

ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FORTY-EIGHTH ANNUAL SESSION

OF THE

NORTH RIVER

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**BAPTIST ASSOCIATION,**

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HELD WITH

**Providence Church, Walker County, Alabama,**

*September 23d, 24th, and 25th, 1882.*

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The next Session will be held with New Prospect Church,  
2½ miles north of Jasper, Walker County, Ala., com-  
mencing on Saturday before the 4th Sabbath  
in September, A. D. 1883.

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# MINUTES.

PROVIDENCE BAPTIST CHURCH,  
Walker County, Ala., September 23d, 1882. }

The North River Baptist Association convened in her Forty-Eighth Annual Session, with Providence Church, on Saturday, 11 o'clock a.m., before the fourth Sabbath in September, 1882.

The Association was called to order by Rev. David Manasco, the former Moderator, by reading the 2nd chapter of Hebrews. Prayer by Rev. A. J. Waldrop.

The former Clerk being absent, Rev. J. W. Rogers was called to act.

The Letters of the Churches were read by Elds. Wm. Randolph and Leroy Williams, and Delegates' names enrolled as follows:--

- BLUFF SPRINGS—Wm. J. Orear, Asa Haywood,\* Arthur Crocker.  
FREEWILL—John Butler, Nelson Skelton,\* Thomas Vandiver.  
UNION—Rev. W. P. Smith, A. Posey,\* S. Tyler.\*  
MACEDONIA—Rev. Jas. L. Gilder,\* W. J. Dozher, W. H. Evans, C. C. Kelley.  
SALEM—A. J. Files, William Guttery.\*  
BETHLEHEM—Rev. L. B. Harbin, James F. McDuff, James C. Baker.  
HOPEWELL—Rev. A. White, G. N. Miller, James M. Snow.  
NEW RIVER—A. W. Killingsworth, P. I. Dozher, John Little.  
PLEASANT SPRING—W. A. Odom,\* L. M. Busbee, R. Jent.  
PLEASANT GROVE (Fayette Co.)—Rev. A. A. Smith, H. R. Sides, L. A. Rutledge.  
BETHANY—John King,\* Peter Burton, P. C. Pike.  
OREGONIA—Rev. J. M. Beavers,\* Rev. Joel Utley,\* R. L. Utley, S. Utley.  
MT. CARMEL—Jos. Nations, W. G. Davis,\* Henry Nations, M. L. Hyche.  
NEW PROSPECT—Rev. S. A. Smith,\* J. P. Mooney, Sannel Suoddy.  
NEW HOPE—W. J. Christian, J. M. Lollar, J. W. Bagwell.  
PLEASANT FIELD—C. Deason,\* B. F. Sides, J. D. Davidson.  
MOUNT JOY—G. W. Poe, H. G. Amerson, R. A. Baker.  
PLEASANT GROVE—Rev. David Manasco, James Rutledge, J. S. Steedman, W. T. Rutledge, W. H. McLaine, W. F. Sides.  
ANTIOCH—R. L. Jones, J. E. Hyche, John Stephenson.  
SAMARIA—Rev. Leroy Williams, J. C. Daniel, W. J. Copeland.  
JASPER—Rev. William Randolph, Rev. J. E. Cox, W. B. Appling.\*  
LIBERTY GROVE—C. M. D. Wilson, W. T. Keeton, L. K. Smith,\* J. M. Sides.\*  
BETHABARA—Rev. J. W. Rogers, Rev. J. W. Stewart, I. N. Awtry.  
LEBANON—W. P. Earnest, A. Kilgore, R. M. Earnest.  
ZION—J. D. Jent, William Handley, W. J. Odom.  
FRIENDSHIP (Fayette Co., withdrawn)—Rev. W. J. Atkins,\* G. E. Lowery,\*  
Rev. E. T. Atkins.  
PROVIDENCE—Rev. J. R. Sartin, T. J. Creel, William Cobb, J. C. Appling.

*Absentees marked thus\**

The Association was permanently organized by electing Rev. David Manasco, Moderator; Rev. J. W. Rogers, Clerk; Rev. J. E. Cox, Corresponding Secretary.

Petitionary Letters were read and received from the following Churches, and delegates' names enrolled:—

MOUNT ZION—N. J. Patton, Andrew Patton, James Patton.

MOUNT OLIVE—M. D. L. Sanders, C. V. Phillips, J. E. Rice.

Ministers not delegates, were invited to seats.

The following committees were appointed by the Moderator:

ON ARRANGEMENTS—Rev. L. B. Harbin, J. W. Bagwell, and H. G. Amerson.

DOCUMENTS—Revs. Wm. Randolph, W. P. Smith, A. A. Smith, and brethren W. F. Sides and I. N. Awtry.

CIRCULAR LETTER—Rev. J. E. Cox, James Rutledge, and James F. McDuff.

FINANCE—A. J. Files, H. G. Amerson, and C. C. Kelley.

RELIGIOUS EXERCISE—J. F. McDuff, J. P. Mooney, N. J. Patton, and the Deacons of Providence Church.

NOMINATIONS—James F. McDuff, J. S. Steedman, and William Cobb.

SABBATH SCHOOLS—Rev. J. W. Stewart, Rev. J. R. Sartin, and J. S. Watts.

VOCAL MUSIC—H. G. Amerson, W. F. Sides, and J. C. Hyehe.

EDUCATION—Rev. J. E. Cox, Rev. J. W. Stewart, and H. G. Amerson.

DECEASED MINISTERS—Revs. W. P. Smith, William Randolph, and E. T. Atkins.

COLPORTAGE—J. S. Steedman, James F. McDuff, and Rev. A. A. Smith.

INDIGENT MINISTERS—James F. McDuff, J. W. Bagwell, S. Walton, R. H. Smith, and M. D. L. Sanders.

Received Correspondence as follows:—

Rev. A. J. Waldrop, from the Canaan Association.

R. L. Watts, from the Sulphur Springs.

B. C. Sumner, from the Tuskaloosa.

W. P. Salter, with letter and minutes, from the Mud Creek.

Rev. Thomas Burrell, with letter and minutes, from the Clear Creek.

Minutes from the New River, but no letter nor messengers.

Returned Correspondence as follows:—

To the Canaan Association—Revs. J. E. Cox, Leroy Williams, and A. White.

To the Mud Creek Association—Revs. L. Williams, A. White, and H. A. Key.

To the Tuskaloosa Association—Rev. J. W. Stewart, J. W. Bagwell, W. F. Sides, and Rev. L. B. Harbin.

To the New River Association—H. G. Amerson, Rev. A. A. Smith, Rev. J. E. Cox, and Rev. William Randolph.

To Clear Creek Association—Rev. W. P. Smith, C. M. D. Wilson, and P. C. Pike.

On motion, adjourned to meet at half after 6 o'clock this evening.

#### SATURDAY NIGHT.

Met according to adjournment, and the Introductory Sermon was preached by Rev. J. W. Rogers. Text: "How long halt ye between two opinions?"

The Association adjourned to meet Monday morning at 8 o'clock.

Sunday morning, '9 o'clock, prayer meeting, conducted by Rev. J. W. Stewart.

The Annual Sermon was delivered at 11 o'clock on Sabbath, by Rev. J. R. Sartin. Text: "For other foundation can no man lay than that is laid, which is Jesus Christ."

Sabbath evening, 5 o'clock—The Sunday School mass meeting was very interesting, conducted by Rev. J. W. Stewart. We had short speeches from the following brethren, viz: J. S. Steedman, Rev. David Manasco, Rev. Leroy Williams, Rev. J. E. Cox, closing speech by Rev. J. W. Stewart. After which, a Sabbath School was organized. Benediction by Rev. D. Manasco.

Night services—The stand was occupied by Elds. A. White and H. A. Key, and we trust great good will be the result of the hour's services.

#### MONDAY MORNING, SEPTEMBER 25.

After devotional exercises, conducted by Elder A. White, the Association was called to order by the Moderator.

Received and adopted the Report of the Committee on Arrangements, viz:

Your Committee on Arrangements report as follows:

- I. Read the Constitution, Articles of Faith, and Rules of Decorum.
- II. Call for Correspondence.
- III. Call for report of District Meetings.
- IV. Call for report on Documents.
- V. Call for Treasurer's Report.
- VI. Appoint a Treasurer.
- VII. Call for report on Nominations.
- VIII. Call for report on Circular Letter.
- IX. Call for report on Finance.
- X. Call for report on Missions.
- XI. Appoint a Committee on Missions.
- XII. Call for report on Sabbath Schools.
- XIII. Call for Report on Vocal Music.
- XIV. Call for report on Deceased Ministers.
- XV. Call for report on Temperance.
- XVI. Call for the reading of Corresponding Letters.
- XVII. Call for General Business.
- XVIII. Call the roll, read, and correct the Minutes.

1st. Read the Constitution, Articles of Faith, and Rules of Decorum, of the Association.

2nd. Called for and received correspondence: From the Tuscaloosa Association—T. W. Smith with Letter and Minutes.

3rd. Called for report of District Meetings.

The meeting of the First District will be held with Mount Joy Church, commencing on Friday before the first Sabbath in September, 1883; Rev. J. W. Rogers to preach the Introductory Sermon—Rev. L. B. Harbin, alternate. Rev. D. Manasco to preach on Sabbath at 11 o'clock—Rev. E. T. Atkins, alternate.

Questions for discussion—1st: Who were the two witnesses, and why did their dead bodies lie in the street of the great city three days and a half unburied? Rev. xi, 8 verse, etc. (This question was laid over from last session.) 2nd: Did John the Baptist come in the person of Elias? 3rd: How will the millennial come?  
L. B. HARBIN, Moderator.

J. W. ROGERS, Clerk.

The meeting of the Second District will be held with Bethany Church, nine miles west of Jasper, commencing on Saturday before the 2nd Sabbath in September, 1883; Rev. W. P. Smith to preach the Introductory Sermon—Rev. H. A. Key, alternate. Rev. S. A. Smith to preach on Sabbath—Rev. William Randolph, alternate. Appointed the next session of the North River Association to be held with New Prospect Church, 2½ miles north of Jasper, to convene on Saturday before the fourth Sabbath in September, 1883.

WILLIAM RANDOLPH, Clerk.

S. A. SMITH, Moderator.

4. Received and adopted the report of the Committee on Documents, as follows:

We have examined all the documents, and have found a request from Friendship Church (Fayette Co.), to grant her a letter of dismissal from your body and we recommend the granting of said letter. We also find an inquiry from Lebanon Church, asking why it is that they have never received their minutes for the last associational year.

WILLIAM RANDOLPH, Chairman.

5. Called for Treasurer's report. The Treasurer being absent, no report was received.

6. Appointed Rev. J. W. Rogers Treasurer.

7. By an action of this body, it is made to be the duty of the acting Treasurer to call upon the Ex-Treasurer for his report.

8. On motion, report of Committee on Nominations was adopted, as follows:

Your Committee would recommend that Rev. J. E. Cox preach the Introductory Sermon at the next annual session of this Association; Rev. J. R. Sartin, alternate. Rev. D. Manasco to preach on Sabbath at 11 o'clock, on Missions; Rev. J. W. Rogers, alternate. Rev. J. W. Stewart to write the circular letter. We appoint Elders L B Harbin, D Manasco, J E Cox, J W Stewart, and brethren J F McDuff, J S Steedman, and H G Amerson, to the Baptist State Convention.

J. F. McDUFF, Chairman.

9. On motion, adopted report of Committee on Circular Letter:

Your Committee on Circular Letter would report that we have carefully examined said letter, and recommend its reading, adoption, and publication in the minutes.

J. E. Cox, Chairman.

10. A collection was taken up on Sunday night, for our indigent ministers, which resulted in a collection of \$19.45. By motion, suspended the regular order of business, and received report on indigent ministers:

Your Committee on Indigent Ministers, beg leave to ask a suspension of business, long enough to take up a collection for our aged and much esteemed brother, L. B. Harbin. Result of said collection, \$16.45. J. F. McDUFF, Chairman.

11. By motion, adopted report of the Executive Committee on State, Home, and Foreign Missions, as follows:

Your Executive Committee would report that we have received for Foreign Missions, \$22.89; for Home Missions, \$43.70. We employed Rev. J. E. Cox to do eleven days, work in destitute bounds, and paid him \$11. Balance due Brother Collins for services rendered, \$7.25. Paid out of Home Mission fund, \$18.25; balance on hand, \$25.45. We have sent to H. A. Tupper \$20 of Foreign Mission fund, expense of sending, 20c., total \$20.20; balance on hand, \$2.69. We have employed Rev. L. B. Harbin for one month to do missionary work, and we recommend that the Association raise means and keep him in the field. We would report that we have recently received for missions as follows:— State Mission—Bethlehem \$1, Samaria \$2, New Prospect \$3.75, Bluff Springs \$1, Total \$7.75. Home Mission—Samaria \$2, New Prospect \$1, Bluff Springs 25c, Total \$3.25.— Foreign Mission—Miss L. C. Rogers \$1.25, Pleasant Grove \$3, Samaria \$3, New Prospect \$1, Bluff Springs 75c, Total \$8.90. J. S. STEEDMAN, Chairman.

12. The Moderator appointed the following committee on State, Home, and Foreign Missions: J. S. Steedman, R. H. Smith, J. F. McDuff, M. D. L. Sanders, and J. P. Mooney.

13. On motion the report of Finance Committee was adopted:.

We, your Committee on Finance beg leave to report the following as the result of our labors: Collected as minute fund, \$36.25; associational fund, \$30.70; total amount, \$66.95. Respectfully submitted, A. J. FILES, Chairman.

14. On motion, report on Vocal Music was adopted, as follows:

Your Committee are pleased to find that there has been great improvements among our people during the associational year, in the science of vocal music. We have fostered in our bounds an organized society, known as the North River Musical Convention. This Convention is doing a good work, and as we believe vocal music to be an essential part of the worship of God, we would recommend that each of the several Churches of this Association organize a singing society, and join this Convention by letter and delegation. (The next session of the Convention will convene with Bethabara Church, on Friday before the 3d Sabbath in August, 1883. H. G. AMERSON, Chairman.

15. The report on Deceased Ministers was adopted, as follows:

We, your Committee on Deceased Ministers, beg leave to report that during the past year God has, in His wisdom and providence, removed from us our much esteemed brother Isham Guttery, who died of dropsy, on the 17th day of August, 1882. In the death of Brother Guttery, the Association sustains the loss of a devoted minister, the church a faithful member, the country a good citizen, and our beloved sister a devoted husband. But our loss is his eternal gain. We tender our condolence to Brother Guttery's bereaved wife and children. The Lord watch over them, and keep them under the shadow of His wing. W. P. SMITH, Chairman.

16. On motion, adopted the report on Temperance:

We, your Committee on Temperance report that we have made close observations concerning temperance, and find that our people are getting awake on this subject, and the temperance cause is progressing. Some of our brethren have made temperance lectures, both public and private. From the best information we can gain, the temperance people all over our land are working as they never worked before. The temperance workers in Connecticut, Pennsylvania, West Virginia, Michigan, Mississippi and in many other states, are doing a noble work in their endeavors to obtain constitutional amendments to prohibit the manufacture and sale of intoxicating liquors in their several states. Five

counties in Alabama have prohibition, and others are moving on in that direction. Brethren, let us as christians and as God's people set the example. We entreat the brethren of the Association, especially, to touch not, taste not, handle not the unholy thing. For drinking is like sliding down hill on a sled—the further you go the faster you go, and the more difficult it is to stop. Then, we entreat you not to start, for there is danger all the way down, and ruin at the bottom.

J. S. WATTS, Chairman.

17. Appointed a Committee on Temperance, as follows: J. S. Watts, G. W. H. Harrison, R. H. Smith, and R. A. Baker.

18. Read, received and adopted the corresponding letter.

19. Called for and adopted report on Colportage:

Your Committee on Colportage work beg to report that we learn from our Missionary Colporteur, J. E. Cox, that there is a lamitable want of denominational literature in our bounds, as well as of Bibles and Testaments, and would recommend co-operation with the State Mission Board in the colportage work.

J. S. STEEDMAN, Chairman.

Adjourned for 20 minutes.

EVENING SESSION—The Moderator, D. Manasco, in the chair.

20. Rev. J. W. Stewart came forward in the interest of the Judson, which was forceably set forth and ably defended by the young brother.

21. By motion, restricted speeches to 5 minutes.

22. On motion, adopted report of Committee on Education:

Your Committee on Education would submit the following: The limited time that we have had to investigate this important matter forbids our doing justice to the cause.—However, we learn that education is most deplorably neglected by our people. As an institution for the education of young men, we recommend Howard College, located at Marion, Ala., presided over by one of the most eminent christian gentlemen in all the land, who is assisted by a number of able christain professors. The Judson Female Institute, at Marion, and the Alabama Central, at Tuskaloosa, stand prominent as famous institutions for higher female training. These institutions are all fostered by our denomination, and deserve our most hearty support. We learn with gratitude that the New River association has attempted a high school enterprise, and inasmuch as they expect our co-operation, we recommend that our messengers be authorized, as a committee from our body, to act with that association in the prosecution and consummation of this grand work.

J. E. Cox, Chairman.

23. The Moderator appointed a Committee on Sabbath Schools, as follows.—R. H. Smith, J. F. McDuff, J. S. Steedman, R. L. Jones, and H. G. Amerson.

24. On motion, changed the time of preaching the Introductory Sermon to 11 o'clock on Saturday.

25. It was moved in order that this body co-operate with the State Mission Board, but after discussion the motion was lost.

26. Resolved, That the Clerk of the Association have 500 copies of these minutes printed, and that he superintend the printing of said minutes, and that he have \$15 for his services.

27. Resolved, That the thanks of this body are due, and are hereby tendered to Providence Church and vicinity, for their kindness and hospitality shown us during this session of the association.

28. It was moved in order to read and correct the minutes, and mark absentees.

29. On motion, adjourned, to meet with New Prospect Church, on Saturday before the fourth Sabbath in September, A. D. 1883.

Prayer by Elder E. T. Akins.

J. W. ROGERS, Clerk.

D. MANASCO, Moderator.

## Circular Letter.

DEAR BRETHREN :—The subject to which I choose to call your attention is the Church and her Ordinance. The regular Baptist Church has no published creed, or confession of faith but the New Testament. It is their rule of faith and practice, and by it they are governed in all they do. This peculiarity has distinguished our church from all others in all ages, from the apostolic age down to the present. With us, each church is a distinct independent body, bound by no law but the law of Christ, the king. Each church does her own business, also with her own members, and receives members. Rom. 14, 1: Him that is weak in the faith receive ye. The church is to exercise discipline and by her own act expel transgressing members. 1 Cor. 5, 5-13: Therefore put away from among yourselves that wicked person. The New Testament Scriptures prove that the God of Heaven did, in the person of Jesus Christ, set up his kingdom or church on the earth, as had been predicted by his inspired prophets. The prophet says, I will raise them up a prophet from among these brethren like unto thee; and I will put my words into his mouth, and he shall speak unto them all I shall command him: Deut. 18 chap. 18 verse. And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people. Daniel 2-44. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Micha. 4:2. Did the God of Heaven come and set up his kingdom. And do the New Testament Scriptures prove that he gave laws by which his church or kingdom should be governed? We find in the New Testament that the angel said unto him: Fear not, for behold I bring you glad tidings of great joy which shall be to all people, for unto you is brought this day, in the city of David, a Saviour, which is CHRIST the LORD. Luke 2:10; 11. And at his baptism too, a voice from Heaven saying: This is my beloved Son in whom I am well pleased. Mat. 3:17. And we believe and we are sure that thou art that Christ the Son of the living God. John 6:69. And I say also unto thee thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven, and whosoever thou shalt bind on earth, shall be bound in Heaven, and whosoever thou shalt loose on earth, shall be loosed in Heaven. Mat. 16:18-19. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made thee overseers, to feed the church of God, which he hath purchased with his own blood. Acts 20:28. And hath put all things under his feet, and give him to be the head over all things to the church which is his body, etc. Eph. 1, 22. In preparing material for said church or kingdom, John the Baptist says: Repent ye, for the kingdom of heaven is at hand. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptised in Jordan. And Jesus, when he was baptised, went up straightway out of the water. He now gives his laws, establishes his ordinances, makes his church his executive on earth, is crucified, buried, rises from the grave, appears to the women, then to his disciples, time and again he appears, then, to above five hundred, and last he appears unto the eleven; and he said unto them: Go ye unto all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved, but he that believeth not shall be damned. Thus he established his church, enacted his laws, made the church his executive, and ascended up into Heaven. We should obey all his laws—they are all plain and simple. His ordinances, baptism and the sacrament of the Lord's Supper are easily understood. He taught these by precept and example. After he was baptised, he went up straightway out of the water. Baptism is a symbol of the believer's death to sin, and of his rising to new life. Peter says: How shall we that are dead in sin live any longer therein. Know ye not that so many of us as were baptised into

his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, Rom. 6: 2-5.— In the days of Christ and his apostles, there was no other church save the Baptist church—neither was there any other claiming to be churches of Christ for several hundred years. Now they number hundreds. Christ established but one church, and that has continued until the present, and is like the mustard tree—all its branches are alike; all its fruit, all its leaves are mustard. So the Baptist Church has continued, as it was in the days of the apostles, steadfast in the fellowship and devotion of the apostles, and in breaking of bread and in prayers. Before the Saviour left the earth, he warned the church against false prophets. He informed the disciples that those false teachers would show great signs and wonders, and warned them against believing them; saying, If they shall say unto you, behold, he is in the secret chambers, believe them not. He has his three witnesses in the earth, the Spirit, the water, and the blood, and these three agree in one. II John, 5:8. The Spirit bears witness with our spirit, etc. And when we stand at the water's edge and see the man of God baptise one of Adam's race, it bears witness to the fact that Jesus was buried and rose again. And when the church partakes of the bread and wine, it is another witness that his body was broken and his blood shed. These ordinances shew forth the death of our Lord and Saviour Jesus Christ.— These are the ordinances in the house of God, set up by his Son, in his Kingdom, or church. The use of the bread and wine teaches his death only; both his burial and resurrection are taught in Baptism—therefore, to use one and omit the other would, in practice, leave him still on the cross, and would be vain, and we would be yet in our sins. For many centuries there was but one baptism, and that was by immersion of the body in water. But, in the course of time, through the corruption of Rome and her allies, both sprinkling and pouring have been made by many (who claim to be the followers of Christ) a substitute for baptism. And they also claim to be the church, or branches of the church, while at the same time they practice and teach for doctrines the commandments of men. How, dear brethren, I ask, can this be so? Has Christ established another church, or other churches, and given laws for their government positively contradictory to those given in the Bible? If so, when? and where are such laws recorded? Surely not in the Old or New Testament. And I ask again, can such be friends to Christ's Church? Answer this to your God.

LEROY WILLIAMS.



STATISTICAL TABLE OF THE NORTH RIVER BAPTIST ASSOCIATION FOR 1882.

CHURCHES.	PASTORS.	POST OFFICES.	Sabbath Meetings							Total No.	Pastor's Salary.	State Missions	Foreign Missions	Minute Fund	Assoc'ed Fund
			Sabbath Meetings	Baptised	Received by Letter	Dismissed by Letter	Excluded	Restored	Died						
<b>FIRST DISTRICT.</b>															
Pleasant Grove	D. Mansoo	East Creek	2	7	4	8	1		140	820 00			\$ 3 00	\$ 2 35	
Providence	J. R. Sartin	York	1	1	1	7	6		76	00			2 00	1 15	
Lebanon	J. W. Rogers	Toddle	1	1	5	13	6		47	8 50			1 00	1 50	
Friendship (Fayette Co.)*	E. T. Akins	Ballard	2	1	1	5	1		30				1 50	15	
Oregon	J. B. Hahn	Toddle	1	1	2	6	2	1	1	85			1 50	50	
Barabara	J. W. Rogers	Toddle	4	1	1	2	1		15	15 82			1 00	1 25	
Pleasant Grove (Fayette Co.)	A. A. Smith	Spencer	3	1	1	1	1		45				1 00	50	
Zion	H. A. Key	Spencer	1	8	8	4	1		95				1 00	2 00	
Mount Joy	J. W. Rogers	Toddle	2	10	7	5	1		32				1 00	1 00	
Pleasant Field	H. A. Key	Toddle	1	3	1	2			24				1 00	30	
New Hope	L. B. Hahn	Toddle	5	3	1	2			53				1 50	1 00	
Reddlohem	R. Colburn	Spencer	1	2	2	6	1		32	28 00	1 00		1 50	1 00	
Salem	J. E. Childer	Edwige	1	2	2	1	2		24				1 40	50	
Macedonia	A. A. Smith	Dubin	1	2	3	8	2		80				75	1 00	
New River		Levi ton	1	2					23				1 10	75	
Mount Zion			1	2					13				1 00	50	
<b>SECOND DISTRICT.</b>															
Samarra	D. Mansoo	Jasper	3	8	4	16	1	1	67	32 00	2 00	3 00	2 25	3 75	
Antioch	J. R. Sartin	Hewy	2	2		1	1		50				2 00	1 00	
Mad Springs	D. Mansoo	Jasper	1	1		1	1		50	1 00	50		2 75	1 25	
Jasper	J. E. Key	East Creek	4	11	8	4	3		53	40 00			2 10	3 00	
New Prospect		Jasper	1	1		1	1		29	1 75	1 00		1 00	1 00	
Hopziba	Not represented.	Holly Grove	4						46				1 30	50	
Rehmany	W. P. Smith	Winnington	1	1	1	5	5		42				1 00	1 00	
Hopewell	A. White	Winnington	3	6	1	8	1		23				1 00	1 00	
Pleasant Spring	H. A. Key	Jasper	3	1	3	1		1	57				1 00	1 00	
Mt. Carmel	Not represented.	Lanekey	3	1	2	2	2		64				1 50	1 00	
Friendship (Walker Co.)	W. P. Smith	Lanekey	3	1	2	2	2		21				1 50	1 00	
Liberty Grove	W. P. Smith	Lanekey	2	1		2	2		21				1 00	1 00	
Union	A. White	Winnington	1				1		15				1 00	1 00	
Freewill	L. Williams	Dubin	1						15				1 00	85	
Mt. Olive			1						15				1 00	85	
Totals			70	52	184	181	31	31	1320	144 82 5	75 4	50	36 05	31 05	

\*Withdrawn.  
Church Clerks are earnestly requested to give their Post Office Address in their Associational Letters.