, belonged to Liberty Hill.

Martin Batte Lee & Levincy Albritton – Martin B. Lee served as a deacon of Bethsaida Church in Snow Hill, Alabama during the 1830s and 1840s and helped to constitute the Ebenezer Primitive Baptist Association in 1838. In 1845, Martin and his brother, Eaton, served as the Bethsaida deacons who accepted a donation of land for a new church [2]. Liberty Hill Church minutes from the 1870s prove that Martin B. Lee belonged to the church and served as deacon, and his wife likely also joined Liberty Hill prior to her death in 1864. During the occasional absence of the pastor at church conferences in the 1870s, Lee served as the moderator. It appears that Martin and Levincy Lee were among the group that originally founded Liberty Hill as a Primitive Baptist Church in about 1848, soon after their arrival in the parish.

Richard & Sarah Fowler – they arrived in Union Parish in late 1850. Bethsaida Church reports that Richard Fowler had proved instrumental in its formation in the early 1830s, and so he probably belonged to Liberty Hill. Many of his grandchildren and other descendants served as active members of the church.

Noah L. Scarborough & Samantha Fowler – records show that Noah's father, Addison, became a staunch Primitive Baptist when the denomination split over missions. Moreover, most of Noah and Samantha's children belonged to Liberty Hill and remained closely involved with the church throughout its existence. It appears that Noah and Samantha Fowler were among the group that originally founded Liberty Hill as a Primitive Baptist Church in about 1848, soon after their arrival in the parish.

George Washington Albritton & Sarah Ann Fowler – records of Bethsaida Baptist Church in Snow Hill indicate that the Albrittons helped form that church in the early 1830s. George's older brother, Allen Albritton, became a deacon of Bethsaida Church in 1847 after Martin B. Lee and George immigrated to Louisiana [3]. George's eldest son, Enoch R. Albritton, joined Liberty Hill Church on 24 September 1870, and by 1888, he served as deacon [4]. George's brother-in-law, Martin B. Lee, belonged to and served as a deacon of Liberty Hill Church. Although the destruction of records makes it impossible to verify conclusively, it appears that George W. and Sarah Ann Albritton were among the group that originally founded Liberty Hill as a Primitive Baptist Church in about 1848, soon after their arrival in the parish.

John Haywood Patterson & Mary Melvina Taylor – John Haywood Patterson served as a deacon of Liberty Hill Church by 1870, and he served as the church clerk in the 1870s and early 1880s. John and Mary Patterson probably joined the church soon after their arrival in Union Parish about 1849, possibly serving as founding members when Liberty Hill Church was constituted. Mary's father, William Bullock Taylor, probably belonged to Liberty Hill Church.

Frances M. Armstrong & Mary A. Armstrong – Armstrong joined Liberty Hill Church prior to 1870, when he appears to have served as a deacon. He probably joined the church soon after his arrival in Union Parish in the latter 1840s from Georgia.

Benjamin F. Taylor & Mary Rebecca Connell – the son of Alexander M. Taylor, Benjamin served as church clerk from the mid-1880s until about 1909.



Notes

Introduction

1. "The Gazette" (Farmerville, LA), 20 July 1944, p. 2, column 4. This article describes the housefire that destroyed the residence of Charles Henry Hudson Sr. and his wife, Docia Ward Hudson, on the Wards Chapel Road. The fire occurred about 11:00 a.m. on Saturday, July 15th. The Hudsons had left home at 10:00 a.m. for to attend a church service at Union Primitive Baptist Church near Haile. At the time of the fire, their son, Charles Henry Hudson Jr. ("June"), lived with them, along with his young daughter (his wife had died in childbirth in 1938). June then served as Liberty Hill Church Clerk, and as clerk of the South Ouachita Primitive Baptist Association. In his capacity, the church and association minutes were kept at the Hudson residence, and the fire destroyed both records. As a result, the precise date on which Liberty Hill Church was constituted is not known. However, the records described in this article strongly suggest that it formed about 1848.

Baptist Divisions: Missionaries vs. Hardshells

1. Hassell, Elder Cushing Biggs and Elder Sylvester Hassell. *History of The Church of God, From the Creation to A.D. 1885; Including Especially The History of the Kehukee Primitive Baptist Association*. Middletown, New York: Gilbert Beebe's Sons, Publishers, 1886, pp. 736–743.
2. Holcombe, Elder Hosea. *A History of the Rise and Progress of the Baptists in Alabama: With a miniature history of the denomination from the Apostolic age down to the present time, interspersed with anecdotes original and selected, and concluded with an address To The Baptists of Alabama*. Philadelphia: King and Baird, Printers, 1840. Rev. Holcombe includes information on Primitive Baptists throughout his work, as the divisions had just occurred when he wrote his book between 1839 and 1841. As Holcombe staunchly supported the missionary cause, he writes in a derogatory manner about the Primitive Baptists, or the "antis" as he calls them.
3. Holcombe, pp. 111–113. See also the Bethlehem Baptist Association Minutes, 1831–1836, Samford University Library, Birmingham, Alabama.
4. Holcombe, pp. 123–128.
5. Pigeon Creek/Mt. Zion Church Minutes, Samford University Library, Birmingham, Alabama.
6. Holcombe, pp. 95–98. 1838 Ebenezer Primitive Baptist Association Minutes, Samford University Library, Birmingham, Alabama.

Bethsaida Primitive Baptist Church

1. Cahaba, Alabama Land Office Cash Entry #3314 shows Richard Fowler's 19 November 1827 purchase of the E½ of SW¼ of Section 31, T13 R11, 80.05 acres located in Dallas County, but on the Wilcox County line. Fowler made an additional purchase of adjoining property in 1831 (Cash Entry #7571), and Wilcox County AL Deed Book J, pp. 590–591 shows that he owned the SW¼ and SE¼ of NW¼ of Section 4 T12 R11. Cahaba, Alabama Land Office Cash Entry #4405 shows Addison Scarborough's 8 January 1829 purchase of the W½ of SW¼, Section 33, T13 R11, 79.96 acres located on the dallas/Wilcox County line. Scarborough made additional purchases of adjoining government property in 1831 and 1834 which brought his plantation to 294.61 acres (Cahaba Preemption Entry #7627 and Cahaba Cash Entries #17936 and 18118).
2. The early minutes of Bethsaida Baptist Church do not exist, but modern church histories indicate that the church formed in 1831. The Bethlehem Baptist Association Minutes indicate that Bethsaida joined the association at the 1831 fall associational meeting.
3. Ebenezer Primitive Baptist Association Minutes, 1838 and 1843. \
4. [Wilcox County AL Deed Book J, pp. 445–446](#) (Thomas and Jane Hughes to Addison Scarborough, 1842/1843; affidavit made 18 September 1849 by Addison Scarborough and W. M. Purifoy before A. B. Scarborough, J.P.; affidavit made 24 September 1849 by Thomas and Jane Hughs before William Wallthall, J.P.). The Hughes stated that they sold the 40-acre tract to Scarborough for \$350 "in the in the Year 1842 or 1843..." On 18 September 1849, Addison Scarborough made affidavit before his son, A. B. Scarborough, "an acting Justice of the Peace," that he purchased the tract "some time in the year 1842 or 1843 and that he lost or mislaid the title to said tract or parcel of land." The Hughs sold Scarborough the NE¼ of SW¼ of Section 16, Township 12, Range 11.
5. [Wilcox County AL Deed Book M, p. 512](#) (Addison Scarborough to James Griffin, Martin B. Lee, and Eaton Lee, Deacons of the Bethsaida Baptist Church, 25 October 1845; witnesses: W. M. Purifoy; Edmund Hobdy); [Wilcox County AL Deed Book J, pp. 191–192](#) ("Adison" Scarborough to Edmund Hobdy, 16 Jan 1849; notary: A. B. Scarborough, Justice of the Peace; signed: "Addison Scarborough").
6. Bethsaida Primitive Baptist Church ceased sending messengers to the Ebenezer Associational meetings beginning in 1867, and she dissolved soon after that. The church reformed as a missionary Baptist church (Southern Baptist) in the early 1870s and has continued to exist as such to the present time.

Pigeon Creek Baptist Church

1. Pigeon Creek Church Minutes, 1823–1825, Samford University Library, Birmingham, Alabama. Holcombe, p. 120. Born in South Carolina about 1785, Reeves lived in Pike County, Alabama in 1830, 1840, and 1850.
2. Pigeon Creek Church Minutes, 1825–1832.

Mt. Zion Primitive Baptist Church

1. Mt. Zion Primitive Baptist Church Minutes, 1834–1840, Samford University Library, Birmingham, Alabama.

Pleasant Hill Missionary Baptist Church

1. Hahn, Marilyn Davis. *Butler County in the Nineteenth Century*, 1978, p. 13. Stuart, James. *Three Years in North America*. 2 vols, 3rd ed, revised. Edinburgh: Robert Cadell, 1833, Vol. 2, pp. 177–178, 181. Wood was elected Colonel of the 29th Infantry Regiment Alabama Militia on 20 December 1823 and commissioned on 8 June 1824. United States Tract Books verify that the government first put the bulk of the lands of north Louisiana on the market in 1835.
2. Ouachita Land Office Cash Entry #3689 dated 5 September 1836; Willis Wood purchased the SE $\frac{1}{4}$ of NE $\frac{1}{4}$ of Section 11, T21N R1E, a total of 40.02 acres. This property is directly west of the church location, beginning at the road in front of the church and extending westward. Matthew and Thompson Wood made purchases throughout 1836, including Ouachita Land Office Cash Entries #2772, 2773, 2774, 2775, 3839, and 4043.
3. Ouachita Land Office Cash Entry #4043, made in Monroe, Louisiana by Colonel Matthew Wood on December 13th. The preparations made by Wood and his group as they sold their Alabama plantations come from Lowndes County AL Deed Book 3, pp. 213, 266–267, 425–426, 430, 600, with the final transaction made by Wood himself on 14 January 1837. We know the group arrived in north Louisiana within one month, for on February 14th, three members of the group, David Ward, William Ham, and John Taylor, all purchased property at the Ouachita Land Office in Monroe, given by Cash Entries #4455, 4448, 4449, 4450, 4451, 4452, and 4453.
4. Little, John Buckner. *History of Butler County, Alabama, From 1815 to 1885*. Elm St. Printing Co. (Cincinnati), 1885, p. 244, indicates that Taylor was elected Butler County Sheriff in 1828. The marriage of Jane Wood to John Taylor is proved by her tombstone in the Taylor/Liberty Hill Cemetery, which reads: “*Jane daughter of M. & H. Wood and wife of John Taylor*”. Official Journal of the 1839 Louisiana Legislature, page 22, No. 12, *An ACT to form a new parish, to be called the parish of Union*. Union Parish Succession Books and Police Jury Minutes show that Taylor served as the first parish judge.
5. Union Parish LA Conveyance Record A, pp. 258–260 (Willis and Thompson Wood to John Taylor, 7 September 1842). Among other tracts, Taylor purchased the W $\frac{1}{2}$ of SW $\frac{1}{4}$ of Section 12, T21N R1E, 80 acres on the south side of the 40-acre tract containing Liberty Hill Church.
6. “*Gazette*,” 5 October 1939, p. 44, column 3. This article is based upon information submitted by Elder Reason W. Rhodes and C. H. Hudson (“*June*”), then the pastor and clerk of Liberty Hill Church. At the time, they had access to the earliest church records that would be destroyed a few years later in a 1944 housefire. They reported that the earliest surviving minutes were of a church conference on 5 April 1845. Rhodes and Hudson relayed the testimony of “*old brother Ben Taylor, who served Liberty Hill as church clerk for many years*.” Taylor claimed that “*their first building stood 20 years or more before they built a new one in the year of 1849*.” Rhodes and Hudson continued to speculate that “*this church site was first measured off in 1820 or possibly 1825*.” Modern research reveals this to be impossible. The earliest white families moved into this region from Claiborne Parish and Mississippi in 1836, with the first Alabama immigrants arriving in 1837. While white trappers and hunters undoubtedly roamed the area earlier than this, the formation of churches required families and settlements. Records indicate that as late as 1830, the only white settlers of what is now Union Parish lived along Bayous D’Arbonne and Choudrant, on the Ouachita River, or around modern Downsview, all in southern Union Parish. The lone exception is Elder Lawrence Scarborough, who settled on Bayou Corney in northwestern Union Parish between 1825 and 1827 and preached in Claiborne Parish. The speculation by Rhodes and Hudson reported in this 1939 “*Gazette*” is inaccurate and overestimates the length of time that log buildings lasted in the earliest days of settlement. Documented evidence shows that wooden bridges decayed after only a few years, and log cabins not regularly inhabited, such as churches, would not have lasted nearly the two decades that Rhodes and Hudson claimed in the article.
7. “*Gazette*,” 5 October 1939, p. 44, column 3. R. W. Rhodes and June Hudson stated to editors of the newspaper that the church minutes described a church conference held on this date. A housefire destroyed the Hudson residence on 15 July 1944 (see “*Gazette*,” 20 July 1944, p. 2, column 4), together with the early church minutes and details of this 1845 conference.
8. Paxton, Rev. W. E. *A History of the Baptists of Louisiana from the Earliest Times to the Present*. St. Louis, Missouri: C. R. Barns Publishing Co., 1888, pp. 254–255.
9. Ouachita Land Office Cash Entry #8821, 22 September 1846, Henry P. Anderson (SW $\frac{1}{4}$ of NW $\frac{1}{4}$ of Section 12, T21N R1E, 39.60 acres). Union Parish LA Deed Book 20, p. 49 (Henry P. Anderson to the Pleasant Hill Church).

10. Paxton quoted the Concord Association Minutes frequently in his history of this association. He only mentions Pleasant Hill in 1845. The 1842–1844 Concord Minutes contain no references to Pleasant Hill, so the church joined the association in 1845. There are no references to the association between 1847 and 1849, and Paxton does not mention the church in 1850 or afterwards. Thus, clearly Pleasant Hill Church was no longer an active member of the Concord Association by 1850.

Formation of Liberty Hill Primitive Baptist Church

1. *"The Georgia Genealogical Magazine"* (Homerville, GA), October 1969, No. 34, p. 2343 (Letter from Penelope Yelvington and son Moses C. Yelvington of Talbot County, Georgia to Penelope's son, Robert J. Yelvington of Greenwood, Louisiana). *"Daily Chronicle & Sentinel"* (Augusta, GA), July 10 (p. 2, column 5), August 14 (p. 2, column 6) and 25 (p. 2, column 4), and November 3 (p. 2, column 3), 1845. *"The Georgia Telegraph"* (Macon, GA), 24 February 1846, p. 2, column 5. The Yelvingtons wrote from Georgia:

...We have the hardest times in this country that we ever have had since we have lived here. Corn cannot be bought for a dollar a bushel. The folks are going from here to Arkansas a good many of them... We have had the hardest times now that I ever have seen in my life. There is no corn in Georgia nor much of anything else to eat or feed with...

The July 1845 article describes reports from Augusta County, Alabama that *"crops in this section are sustaining serious injury from the great drought,"* while the corn crop was *"entirely ruined."* The newspaper article of 14 August 1845 described the drought in the south-central Alabama counties of Dallas, Wilcox, Lowndes, and Perry, with one report of August 9th stating that the continued drought would destroy the corn crop, which was then *"pretty well all dried up in the fields,"* while the cotton crop was *"has been extensively injured by the dry weather."* The drought caused the rivers and streams to dry up, making it difficult for farmers to water their stock. The 25 August 1845 newspaper described the drought in *"a large part of Alabama, Georgia, and South Carolina,"* reporting that *"The effect of the dry weather we understand, has been to stop the growth of the plant, to wither it and cause it to shed its fruit."* This caused not only the failure of the 1845 cotton crop, but the *"almost total failure of the corn crop,"* which put the poorer class of people at risk of starvation. This prompted discussions of planters moving their slaves and white workers to the west to find food. The November 1845 newspaper referred to the failure of the cotton crop in eastern Alabama due to the previous summer's drought, and the February 1846 newspaper article referred to *"the severe drought of the past summer..."*

2. Hopefully, someday the minutes of the Ouachita Primitive Baptist Association will be discovered, and they may provide a clue as to the exact date on which Liberty Hill Church was constituted. We do not know the precise religious affiliation of most of the 1848 group from Houston and Macon Counties Georgia, but the Goyne family practiced the Primitive Baptist faith, and several of them settled relatively close to the Liberty Hill Church location, including Hiram Davis Goyne Sr. (1799–1852), and his sons Henry B. T. Goyne and Hiram D. Goyne, Jr. Henry B. T. Goyne joined Liberty Hill in the 1870s, and his brothers Joseph R. and William J. Goyne joined New Hope Primitive Baptist Church at Spearsville.

Liberty Hill Church & the Ouachita Primitive Baptist Association

1. Hassell, pp. 888–889.
2. Members of Liberty Hill Church from the early 1900s report that Taylor, Landers, and McAdams all preached at Liberty Hill Church prior to the Civil War. John William (Will) Hudson, a deacon and long-time member of Liberty Hill, told W. W. Hudson Jr. that *"Jimmy Taylor"* served as the first minister. Union Parish LA Deed Book D, pp. 158–159 shows Elder Taylor's connection to the Pilgrim's Rest Primitive Baptist Church.
3. 1882 Ouachita Primitive Baptist Association Minutes, Arkansas History Commission, Little Rock, Arkansas, and 1888 Minutes of the Ouachita Primitive Baptist Association, Ouachita Baptist University Library Special Collections, Arkadelphia, Arkansas.
4. The split of the Ouachita Primitive Baptist Association in 1890 comes from the 1892, 1894, 1902, 1906, 1908, 1910–1981 South Ouachita Primitive Baptist Association Minutes, currently in the possession of T. D. Hudson.

Church Services

1. *"Gazette,"* 5 October 1939, p. 44, column 3. This article describes how the church constructed a new meeting house in 1849. Elder W. W. Hudson Jr. and other members remember from their childhood that the current church meeting house, Liberty Hill's third structure, was constructed in 1937. Surviving fragments of 1870–1877 church minutes, transcribed from the originals by Elder W. W. Hudson Jr. and Delma Wall Smith in 1963, indicate that Liberty Hill Church met on the fourth Sundays during this period. South Ouachita Association Minutes show that the church continued to hold services on the fourth Sunday of each month throughout the 1900s.
2. Transcription of Liberty Hill Church Minutes, 1870–1877. 1870 Union Parish LA Federal Census:

- Ward 5, Post Office: Downsville, p. 127b, Dwelling #381, line #2: "*Alford Philips*" (age: 50; race: black; occupation: "*Farm Labor*;" born: Alabama).
 - Ward 6, Post Office: Union Cross Roads, p. 151b, Dwelling #203, line #35: "*Sally Stokes*" (age: 60; race: black; born: Georgia).
3. Transcription of Liberty Hill Church Minutes, 1870–1877.
 4. "*Gazette*," 30 May 1894, p. 3, column 1.

Earliest Members of Liberty Hill Church

1. "*Gazette*," 20 July 1944, p. 2, column 4. This article described the destruction of the Hudson home. June Hudson, the great-uncle of Timothy D. Hudson, described the events to him during the elder Hudson's lifetime.
2. Wilcox County AL Deed Book M, p. 512 (Addison Scarborough to James Griffin, Martin B. Lee, and Eaton Lee, "*The Deacons of the Bethsaida Baptist Church (of the primitive order)*", 25 Oct 1845). 1838–1847 Ebenezer Primitive Baptist Association Minutes, Special Collections, Samford University Library, Birmingham, Alabama.
3. 1838–1861 Ebenezer Primitive Baptist Association Minutes, Special Collections, Samford University Library, Birmingham, Alabama. Wilcox County AL Deed Book N, p. 462 (William and Mary W. Gully to Allen Albritton and James Griffin "*Deacons of Bethsaidea [sic] Church*," 2 November 1859). The Gullys donated to the church a one-half acre of land "*to be fore the purpose of erecting a Primitive Babptist [sic] Church on...*"
4. Transcription of Liberty Hill Church Minutes, 1870–1877. 1888 Minutes of the Ouachita Primitive Baptist Association, Ouachita Baptist University Library Special Collections, Arkadelphia, Arkansas. The association minutes show that Enoch R. Albritton was one of the delegates that Liberty Hill Church sent to the association. Delegates were typically church deacons.

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Liberty Hill Church Officials

Known Pastors of Liberty Hill Church		
Pastor's Name	Birth/Death	Service as Church Pastor
Elder James Taylor	5 Feb 1795–30 Oct 1858	1840s–1858
Elder Charles B. Landers	c1817–aft. 1860	various times, 1840s & 1850s
Elder James T. McAdams	c1810–Aug 1866	1850s & 1860s
Elder Henry Archer	3 Dec 1833–15 Dec 1907	mid-1860s–1905
Elder Woody King Millard Filmore Smith	26 Apr 1857–26 Jun 1933	1905–1933
Elder Reason Wayne Rhodes	21 Jul 1892–7 Dec 1975	1933–1966
Elder Woodrow W. Hudson, Jr.	4 Dec 1933–25 Oct 2019	Assistant Pastor: 1961–1966 Pastor: 1966–2016

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Known Liberty Hill Church Clerks		
Clerk's Name	Birth/Death	Service as Church Clerk
John Haywood Patterson	18 Apr 1825–24 Dec 1884	before 1870–1884
Benjamin Taylor	13 Jul 1839–10 Mar 1917	about 1884–1909
John Thomas Hudson	9 Dec 1850–6 Oct 1924	1909–1916
John R. Patterson	14 Jun 1885–20 Sep 1942	1916–1935
Arnold Gray Patterson	6 Dec 1911–18 Sep 1971	1935–1938
Charles Henry Hudson, Jr. (June)	21 Jan 1907–16 May 1982	1938–1945
Oscar T. Bowen	1886–1957	1945–1955
Eugene Patterson	15 Dec 1920–26 May 1999	1955–1999
Zane Hicks	31 Mar 1933–26 Sep 2020	1999–2006
Remona Everett Hudson	19 Oct 1940–	2006–2016

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Liberty Hill Church Abstracts from Church & Associational Minutes

For most of its existence, Liberty Hill Church belonged to either the Ouachita Primitive Baptist Association or the South Ouachita Primitive Baptist Association. While neither the minutes of Liberty Hill Church nor the South Ouachita Association exist today, the Association published and widely disseminated minutes of the annual meeting. The data presented below comes from a few surviving early church minutes and associational minutes.

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South Ouachita Primitive Baptist Association Resolutions of Respect:

From the 1933 Minutes

"We desire to express a Resolution of Respect to our beloved brother, Elder W. K. Smith, whom the Lord was pleased to take from our midst June the 25, 1933, who lived a consistent member with us 53 years and preached the Doctrine of God, our Saviour for more than a half century, and was the Moderator of our association for more than a third of a century. We desire to thank and praise His name who gave him and who has taken him to Himself where we hope and believe he is at rest. May the Lord keep us in His love and peace, and may we ever contend for the faith once delivered to the Saints. Also Brothers J. A. Rhodes, Ben Robinson, Cartlige and Sister Sallie Sisco."

From the 1943 dMinutes

"RESOLUTION OF RESPECT"

Whereas: It has pleased our Heavenly Father to call from his earthly labors on December 20, 1942 our beloved brother, Elder T. J. Evers, who for 35 years was pastor of Bethel Church where he was also a member, and

Whereas: Elder Evers served this association in the capacity of Moderator for 4 years;

Therefore, Be It Resolved: First, that we bow in humble submission to the will of our God who doeth all things well;

Second, that we extend our deep sympathy to the bereaved family;

Third, that a copy of this Resolution of Respect be spread upon our minutes and a copy be sent to Sings of the Times.

Unanimously adopted this 25th day of September, 1943.

R. W. Rhodes, Moderator."

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**South Ouachita Primitive Baptist Association Officers
1892 – 1980**

Moderators

1892, 1894, 1902	Elder M. C. Parker
1903 – 1933	Elder Woody K. Smith
1933 – 1934	Elder J. T. Nash
1935 – 1942	Elder T. J. Evers
1943 – 1965	Elder Reason W. Rhodes
1966 – 1977	Elder Woodrow W. Hudson, Jr.
1978	Elder George W. Jones
1979	Elder E. J. Lambert
1980	Elder Graydon Smith
1981	Elder George W. Jones

Assistant Moderators

1946 – 1957	Elder John Lee Smith
1958 – 1963	Elder David E. Turner
1974 – 1977	Elder George W. Jones

Clerks

1892	J. C. Madden
1894 & 1902	S. B. Baucum
1906 & 1908	N. B. Bird, Jr.
1910 – 1913	Elder T. J. Evers
1914 – 1921	O. T. Bowen
1922	J. M. Gilmore
1923	O. T. Bowen
1924	T. J. Smith
1925	J. R. Patterson
1926 – 1942	J. M. Gilmore
1943 – 1949	E. J. Lambert
1950 – 1963	W. A. Speer
1964 – 1965	Elder Woodrow W. Hudson, Jr.
1966 – 1972	Eugene Patterson
1973 – 1975	Clinton Cisco Barron
1976 – 1980	C. C. Wilbanks
1981	Doyle C. Murphy

Assistant Clerks

1942	J. A. Spears
1943	J. M. Gilmore
1943 – 1948	Joseph A. Spiers
1974 – 1975	E. H. Chandler, Jr.
1976 – 1979	Clinton Cisco Barron
1980	Claudis Tucker
1981	C. C. Wilbanks

Liberty Hill Primitive Baptist Church
Statistics from Church & Associational Minutes

Year	Meeting weekend	Type Meeting	Meeting Location	Meeting Held at	Total Membership	Delegates/Messengers and statistical data
1870	2 nd – July	District	Spearsville, La	New Hope	--	Martin B. Lee, John H. Patterson
	--	Association	--	--	--	Henry Archer, Martin B. Lee, F. M. Armstrong, & John H. Patterson (alternate)
1871	1 st – Aug	District	Oakland, La	Good Hope	--	Henry Archer, Martin B. Lee, John H. Patterson, & J. L. Tugwell (alternate)
1872	--	District	--	--	--	Henry Archer, Martin B. Lee, F. M. Armstrong, & John H. Patterson (alternate)
	--	Association	--	--	--	Henry Archer, J. L. Tugwell, John H. Patterson, and F. M. Armstrong (alternate)
1873	--	District	--	--	--	Henry Archer, Martin B. Lee, F. M. Armstrong, & John H. Patterson (alternate)
	--	Association	--	--	--	Martin B. Lee, Henry Archer, F. M. Armstrong, & John H. Patterson
1874	July 10,11	District	Spearsville, La	New Hope	--	Henry Archer, F. M. Armstrong, J. H. Patterson, & Martin B. Lee
	1 st – Oct	Association	Claiborne Parish, La	New Harmony	--	Henry Archer, F. M. Armstrong, John H. Patterson, & Riley Agerton
1875	--	District	--	--	--	Henry Archer, F. M. Armstrong, John H. Patterson & Riley Agerton
	1 st – Oct	Association	Nevada Co Ark	Ephesus	--	Henry Archer, F. M. Armstrong, John H. Patterson, and Riley Agerton (alternate)
1876	--	District	--	--	--	Henry Archer, Martin B. Lee, John H. Patterson, F. M. Armstrong, and J. L. Taylor (alternate)
	1 st – Oct	Association	Ouachita Co Ark	Bethandy	--	Henry Archer, J. L. Tugwell, & John H. Patterson
1877	3 rd – July	District	Ouachita City, La	Union	--	Henry Archer, John H. Patterson, J. L. Tugwell, F. M. Armstrong
1878	Aug 9 th	District	Spearsville, La	New Hope	--	Henry Archer & John H. Patterson

1882	9/30-10/2	Association	Claiborne Parish, La	Lebanon	59	Henry Archer, J. H. Patterson, Benjamin Taylor
						During the previous year, the church had baptized three new members and excluded one. At the associational meeting that began on Saturday, September 30, 1882, Liberty Hill's Elder Henry Archer delivered the introductory sermon.
1883	1 st - Sep	District	Oakland, La	Good Hope	--	--
	1 st - Oct	Association	Nevada County, Ark	Siloam	--	--
1888	Oct 6-8	Association	Union County Ark	Salem	27	Henry Archer, Enoch R. Albritton (absent from meeting), B. K. Sims, Benjamin Taylor
1889	1 st - Oct	Association	Farmerville, La	Liberty Hill	--	--
1891	--	Association	--	--	37	--
1892	Sep 24-26	Association	Webster Parish, La	Mt. Moriah	37	Liberty Hill Church was not represented at this Associational meeting
1893	Sep	Association	Lincoln Parish, La	DeArbone	--	--
1894	Sep 22-24	Association	Union County, Ark	Rehobeth	30	Henry Archer (absent), Thomas J. Foster, B. K. Smith (absent), Enoch R. Albritton
						The previous year, the church had baptized one new member and excluded one.
1897	Aug 6 th	District	Spearsville, La	New Hope	--	Henry Archer
1902	Sep 26-28	Association	Claiborne Parish, La	New Ramah	23	Liberty Hill Church was not represented at this Associational meeting
1904	Aug 6 th	District	Spearsville, La	New Hope	--	No representation from Liberty Hill, only Smyrna, Rehoboth, & New Hope
1905	Sep 22-24	Association	Farmerville, La	Liberty Hill	--	Due to a yellow fever quarantine, only a few churches represented.
1906	Sep 21-23	Association	Union County, Ark	Rehobeth	34	W. A. Patterson (absent), George Scarborough (absent), Leon Hicks, Oliver Calk
1908	Sep 25-27	Association	Spearsville, La	New Hope	34	Leon Hicks, Oliver Calk, George Scarborough
1910	Sep 23-25	Association	Union County Ark	Smyrna	43	W. A. Patterson, Leon Hicks, John Thomas Hudson
						The previous year, the church had baptized one new member, and another had died.

1911	Sep 22-24	Association	Farmerville, La	Liberty Hill	42	Enoch R. Albritton, P. H. McVicker, George E. Scarborough, Ed. Tugwell
						During the previous year, one church member had died.
1912	Sep 20-22	Association	Union County, Ark	Rehobeth	43	Not stated in minutes
						During the previous year, the church had received one member by letter and one member had died.
1913	Sep 26-28	Association	Haile, Union Par, La	Union	39	W. A. Patterson, Leon Hicks
						During the previous year, three members had died, and the church had excluded one member
1914	Sep 25-27	Association	Spearsville, La	New Hope	35	W. A. Patterson, Leon Hicks, J. T. Cartage, Oliver Calk
						During the previous year, the church had dismissed two members by letter and two members had died
1915	Sep 24-26	Association	Oakland, La	Good Hope	43	H. K. Craven, W. A. Patterson, Leon Hicks, Oliver Calk
						During the previous year, the church had baptized nine new members and excluded one
1916	Sep 22-24	Association	Union County, Ark	Smyrna	45	W. A. Patterson, Leon Hicks, Oliver Calk, George Allen Ward (absent)
						During the previous year, the church had baptized four new members, excluded one, and one member had died
1917	Sep 21-23	Association	Farmerville, La	Liberty Hill	43	George N. Scarborough, Oliver Calk, J. R. Patterson, W. A. Patterson
						During the previous year, the church had baptized three new members, dismissed two by letter, excluded one, and four members had died
1918	Sep 20-22	Association	Union County, Ark	Rehobeth	49	J. R. Patterson, Oliver Calk, Leon Hicks, John T. Hudson
						The previous year, the church had baptized six new members, and one had died
1919	Sep 26-28	Association	Linville, La	Union	46	Willie Albritton (absent), J. R. Patterson, Oliver Calk (absent), W. A. Patterson
						During the previous year, three members had died
1920	Sep 24-26	Association	Spearsville, La	New Hope	43	Oliver Calk, Marion Pace (absent), Leon Hicks (absent), J. T. Cartledge (absent)
						During the previous year, the church had baptized two new members, excluded one, and one had died

1921	Sep 23-25	Association	Huttig, Ark	Good Hope	43	W. A. Patterson (absent), George Allen Ward (absent), John T. Hudson, J. T. Cartedge
1922	Sep 22-24	Association	Union County, Ark	Smyrna	44	W. A. Patterson, Leon Hicks
						During the previous year, the church had baptized three new members and two members had died
1923	Sep 21-23	Association	Farmerville, La	Liberty Hill	42	W. A. Patterson, Leon Hicks, John T. Hudson, George N. Scarborough
						During the previous year, the church had baptized one new member and three members had died
1924	Sep 26-28	Association	Union County, Ark	Rehobeth	40	J. Will Hudson, W. A. Patterson, Adice Hicks, Joe Williams
						During the previous year, the church had baptized one new member and three members had died
1925	Sep 25-27	Association	Linville, La	Union	39	J. Will Hudson, W. A. Patterson, Leon Hicks, Otis G. Hicks
						During the previous year, one member had died
1926	Sep 24-26	Association	Spearsville, La	New Hope	39	J. R. Patterson, J. Will Hudson, W. A. Patterson
1927	Sep 23-25	Association	Linville, La	Union	39	J. T. Cartilge, M. F. Smith, W. A. Patterson
						During the previous year, the church had received three members by letter and one member had died
1928	Sep 21-23	Association	Union County, Ark	Smyrna	38	J. R. Patterson, J. Will Hudson
						During the previous year, one member had died
1929	Sep 20-22	Association	Farmerville, La	Liberty Hill	35	J. Will Hudson, M. F. Smith, Joe Williams
						During the previous year, four members had died; Bro. Leon Hicks' funeral service used as the introductory sermon to the Associational meeting.
1930	Sep 26-28	Association	Union County, Ark	Bethel	34	J. R. Patterson, J. Will Hudson
						During the previous year, the church had baptized one new member, excluded one member, and one member had died
1931	Sep 25-27	Association	Union County, Ark	Rehobeth	35	J. R. Patterson
						During the previous year, one member had died
1932	Sep 23-25	Association	Spearsville, La	New Hope	37	J. R. Patterson, J. Will Hudson, Otis G. Hicks
						During the previous year, the church had baptized two new members, received one by letter, and dismissed one by letter

1933	Sep 22-24	Association	Linville, La	Union	36	J. R. Patterson, J. Will Hudson, Joe Williams
						During the previous year, the church had baptized one new member
1934	Sep 21-23	Association	Union County, Ark	Smyrna	35	J. Will Hudson, John R. Patterson
						During the previous year, the church had baptized two new members and dismissed five by letter
1935	Sep 20-22	Association	Farmerville, La	Liberty Hill	35	Joe Williams, J. Will Hudson, George Allen Ward
						During the previous year, one member had died
1936	Sep 25-27	Association	Delhi, Franklin Parish	Zion's Rest	40	J. Will Hudson, John R. Patterson
						During the previous year, the church had baptized five new members
1937	Sep 24-26	Association	Union County, Ark	Bethel	39	J. Will Hudson, J. R. Patterson
						During the previous year, one member had died
1938	Sep 23-25	Association	Union County, Ark	Rehobeth	38	J. Will Hudson, John R. Patterson, June Hudson
						During the previous year, one member had died
1939	Sep 22-24	Association	Spearsville, La	New Hope	40	Wilson Simpson, John R. Patterson, A. G. Patterson, J. Will Hudson
						During the previous year, the church had baptized two new members and two members had died
1940	Sep 20-22	Association	Marion, La	Union	40	Wilma Glors, Otis G. Hicks, Thomas Wilson, John R. Patterson
1941	Sep 26-28	Association	Union County, Ark	Smyrna	40	J. Will Hudson, T. P. Wilson
1942	Sep 25-27	Association	Farmerville, La	Liberty Hill	40	J. Will Hudson, June Hudson, Otis G. Hicks, Witron Simpson
1943	Sep 24-26	Association	Union County, Ark	Bethel	43	J. Will Hudson, Willie Albritton, June Hudson
						During the previous year, the church had baptized three new members
1944	Sep 22-24	Association	Union County, Ark	Rehobeth	44	T. P. Wilson, J. Will Hudson, J. W. Albritton
						During the previous year, the church had baptized one new member.
1945	Sep 21-23	Association	Linville, La	Union	44	T. P. Wilson, Otis G. Hicks, J. Will Hudson, J. W. Albritton
						The previous year, Mattie Tugwell had died, and the church received these new members: Oscar T. Bowen, Jasper Calk, E. N. Pace, Erie Thurston, Mrs. F. N. Pace, Almyra Bowen

1946	Sep 20-22	Association	Spearsville, La	New Hope	42	Otis G. Hicks, J. W. Albritton, J. Will Hudson, T. P. Wilson
						The previous year, the church had received Lula Reagan and R. C. Cartledge, Brother Willis E. Hayes had died, and the church had excluded one member
1947	Sep 26-28	Association	Union County, Ark	Smyrna	42	A. W. Glass, Otis G. Hicks, Oscar T. Bowen, T. P. Wilson
						The previous year, Joe Williams had died, the church received Carrie Stewart by letter and had excluded one member
1948	Sep 24-26	Association	Farmerville, La	Liberty Hill	43	J. Will Hudson, Jasper Calk, Joseph William Albritton, Otis G. Hicks
						At the Associational meeting, Elder J. J. White baptized Aquilla Douglas into fellowship of Liberty Hill Church upon relation of Faith
1949	Sep 23-25	Association	Union County, Ark	Bethel	41	J. H. Calk, A. W. Glass, T. P. Wilson, Otis G. Hicks
						The previous year, Brother Joseph William Albritton had died.
1950	Sep 22-24	Association	Union County, Ark	Rehobeth	41	E. W. Pace, Otis G. Hicks, A. W. Glass
						During the previous year, the church baptized Ressie Morris, and Sister Docia Ward Hudson had died.
1951	Sep 21-23	Association	Marion, La	Union	40	A. W. Glass, Otis G. Hicks, T. P. Wilson
1952	Sep 26-28	Association	Spearsville, La	New Hope	41	J. Will Hudson, Otis G. Hicks, Eugene Patterson
						The previous year, the church baptized Eugene Patterson, excluded one member and restored one member.
1953	Sep 25-27	Association	Union County, Ark	Smyrna	50	Otis G. Hicks, T. P. Wilson, Eugene Patterson
						The previous year, the church baptized Sisters Gladys Williams, Reita Hudson Carmack, Evalene Hudson Hall, Emma Dean Hicks, and Brothers Charles H. Hudson, Woodrow W. Hudson, Jr., W. A. Albritton, Ed Aulds, and Clifford E. Morris
1954	Sep 24-26	Association	Farmerville, La	Liberty Hill	50	A. W. Glass, Eugene Patterson, Clifford Morris
1955	Sep 23-25	Association	Union County, Ark	Bethel	51	Eugene Patterson
						During the previous year, the church had baptized Sister Vivian Hudson
1956	Sep 21-23	Association	Linville, La	Union	50	Otis G. Hicks, A. W. Glass, Eugene Patterson
						The previous year, one church member, Brother Edward Aulds, had died. The church had also licensed Woodrow Hudson, Jr. to preach.

1957	Sep 20-22	Association	Union County Ark	Rehobeth	50	Will Hudson, A. W. Glass, Rube Cartlidge
						The previous year, the church had baptized Sister Lorece Tettleton and Brother Charles Henry Hudson had died.
1958	Sep 26-28	Association	Spearsville, La	New Hope	49	Will Hudson, A. W. Glass, Otis G. Hicks
						The previous year, Brother O. T. Bowen had died.
1959	Sep 25-27	Association	Union County, Ark.	Smyrna	46	A. W. Glass, Eugene Patterson, Will Hudson
						The previous year, the church had baptized Brother Royce Lee Patterson and had excluded four members.
1960	Sep 23-25	Association	Farmerville, La	Liberty Hill	50	Otis G. Hicks, Will Hudson, Eugene Patterson
						The previous year, the church had baptized Brethren James Dillard Hicks, Earl Hicks, and E. H. Broadway and Sister Imogene Patterson. The church ordained Brother Woodrow Hudson, Jr. to the office of Elder on 29 May 1960 and Brethren James D. Hicks and Royce Lee Patterson to the offices of Deacon on 28 August 1960.
1961	Sep 22-24	Association	Union County, Ark	Bethel	50	Otis G. Hicks, A. W. Glass, Eugene Patterson
						During the previous year, the church had baptized Brother Roy Williams and had excluded one member.
1962	Sep 23-25	Association	Linville, La	Union	55	James D. Hicks, Eugene Patterson, J. H. Calk
						During the previous year, the church had baptized Sisters Remona Everett Hudson, Lunnie Hicks Anderson, and Myra Brantley and Brother Haywood Taylor. They had also restored Sister Odell Wilson to fellowship.
1963	Sep 23-25	Association	Union County, Ark	Rehobeth	47	Royce Lee Patterson, James D. Hicks, Will Hudson
						The previous year, three members had died: Sisters May Scarborough and Emma Rabun, and Brother E. H. Broadway. In addition, the church had dismissed one member by letter and excluded another member.
1964	Sep 23-25	Association	Spearsville, La	New Hope	47	Eugene Patterson, Jasper Calk, Arthur Albritton
1965	Sep 23-25	Association	Union County, Ark	Smyrna	45	Eugene Patterson, Haywood Taylor, Arthur Albritton
						The previous year, Sisters F. Pace and Leror Cartlidge Albritton had died

1966	Sep 23-25	Association	Farmerville, La	Liberty Hill	46	Haywood Taylor, James D. Hicks, Jasper Calk
						The previous year, the church had baptized Brother Emmett Wilson and Sister Frances Reagan had died.
1967	Sep 23-25	Association	Union County, Ark.	Bethel	45	James D. Hicks, Jasper Calk, Eugene Patterson
						The previous year, Sister Elmyra Bowen had died.
1968	Sep 23-25	Association	Linville, La	Union	44	James D. Hicks, Eugene Patterson, Jasper Calk
						The previous year, Sisters Betty Glass and Lola Smith had died.
1969	Sep 23-25	Association	Union County, Ark	Rehobeth	52	Herbert Miller, Eugene Patterson, George Miller
						The previous year, the church had baptized Brethren Herbert Miller, George Miller, Zane G. Hicks, Jessie W. Brantley, Bill Nyegaard, and Joaquin Tettleton, and Sisters Ruby Davidson, Mary Lou Hicks, Etta Nyegaard, and Aletha Rockett Everett. Also, Sister Eula Taylor Hall and Brother Otis G. Hicks had died.
1970	Sep 23-25	Association	Spearsville, La	New Hope	51	George Miller, James D. Hicks, Eugene Patterson
						The previous year, Sister Ollie Henderson had died.
1971	Sep 23-25	Association	Union County, Ark	Smyrna	48	George Miller, Royce Lee Patterson, Eugene Patterson
						These members had died during the previous year: Brethren Haywood Taylor, John William Hudson, and Arnold Gray Patterson
1972	Sep 23-25	Association	Farmerville, La.	Liberty Hill	46	Eugene Patterson, Jasper Calk, James D. Hicks
						These members had died during the previous year: Sister Elizabeth (Dib) Hudson Miller and Sister Lizzie Flowers
1973	Sep 23-25	Association	Union County, Ark	Bethel	46	Eugene Patterson, Zane Hicks, Herbert Miller
1974	Sep 23-25	Association	Linville, La	Union	45	Arthur Albritton, George Miller, James D. Hicks
						The previous year, Sister Beulah Anderson had died.
1975	Sep 23-25	Association	Union County, Ark.	Rehobeth	45	Arthur Albritton, Royce Lee Patterson, Eugene Patterson
1976	Sep 23-25	Association	Spearsville, La	New Hope	44	Eugene Patterson, Royce Lee Patterson, Bill Nyegaard
						The previous year, the church had baptized Sister Ernestine Ramsey Sharp. Two members had died: Brother A. W. Glass and Sister Dora Hayes.

1977	Sep 23-25	Association	Union County, Ark.	Smyrna	44	Arthur Albritton, Jessie Brantley, Bill Nyegaard
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Sources

- Transcripts of the surviving minutes of Liberty Hill Primitive Baptist Church made by W. W. Hudson, Jr. and Delma Hall Smith. These records are currently online: [1870s Liberty Hill Primitive Baptist Church Minutes](#).
- [Minutes of the New Hope Primitive Baptist Church](#), located in Spearsville, Union Parish, Louisiana.
- 1882 Minutes of the Ouachita Primitive Baptist Association, Arkansas History Commission, Little Rock, Arkansas.
- 1888 Minutes of the Ouachita Primitive Baptist Association, Ouachita Baptist University Library Special Collections, Arkadelphia, Arkansas
- Minutes of the South Ouachita Primitive Baptist Association for the years 1892, 1894, 1902, 1906, 1908, 1910-1980, all part of the personal collection of Timothy D. Hudson.