

54
MINUTES

OF THE

FIFTY-FOURTH SESSION

OF THE

CHATTAHOOCHEE

Free-Will Baptist Association,

HELD WITH

NEW PROSPECT CHURCH, TAYLOR COUNTY, GEORGIA,
OCTOBER 4TH AND 5TH, 1889.

OFFICERS:

D. J. APPERSON, MODERATOR.
W. C. DUFFELL, ASSISTANT MODERATOR.
J. M. BRAY, CLERK.

Record Steam Print, Montezuma, Ga.



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LIST OF MINISTERS AND THEIR POST-OFFICES.

Kimball Massey.....	Butler, Ga.
D. J. Apperson.....	Poindexter, Schley county, Ga.
W. C. Duffell.....	Columbus, Ga.
J. M. Bray.....	Poindexter, Schley county, Ga.
Joseph R. Brown.....	Brantley, Marion county, Ga.
David Joiner.....	Dawson, Terrell county, Ga.
W. A. Hooks, E. and P. mills.....	Columbus, Ga.
T. P. Young.....	Columbus, Ga.
John T. Knight.....	Aberdeen, Fla.
J. H. Duprec.....	Smithville, Ga.
A. Smith.....	Smithville, Ga.
C. W. Jones.....	Geneva, Ga.
H. P. Houghs.....	Columbus, Ga.
J. M. Posey.....	Reynolds, Ga.
T. Carr.....	Reynolds, Ga.
I. W. S. Cooper.....	Salem, Ala.
S. N. Little.....	Ashburn, Ga.
Henry Ross.....	Butler, Ga.
J. D. Kidd.....	Ellaville, Ga.

LICENTIATES.

T. A. Bullard.....	Juniper, Ga.
E. C. Grumsby.....	Geneva, Ga.
Z. P. Bone.....	Butler, Ga.
H. P. Matthews.....	Shelman, Ga.
Jas. Falford.....	Grangerville, Ga.

MINUTES.

The fifty-fourth session of the Chattahoochee Free-Will Baptist Association convened with New Prospect church, Taylor county, Georgia, on Friday and Saturday, October 4th and 5th, 1889.

The Introductory to Business was delivered by Rev. D. J. Apperson. Rev. David Joiner, the one appointed, was belated, and failed to get there at the hour appointed.

After an intermission of one hour the body was called together by the former Moderator, Rev. D. J. Apperson, and the former Clerk, J. M. Bray, was in his seat.

Called for corresponding letters, and received letters from nineteen churches of the Association, which were read by the Clerk, Rev. J. M. Bray, assisted by Brother Mathews.

Motion and second to elect Moderator and Clerk by acclamation. The motion and second prevailed, and elected D. J. Apperson Moderator, and J. M. Bray Clerk.

Called for petitionary letters, and received letters from ten new churches, which were read and received into the Association, and the hand of fellowship extended, first by the Moderator, and followed by the body.

The following committees were appointed :

Committee on Preaching.—W. N. Colter, E. N. English, E. Garrett, O. B. Knight and James Brown.

Committee on Business.—J. M. Bray, David Joiner, J. R. Brown, W. A. Hooks, H. P. Houghs and W. H. Justis.

Committee on Finance.—J. W. Brewer, J. T. Knight and W. C. Duffell.

Committee on Obituaries.—J. M. Bray, J. T. Knight and W. C. Duffell.

Committee on Credentials.—A. J. Culver, James Brown, William Chamblis.

Call for report of the Preaching Committee, which responded as follows :

We, your Committee on Preaching, beg leave to submit the following report :

Brother Ross to preach to-night, followed by Brother J. T. Knight. Saturday, at 11 o'clock—Rev. David Joiner to preach, followed by Rev. J. M. Bray. 3 o'clock—J. R. Brown to preach, S. N. Little to follow. Saturday night—W. A. Hooks to preach, H. P. Houghs to follow. Sunday morning, 9 o'clock—Rev. K. Massey to preach, followed by Rev. C. W. Jones. 11 o'clock—W. C. Duffell to preach, followed by J. M. Bray.

Motion to adjourn ; singing, and prayer by D. Joiner.

Saturday morning, 8 o'clock.—The body was called to order by the Moderator ; singing and prayer by K. Massey ; the roll was called and business resumed.

The question of standard hymn books for the denomination was put before the body, which agreed to adopt the Baptist Harmony published by Rev. B. W. Nash, at Goldsboro, N. C., as the hymn book for our churches, and we recommend that all of our churches be supplied with these books.

Called for report of the Business Committee.

We, your Committee on Arrangements, submit the following report:

That the business be taken up according to the decorum.

This body agrees to correspond with the following Associations:

The Martin Association, by delegation—D. J. Apperson and David Joiner, delegates.

The Tupillo—D. J. Apperson to correspond by letter.

To the State Line and Southeastern—J. M. Bray.

Correspondent to the Middle Georgia Association—J. M. Bray.

Motion for adjournment. Singing, and prayer by Rev. W. A. Hook.

11 o'clock.—The stand was occupied by Rev. David Joiner, who preached from John, 13th chapter and 34th and 35th verses.

2 o'clock P. M.—The body was called to order and business resumed. Singing, and prayer by A. J. Culver.

Our former Treasurer being dead, there was a motion to elect a Treasurer, which resulted in the choice of A. J. Culver, Columbus, Ga., for the Association.

REPORT OF COMMITTEE ON FINANCE.

We, your Committee on Finance, beg leave to submit the following report:

Received for minutes, \$36.50. We find in the hands of the Treasurer \$1.40, making a total of \$37.90. Respectfully submitted.

Signed: J. W. BREWER, J. T. NIGHT, W. C. DUFFELL, Committee.

Resolved, That the next session of this body meet at the first Free-Will Baptist church of Columbus, Ga., and to commence on Thursday night before the first Sabbath in October, 1890; the Introductory Sermon to be preached by Rev. J. M. Bray; J. T. Knight, alternate. The Union Meeting to convene with Harmony church, and to commence on Friday night before the fourth Sunday in July, 1890, J. M. Bray to preach the Introductory Sermon; Joseph R. Brown, alternate.

The proceedings of the union meeting of the second district were read and adopted.

The second district signed petitions for letters of dismission, to form an Association. This was granted, and Revs. J. M. Bray and J. R. Brown were appointed as a presbytery to constitute that Association, on Friday before the second Sunday in November, 1889, in West Florida.

Resolved, That W. C. Duffell write the next circular letter.

Resolved, That we pay the Clerk \$10.00 for his services.

Resolved, That we tender our thanks to the good people of this vicinity for the kindness and hospitality shown us during our sojourn among them.

Resolved, That this Association recommend a general convention of the Free-Will Baptist Association in the South to meet in Columbus,

Ga., or at some center point as early as possible, and that all the Associations be notified through the *Baptist Review* of the time and place agreed upon.

We appoint as our delegates to this convention, J. M. Bray, W. A. Hooks, W. C. Duffell and J. R. Brown.

Saturday night.—The stand was occupied by Rev. W. A. Hooks, followed by Rev. H. P. Houghs.

Sunday, 9 o'clock.—Rev. K. Massey preached, followed by Rev. C. W. Jones.

11 o'clock.—Rev. W. C. Duffell preached, followed by Rev. J. M. Bray.

3 o'clock.—By a petition from Silver Run church, J. M. Bray, D. J. Apperson and W. A. Hooks were selected as a presbytery to ordain Brother Ross. Examination by J. M. Bray; charge by D. J. Apperson; prayer by David Joiner; W. A. Hooks acting as Secretary of the presbytery. Brother Ross was set apart to the ministry, after which the parting hand was taken, and the Association adjourned to meet with the church in Columbus, Ga., at the time before stated.

D. J. APPERSON, Moderator.

W. C. DUFFELL, Assistant Moderator.

J. M. BRAY, Clerk.

OBITUARIES.

Departed this life, on the 17th day of May, 1889, our dearly beloved brother, Rev. Barney Parker.

The exact date of the birth or the birthplace of this herald of the cross is not exactly known to the writer; but we do know that he became a useful man, both in the church and out of it. For many years he was a useful member of the Primitive Baptist church, and was the strength of the church by the strong arm of his influence. Some years back it suited him to join the Free-Will Baptist church at Union Grove. He was there licensed to preach and afterwards was ordained and set apart fully to the ministry, and his influence soon spread to that extent that the constitution of Antioch church was the result of his labors. There he built a comfortable church, which stands as a monument sacred to his memory. But he has gone from our midst, and leaves an affectionate wife and several loving children to mourn the loss of one whom they can never have restored on this earth, but have set out with a determination to meet him in his heavenly abode.

J. M. BRAY.

Sacred to the memory of Brother Jesse Amerson, who died June 24th, 1889.

Brother Amerson was a consistent member of Harmony church, and died in the full triumph of a loving faith, and has gone to reap the reward of the faithful.

Departed this life January 31st, 1889, Sister Ella Amerson. She was a member of Harmony church, and lived as a Christian should, and died as only a Christian can die, and has gone home to dwell with the blest.

Departed this life April 7th, 1889, our beloved brother, B. S. Johnson. Brother Johnson was born in North Carolina in the year 1828, but moved to Georgia some years before the war. He joined the Free-Will Baptist church at Shilo years ago, and ever lived a useful and consistent member. As a deacon he discharged his duty fully, and as a licensed preacher he exercised a great influence with the people, and leaves an influence in the church and in the community that will last for ages. He leaves a wife and four children to meet him in a Paradise above. May God help them to live as he lived and to die as he died.

Departed this life April 17th, 1889, Sister Clifford Barfield, the wife of Brother Pinkney Barfield, and daughter of Brother E. Garrett and Sister Mary Garrett. Sister Clifford Barfield was born December 13th, 1869; joined the church at Silver Run, and was baptized by Rev. J. M. Bray in 1881; married July 15th, 1882, and lived as all true Christians should live and died as only a Christian can die. She leaves two little girls, a loving husband and a multitude of friends to mourn her loss.

Beneath the tomb our sister sleeps,
While a loving husband for her weeps;
Yet the name of God be ever blessed,
He will raise this body home to rest.

—J. M. BRAY.

Departed this life October 6th, 1889, Sister Jane Wrenfro, in the 75th year of her age. Sister Wrenfro joined the Free-Will Baptist church at Silver Run and was baptized by Rev. J. M. Bray in 1881, and she ever lived a consistent member, and died in the full triumph of Christian faith.

CHURCH DECORUM.

1. The church may choose a pastor annually at the last regular Conference in Associational year; or, if they prefer it, may choose a pastor for an indefinite length of time, to continue from year to year, so long as he may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special Conference, the time must be appointed at a monthly meeting of the church.

3. The pastor shall be Moderator of the church, but when he is absent or does not sit as Moderator, being present, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church, whose duty it shall be to superintend the collection and disbursement of all contributions made by the church for the pastor, etc., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The deacons shall also take notice of such members as refuse or neglect to partake of the Lord's Supper, and endeavor to ascertain the cause, that the same may be laid before the church in Conference, if necessary.

6. Some suitable member shall be appointed Clerk, and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the Association.

7. When a new Clerk is appointed, all the books, minutes, etc., belonging to the Clerk shall be immediately delivered to him by his predecessors.

8. When the church deems it necessary, a committee of not less than three male members, well acquainted with business, shall be appointed, whose business it shall be to give advice to brethren who apply to them relative to cases of dealing, etc., with the church.

9. The church shall hold a two days' meeting monthly, embracing Saturday and the Lord's day following, the first of which shall be the regular time of Conference.

10. It shall be the duty of every member, male and female, to attend each Conference meeting, if they can, for on that day the pastor is expected to instruct the church in a special manner by giving plain and pointed lessons on doctrine, discipline and the rules of holy living.

11. Any male member who shall fail to attend three successive Conferences, and any member whatever who may be generally remiss in attending the meetings of the church, according to the covenant (Article 10), shall be cited to appear in Conference and answer for his neglect; but the church may exempt members from this rule, if necessary.

12. Conferences shall be opened and conducted as follows: 1. Prayer, unless divine service has just been concluded, and generally then. 2. Invite visiting brethren to seats. 3. Open the door for the reception of members. 4. Call for absentees. 5. For acknowledgments. 6. For references or deferred business. 7. For matters of dealing which are in order to come before the church. 8. For miscellaneous business.

13. Visiting brethren, as helps called in from sister churches, shall be allowed to speak and make motions or seconds, but not allowed to vote.

14. An orderly member of the Baptist Church, who does not hold this church in fellowship, may be received into the church without a letter, when it is made apparent that his Christian character is unimpeachable, and that he has applied for a letter and could not obtain it because he desired to join this or some sister church. All other persons must join by letter or by baptism.

15. No members shall be received without the unanimous consent of the members present; but unreasonable objections shall not be valid, and unless withdrawn, the member who makes them shall be liable to be taken under dealings by the church.

16. When the Moderator calls for absentees, the Clerk shall inform the church what male members have been absent from three successive Conferences, and the Moderator shall appoint some brother or brethren to cite each of them to the next Conference.

17. No member shall be expelled unless he has been cited verbally or in writing to attend at his trial, provided his residence be known to the church.

18. When a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church: Will you hear the testimony of this witness?

19. The evidence in every case of dealing and acknowledgments shall be minuted in the church book.

20. Members dismissed from this church by letter, who become disorderly or continue to hold their letters without a good reason, shall be cited to Conference to answer for their conduct.

21. Expelled members may be restored to fellowship on their petition, if their walk since expulsion has convinced the church that they have sincerely repented of their former evil.

22. A vote shall not be taken upon any question without a move and second, and in all important questions the vote shall be taken by rising to the feet.

23. No motion shall be made while a move and second is before the Conference.

24. It shall be considered disorderly for any member to absent himself from Conference when an important question is to be decided; but a member, upon his request, may be exempted by the church from voting on either side in peculiar cases.

25. No member shall leave the house during conference without a sufficient cause, nor engage in conversation or whispering without being subject to be called to order by the Moderator.

26. All discussions in Conference must be conducted with calmness and good feeling; those who speak must arise to their feet and address the Moderator and keep to the point in debate.

27. No one shall speak more than three times on the same motion without permission from the Moderator, nor shall the remarks of any one be unreasonably long.

28. When the Moderator speaks in debate he must nominate some brother Moderator in his stead.

29. No one shall be interrupted while speaking unless it is necessary to call him to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper at least four times a year, and the expenses are to be paid by the church.

31. Members not in good standing shall not commune, but the administration shall not be deferred on account of any ordinary matter of dealing.

32. Feet washing shall be attended to as the church sees proper.

33. Public fasting, humiliation and prayer shall be observed on proper occasions.

34. The Decorum may be altered or amended by the vote of two-thirds of the members present at any two successive monthly Conferences.

GOVERNMENT AND ORDINANCES.

1. We believe that a gospel church, or a church of Christ, is a congregation of Christians, constituted and governed according to the rules laid down in the New Testament.

2. That these rules require churches to preserve the form of government and the ordinances of the first Christian churches, and to be composed of baptized believers in Christ.

3. That the visible church is the aggregate or whole number of gospel churches, and that the invisible church is composed of the redeemed now in heaven, and of such Christians on earth as are not attached to the visible, according to gospel rules.

4. That the establishment of a central or Catholic government over the visible church, or any part thereof, is a device of earthly ambition, repugnant to the word of God, subversive of the churches and dangerous to the liberties of men.

5. That the gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without suspension or interference; being under Christ, essentially independent and absolute; and that if this right be surrendered to a superintending jurisdiction, by delegation or otherwise, the assembly then ceases to be a gospel church.

6. That churches may, nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up a friendly correspondence; but that the rights and authority of churches being inalienable, are in nowise compromised or hindered by entering into an association, and therefore associations have no shadow of authority over churches or individuals, their only powers being to transact business which does not pertain to churches in their ecclesiastical capacity, to promote mutual intercourse and a concentration of voluntary effort, and to give that advice to churches which might, with equal authority, be given by any individual.

7. That the authority of churches is designed for the perpetuation of the true religion of the gospel, and for the preservation of a pure and orderly body of Christians on earth; that it is fully sufficient for the purposes intended, but that it does not extend to the persons, property or consciences of men in any case whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that to prescribe any other requisite of church membership is an assumption of authority on the part of the church and a departure from the plan of the gospel.

9. That the officers of a church are elders and deacons; that elders are also called bishops or pastors; that all elders are equal in rank, though they may perform different functions, since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of the minister of the gospel extends to teaching, exhortation and rebuke, but not further; that he cannot perform any act which belongs to the authority of the church, such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church he is no more than any other member, and if he is guilty of transgression, he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he were a private person; yet we think it prudent and proper to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

11. That Christian baptism is the immersion of a believer in water in the name of the Father, and of the Son and of the Holy Ghost.

12. That the Lord's Supper is an ordinance to be observed in the church till the Lord comes.

13. That elders and deacons must be set apart to their offices by ordination, or the imposition of the hands of the presbytery, and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

DOCTRINAL VIEWS.

1. We believe that the Holy Bible was written by men divinely inspired, and is a treasure of heavenly instruction; that it has a God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore that it shall remain with us to the end of time, the true center of Christian union and the supreme standard to which all human conduct and opinions should conform.

2. That there is one true and living God, whose name is Jehovah, the Maker and Ruler of heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor. confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

3. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan and their own sinful passions, and therefore under just condemnation to eternal ruin without defence or excuse.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection is every way qualified to be a suitable, compassionate and all-sufficient Saviour.

5. That the great gospel blessing which Christ of his fullness bestows on such as believe on him is justification; that justification consists in the pardon of sin and promise of eternal life upon principles of righteousness; that it is bestowed, not in consideration of anything which we have done, but solely through his own righteousness and atonement, and that it brings us into a state of most blessed peace and favor with God.

6. That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to receive them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. That in order to be saved we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary obedience to the gospel, and that its proper evidence is found in the holy fruits which we bring forth to God.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man it comprehends all the means with the end; that it is a most glorious display of God's goodness, being infinitely wise, holy, unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and

active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves our utmost diligence.

9. That the preserving attachment of true believers to Christ is the grand work which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

10. That the law of God is the eternal, unchangeable rule of his government; that it is holy, just and good, and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts arises entirely from their love of sin, to deliver them from which, and to restore them, through a mediator, to unfeigned obedience to the holy law, is one design of the gospel, and of the means of grace connected with the establishment of the visible church.

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation, by the direct observance of all the means of grace, both private and public, and by preparation for the rest which remains for the people of God.

12. That civil government is of divine appointment for the interest and good order of human society; that the magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience and the Prince of the kings of the earth.

13. That there is a radical and essential difference between the righteous and the wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God as are truly righteous in his esteem, while all such as continue in impenitence and unbelief are, in his sight, wicked and under the curse, and this distinction holds among men both in and after death.

14. That the end of this world is approaching, when Christ will descend from heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness and the wicked to endless punishment; and this judgment will fix forever the final state of men, in heaven or hell, on principles of righteousness.

TABULAR STATEMENT.

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MINUTES.

CHURCHES.	COUNTIES.	DELEGATES.	PASTORS.	Baptized.	Rec'd by Letter.	Confession Faith.	Dism'd by Letter.	Excluded.	Dead.	Total.	Paid for Minutes.
Corinth	Marion	Jas. Brown, B. B. Watson, T. Welch.....	J. R. Brown.....	1	...	8	3	...	87	\$ 3 00	
Bethany	Marion.....	T. A. Bullard.....	W. C. Duffell.....	10	...	...	...	...	21	1 00	
Trinity	Marion.....	J. R. Flurry, J. B. Watson.....	J. R. Brown.....	3	...	2	...	...	69	2 25	
Bethel	Macon.....	M. McGlamery, G. Massey, G. McCarty.....	J. M. Posey.....	...	...	15	...	...	52	2 00	
Union Grove.....	Randolph.....	O. B. Knight.....	C. C. Martin.....	5	4	1	5	2	13	2 00	
Antioch	Sumter.....	W. H. Justice, Wm. Chamblis.....	D. J. Apperson.....	...	...	...	...	...	21	1 50	
Silver Run	Taylor.....	E. Garrett, C. E. Elliott.....	J. M. Bray.....	1	...	3	...	...	66	3 25	
Pleasant Hill	Schley.....	J. W. Brawer, C. A. Davis.....	J. M. Bray.....	1	...	...	...	...	7	12 3	
Providence	Muscogee.....	T. A. Brett, William Parker, J. A. Lockhart.....	W. C. Duffell.....	7	...	7	12	3	4	4	10
Columbus	Muscogee.....	A. J. Culber, J. Sebron.....	W. C. Duffell.....	4	4	4	4	10	15	1 50	
Benevolence	Webster.....	By proxy.....	J. R. Brown.....	6	...	...	...	...	52	2 00	
New Prospect.....	Taylor.....	E. N. English, W. N. Coulter.....	J. M. Posey.....	...	...	...	...	...	11	1 05	
New Shiloh.....	Irwin.....	Thomas Massey.....	S. N. Little.....	...	...	1	...	...	85		
Friendship	Russell, Co., Ala.....	By proxy.....	T. P. Young.....	...	...	...	...	...	13	2 00	
Mount Pisgah.....	Muscogee.....	William C. Duffell.....	...	13	...	...	...	...	2	25	
Shiloh	Macon.....	J. E. Rodgers, Geo. Sheppard.....	J. M. Bray.....	...	...	...	...	...	36	75	
Friendship	Sumter.....	W. T. Turner.....	J. H. Dupree.....	...	...	1	...	1	34	50	
Harmony	Taylor.....	J. J. Mathews, J. Anderson.....	J. M. Posey.....	...	...	...	...	...	17	50	
Liberty	Washington, Fla.....	By proxy.....	J. T. Knight.....	18	12	...	...	...	13	50	
St. Paul	Geneva, Ala.....	By proxy.....	J. T. Knight.....	...	...	...	...	...	9	50	
Salem	Jackson, Fla.....	By proxy.....	J. T. Knight.....	4	...	9	...	...	5	4	
St. John	Washington, Fla.....	By proxy.....	A. M. Swindel.....	5	...	4	...	...	2	1	3
New Life	Henry, Ala.....	By proxy.....	A. B. Land.....	2	1	3	3	...	9	...	3
Sweet Prospect	Jackson, Fla.....	By proxy.....	J. T. Knight.....	...	...	9	...	...	1	11	...
Little Creek.....	Geneva, Ala.....	By proxy.....	J. B. Bryan.....	1	...	...	...	...	5		
Tuluola	Washington, Fla.....	By proxy.....	A. M. Swindel.....	1	...	4	...	...	5		

