

MINUTES

—OF THE—

FOURTH ANNUAL SESSION

—OF THE—

TERRITORIAL

FreeWill Baptist Association,

—HELD WITH—

Oak Grove Church, Indian Territory,

SEPTEMBER 4, 5 and 6, 1897.

BAPTIST REVIEW JOB OFFICE,
GOLDSBORO, N. C.

PROCEEDINGS.

The fourth annual session of the Territorial Freewill Baptist Association met with Oak Grove Church, four miles north of Red Oak, Indian Territory; on Friday night before the first Sabbath in September, A. D., 1897.

Preaching Friday night by Rev. O. J. Taylor. The discourse was edifying to all who gave heed to it. Text: Matt. 19c 25v. After preaching, homes were secured for the delegation which were easily found. After which the body was dismissed to meet Saturday morning at 9 o'clock.

SATURDAY MORNING, Sept. 4th.

The Association met pursuant to adjournment. Singing by the congregation. Prayer and called to order by the Moderator, and business was transacted as follows, viz.

Letters from the different churches were called for, handed in and read and contents noted as per statistical table.

The names of the ministers and delegates being enrolled, it was found that a quorum was present.

On motion, it was agreed to permanently organize the body by the election of officers: Whereupon Rev. O. J. Taylor was elected Moderator; Rev. J. M. Roberts assistant Moderator; Bro. E. Baldwin was elected Clerk; Bro. J. T. Baldwin assistant Clerk, and Bro. A. J. Jones was elected Treasurer for the ensuing year.

Petitionary letters were called for, and four were handed in and read, and it appearing to the satisfaction of the body that they had been organized according to our faith and were sound in doctrine.

On motion, the churches were received into the body, the Moderator extending the right hand of fellowship to the delegates, and their names were ordered to be enrolled:

Visiting letters were called for, one was handed in, received and read, and the delegates and ministers were invited to take seats with us and aid us in the business that may come before this body. Two brethren from the Center Association came forward, to-wit: Bro. Mitchel and Marker from O. T. and took seats with us.

On motion, it was agreed that the Moderator be empowered to appoint all committees; that is necessary for the transaction of business during the session.

Committees are appointed as follows:

ON DEVOTIONAL EXERCISE--Brethren A. J. Jones, W. B. Davis and A. J. Marrow.

On motion, the Association adjourned for preaching, and to meet at 2 o'clock, p. m.

The introductory sermon was preached at 11 o'clock by Rev. G. T. Brassfield. The Scripture read was appropriate to the occasion. Text: St. John 11c, 44 verse. After preaching the congregation was bountifully furnished with plenty of refreshments on the ground and all enjoyed themselves.

AFTERNOON SESSION.

The body met pursuant to adjournment. Singing by the congregation. Prayer by Bro. W. D. Davis. After which, the Moderator called the body to order and proceeded to business.

Appointment of committee continued as follows:

ON FINANCE--Brethren L. E. Fly and W. T. Sulenger.

ON TEMPERANCE--Brethren J. W. Gilbert, C. C. Ollar and A. J. Hollinsworth.

ON SABBATH SCHOOLS--Brethren J. N. Nabors, C. C. Vaughn and Rev. W. S. Bise.

ON OBITUARIES--Revs. A. J. Fortner, G. W. T. Newman J. D. Young and J. W. Yandle.

ON BILL OF ARRANGEMENTS--Revs. J. M. Roberts, G. T. Brassfield and J. H. Wilson.

Committee on Devotional Exercises report that Rev. J. W. Yandle preach to night and Rev. J. H. Wilson alternate. Also that Rev. J. E. McGee preach tomorrow, and Rev. J. M. Roberts alternate.

On motion, the Association adjourned to meet Monday morning at 9 o'clock. Dismissed for preaching at early candle light.

• SUNDAY, Sept. 5th, 1897.

Sunday morning service was prayer and praise meeting; which resulted in a grand revival of religion, such as will remain in the minds and hearts of the people as long as they are permitted to live here in this world. Preaching at 11 o'clock, which was grand. The gospel was preached in its purity, and the revival continued. After preaching the congregation was dismissed to meet at the water to attend to the ordinance of baptism; then returned to the church to take

the bread and wine in remembrance of our Lord; and washed the saints feet which was grand.

MONDAY MORNING, Sept. 6th, 1897.

The Association met pursuant to adjournment. Singing by the congregation. Prayer by Rev. J. E. McGee. The Moderator then announced that the Association was ready for business.

Reports of committees are called for and presented as follows:

ON SABBATH SCHOOLS.

We your committee on Sabbath Schools report: We believe it is the duty of each church to maintain a Sabbath School, and let it be understood that we as Freewill Baptists recommend union as the basis for all Christian people to do the will of our Father in Heaven. That we as Christians should unite all our efforts to keep our children in Sabbath Schools that it may be the means of bringing them to Christ. We earnestly request all our ministers and deacons to do all they can to help a lively Sabbath School and prayer meeting in all our churches which is the life of all churches and neighborhoods. We recommend the Scriptures as our main literature in all our churches.

Respectfully submitted,

W. S. BISE, Chairman.

On motion the report is adopted and committee discharged.

ON TEMPERANCE.

We your committee on Temperance report as follows: That it is our honest conviction that intemperance is the direct and indirect cause of nine tenths of all the crimes committed in all our land and it is a mighty means of keeping back thousands of men and women from making peace with their Saviour. It invades the peaceful homes of women and children blasting and withering the fairest flowers of our Lord. It beclouds the mind and corrupts the morals and destroys the minds of both old and young. It makes widows of Christian hearted mothers and brings both them and their children to want. It corrupts the bar, the bench and the pulpit, State legislatures and the halls of Congress, and no one is beyond its reach and powerful influence. Therefore, it is our duty as Christians and children of God to banish the demon be-

yond our churches and our country, and that all true hearted Christians should take part in delivering fallen men from its blighting influence. Respectfully submitted,

A. J. HOLLINSWORTH, Chairman,

On motion, the report is adopted and committee discharged.

ON OBITUARIES.

We your committee on obituaries submit the following: It is meet that we pause amid the Turmoils of this life and give thought and meditation to the dead for the living know that they must die. We sorrow, but not as those that have no hope. Feeling that God doeth all things well. Whereas Bro. Samuel Combs of Maple Springs church. Also, James Carroway, Elijah Laremore of New Harmony Church; also sister Dovie Burk of Concord Church, and sister Attie Davis of Oak Grove Church, and sister Ellen Wollard of Limestone Church, all passed away in the triumphs of a living faith. We realize that our loss is their eternal gain, and we submit ourselves to the will of God, knowing that if we live gaily in this present world we will fall a sleep in the arms of Jesus. Blessed thought.

A. C. FORTNER, Chairman.

On motion, the report is adopted and committee discharged.

ON BILL OF ARRANGEMENTS.

We your committee on bill of arrangements report as follows: We do not believe that the brethren of this Association should ordain any brother to the ministry without he has a recommendation from the church to which he belongs, and that they believe him to be worthy of the calling. Also will not recognize any ordained minister unless he has a recommendation from the church or Association to which he belongs. Also we recommend that each church of this Association should have a Treasurer, and that each member of said churches should contribute to the Treasurer each quarter as the Lord has prospered them, that we should be ready to assist our ministers at any time. So they can go and preach the Gospel as God requires us to help spread the Gospel. For they who preach the Gospel shall live of the Gospel. Furthermore, we recommend that the ministers of this Association show as much as possible the necessity of a financial system, and that each church send their representatives instructed to arrange if possible a safe plan for the advancement of our cause, and the upbuilding of Christ's Church.

Respectfully submitted,

J. M. ROBERTS, Chairman.

On motion, the report is adopted and committee discharged.

MISCELLANEOUS, OR NEW BUSINESS.

On motion, it is agreed that this body should send delegates to the Western Arkansas and Center Associations.

On motion, Rev. J. W. Yandle was selected to represent this body in the Western Arkansas Association. Also, that Rev. W. S. Bise was chosen to represent this body in the Center Association.

On motion, it is agreed to hold three Union meetings during the Associational year.

First to be held with New Zion Church beginning Friday night before the fifth Sabbath in January, 1898.

Second to be held with Maple Springs Church, beginning Friday night before the first Sabbath in May, 1898.

Third to be held with Fields Chapel Church beginning Friday night before the second Sabbath in August, 1898.

On motion, the body requests each church to give their deacons a letter of deaconship or ordination showing their worthiness as a deacon.

On motion, the Clerk is to superintend the printing of the minutes, and that they be sent to each church in proportion to membership, and be sent to the clerks of the churches.

On motion, the Treasurer is requested to pay over all the funds in his hands to the clerk.

On motion, the clerk is requested to have five hundred minutes printed with the funds in his hands, and retain the ballance for his trouble and expense.

On motion, it is agreed to hold the next annual Association with New Harmony Church, ten miles north-east of Red Oak, and that it convene Friday night before the second Sabbath in September, 1898.

On motion, Rev. J. M. Roberts is elected to preach the introductory sermon; Rev. J. E. McGee, alternate.

On motion, a vote of thanks is given to Oak Grove Church and the citizens of this community for kindness and hospitality shown to members and visitors of the Association.

On motion, the Association adjourns to meet at the time and place above named. Closing service conducted by the moderator.

O. J. TAYLOR, Moderator.

E. BALDWIN, Clerk.

CONSTITUTION.

From long experience, we the members of the Freewill Baptist Church of Christ, being regularly baptized upon a profession of our faith in Jesus Christ, and being convinced of the necessity of a combination of churches to perpetuate a union and communion amongst us, and to preserve and maintain correspondence with each other, do therefore ordain this constitution for our better church government.

1. This Association shall be composed of members chosen by different churches in our union, not exceeding three delegates in each church, and on producing letters shall be entitled to seats.

2. Letters from the different churches are to express their number in fellowship, the number received by experience, letters of recommendation, the number dismissed, excluded, restored, and those who have died since the Association.

3. The members thus chosen and convened to be denominated the Territorial Association of Freewill Baptists, being composed of sundry churches in the Indian Territory—the Association having no power to Lord it over God's heritage, nor to have any ecclesiastical power over the churches, reserving the right of withdrawing from any church becoming disorderly.

4. The Association to have a Moderator, Clerk and Treasurer, who are to be chosen by the suffrage of members present.

5. Newly constituted churches may be admitted to the Association, which are to petition by letter and delegates, and if upon examination they are found to be orthodox and orderly, they may be received into the Association, the Moderator giving the right hand of fellowship.

6. No question from any church shall come under the consideration of the Association, unless it has first been discussed in its own church.

7. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

8. The Association is to endeavor to furnish the churches with minutes of the Association in proportion to the number of members in each church, the distribution being at the discretion of the Association.

9. It shall be the duty of the Clerk to keep a regular file

of the minutes of the Association on a book to be kept by the Association for this purpose.

10. The minutes of the Association shall be read and corrected if needed, and signed by the Moderator and Clerk before the close of the Association.

11. Amendments to the Constitution may be made when necessary by a majority of the members present.

ORDAINED MINISTERS AND THEIR POST OFFICES.

Elder A. BARNHILL, McLain, I. T.

" J. E. MCGEE, Cameron, I. T.

" O. J. TAYLOR, McLain, I. T.

" J. M. ROBERTS, McLain, I. T.

" J. W. BURKHALTER, Tahquah, I. T.

" J. H. BROWN, Whitfield, I. T.

" J. R. POLK, Whitfield, I. T.

" J. H. WILSON, Fanshaw, I. T.

" D. L. BARDEN Stiglar, I. T.

" C. PHELPS, Hartshorn, I. T.

" E. COBB, Hartshorn, I. T.

" G. T. BRASSFIELD, Cartersville, I. T.

" J. A. BERRY, Hartshorn, I. T.

" W. S. BISE, Burney, I. T.

" J. T. SPRINGER, Red Oak, I. T.

" J. W. YANDLE, Farmers, I. T.

" A. J. HOLLINSWORTH, Birchert, I. T.

" A. J. WELCH, Atkins, I. T.

" A. FARCHILDS, Long, I. T.

" J. G. MAXWELL, Gordon, I. T.

" J. T. DUNN, Walls, I. T.

" R. M. BROADHEAD, Texaner, I. T.

" G. W. ATTERBERY, Hartshorn, I. T.

LICENTIATE MINISTERS AND THEIR POST OFFICES.

Elder J. H. LACKEY, Burney, I. T.

" R. BROWN, Red Oak, I. T.

FORMS.

FORM OF A CHURCH LETTER TO THE ASSOCIATION,

INDIAN TERRITORY, Cherokee and Choctaw Nations.
.....Church to the Territorial Association of
Freewill Baptists, when assembled with.....

We send as delegates from our Church Bros.....
....., whom we pray you receive to sit
with you and aid you in your deliberations.

[Add Statistical Report, state of religion, post office ad-
dress, number of fellowship, &c.]

Done in Church conference.....189..

.....Moderator,

.....Clerk.

LETTER OF DISMISSAL.

This certifies that.....is a member of
good standing of the Freewill Baptist Church at.....
and as such we recommend him to the fellowship of
God's people.

Done by order of Church in conference.....189..

.....Moderator.

.....Clerk.

FORM OF DEACON'S LETTER.

This certifies that Bro.....is a worthy
deacon of our church and we recommend him as being
worthy of his calling.

Done in Church conference this.....day of.....189..

.....Moderator.

.....Clerk.

RULES OF ORDER.

1. At every sitting, business shall be opened and concluded by prayer by the Moderator, or whomsoever he may request.

2. Ministers present, invited to seats, are allowed to take part in debate on all subjects, but not to vote.

3. Those who speak shall arise and address the Moderator. Personal reflections shall be avoided in all debates,

4. No motion shall be discussed without being seconded.

5. When a motion has been made and seconded and a member opposes its discussion, the Moderator shall put the question: Shall it be discussed? If negative, the question shall be dismissed.

6. If any proposition or motion under debate contains two or more points, it shall be divided at the request of any member and a vote taken.

7. Motions made and lost shall not be recorded.

8. No one shall speak more than twice on any subject without special leave of the Moderator.

9. All questions decided by a majority of the members present.

10. No member shall absent himself without special leave of the Moderator.

11. Minutes shall be leisurely read and corrected before the close of the Association, if necessary.

12. In the future sessions of the Association, arrangements shall be made to insure two or more sermons each day, or other equivalent exercises.

13. The rules of order shall be distinctly read from the chair immediately after the organization of the Association.

14. Alterations may be made in these rules at any regular session of the Association.

ARTICLES OF FAITH.

1. We believe in one true and living God, Father, Son and Holy Ghost, and these three are one in Divine essence, power and glory. Rom. 1: 20; John 1: 1.

2. We believe that the Scriptures of the Old and New Testament is the Word of God, and the only infallible rule of faith and practice. 2 Tim. 3: 16.

3. We believe that God created man good and gave him holy commandments whereby he should live holy, but man voluntarily disobeyed the commandments of God, transgressed the law and fell under the just condemnation of the same, whereby all mankind are sinners, not by constraint, but by choice, being partakers of the sinful nature attained by the fall, and that man is unable to save himself with his own power, but we see Jesus for the suffering of death crowned with glory that He, by the grace of God tasted death for every man. Gen. 1: 31; Hebrews 2: 9.

4. We believe that Christ by his death, suffering and resurrection purchased our pardon and offered it freely to all mankind upon principles of repentance toward God and faith in the Lord Jesus Christ. He now commands all men everywhere to repent; therefore he saith: "Look unto me and be ye saved all ye ends of the earth, for I am God and there is none else." Matt. 4: 17; Isa. 45: 22; Acts 20: 22.

5. We believe that adult persons must be regenerated and born of the spirit of God if they inherit eternal life. John 3: 3; Rom. 5: 1-13.

6. We believe that infants and idiots are saved upon the merits of the Son of God. Jonah 4: 11; Mark 10: 14; Luke 18: 16.

7. We believe that all Christians should persevere in grace and be faithful to the end, if they inherit eternal life, for blessed are they that do his commandments that they

may have right to the tree of life and enter in through the gate to the city. Rev. 22: 14.

8. We believe that baptism by immersion is the apostolic mode, even the burial of the believer in water; and that Christ, who is our life, showed his humble example to His children and bids us walk therein. John 3: 22; Matt. 3: 16; Rom. 6: 2, 3, 4; 5; Matt. 28: 19, 20.

9. We believe that God in His goodness displays his power of Grace in a great degree, in calling and qualifying His servants by the teaching of the Holy Ghost and by the instruction of his Word, to go forth and proclaim life and salvation without price. He bids us freely come, and nothing prevents the salvation of any but their own stubborn rebellion and sinful refusal to come. 1 Cor. 12: 3; Eph. 3: 7; Rev. 22: 17.

10. We believe that baptism and the Lord's Supper, and the washing of the saints' feet, and the keeping of the Lord's day holy and abstaining from worldly lusts and carnal cares, and to assemble ourselves together, is an ornament which prepares and beautifies the soldiers of the cross to march onward in the army of the Lord. Matt. 26: 28, John 13: 4, 5.

11. We believe that none have a right to baptism only those who have obtained a living hope in the Lord Jesus Christ, and none have a right to administer the same only those who are called of God and have come under the hands of the Presbytery of Elders; and each church ought to have a pastor, deacon and clerk chosen by the church and continue in office during the good pleasure of the same: and in dealing with disorderly members, reference should be had to the 18th chapter of Matthew and other scriptures relative to dealing with disorderly members. In all cases a majority shall rule, except in receiving members, which shall be unanimous. Titus 1: 5; Acts 14: 23; 2 Cor. 6: 6.

12. We believe it the duty of each church to assemble themselves together once a month, and that it is the duty of the pastor of the church when sitting forth the Lord's

Supper and washing the saints' feet to invite all Christians. Heb. 10: 26; 1 Cor 11: 27, 28.

13. We believe in the resurrection of the dead, of both the just and the unjust. The resurrection of the just to glory and immortality in the presence of God; the unjust to everlasting shame and banishment from the presence of God. Matt. 25-31; 1 Cor. 15: 42-45; 2 Thess. 1: 1-11; Rev. 30: 10 and 21: 9; Job 19: 26

ESSAY ON THE LORD'S SUPPER.

On motion, it was agreed that the following essay be appended to our minutes:

The Lord's Supper was instituted by our Saviour and all his people have an equal right to it. And that right is a birth right. For by one spirit are we all baptized into one body. 1st Cor. 12c, 13v. This is not water baptism, but it is spiritual baptism. Again, Christ says I am the door by me if any man enter in he shall be saved. John 10c, 9v. He that entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber. John 10c, 4v. Christ is not water baptism, and yet he says he is the door. Now he that enters in by the door enters in by Christ.

He then should have full fellowship and equal rights with all Christians. Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body—not to the church but to himself. It is a personal matter in judging and in eating. The church that does judge and exclude any of God's people is not acting in keeping with the instructions given to the church at Corinth. To thus judge and exclude one of the children of God is to offend the child so judged and excommunicated.

Now, listen to Christ. "He that offends one of these little ones that believe in Me it were better for him that a millstone were hanged about his neck and that he be drowned in the

depths of the sea. Matt. 8c, 6v. 1 Cor. 10c, vs 30, 31 and 32. It is contended that they of the same faith and order should be entitled to partake of the Lords's Supper. I admit that true faith is the means by which men become Christians. If this is what is meant by the same faith, I shall not object. We are agreed, but if sect is to be inferred, I do object. As to order, if nothing but Gospel order is meant very well; but I do not think that one child of God should dictate just what another should believe. Or what church he should belong to in order that he may be in the right church, for the church is but an organic body of Christians, and simply placing your name on the roll book of the best church on earth does not make you a Christian; neither will a like process in the worst church make you a sinner.

The Eunuch believed and was baptized. What church did he join? Here is faith and here is order. Now I ask if the Eunuch was here today and wish to commune with some of the churches would he be allowed the right? No he would be objected to because he was not of the same faith and order. Yet he is admitted in heaven, but nay he could not be admitted to a sectarian table. At the Lords table all his people have a perfect right be he whom he may, and when the Supper is set and all of God's people are not invited, it is not the Lords Supper, but a sectarian Supper. So we being many are one body in Christ, and every one members one of another. Romans 12c, 5v. And the way we become one body is by being baptized into that body, and of course, this is spiritual baptism. He that gets in by water baptism is not one of the spiritual household.

And when any one gets into that body in a legal way, he has a legal right to all the benefits and privileges of that body. For we being many are one bread and one body for we are all partakers of that one bread. 1 Cor. 10c, 17v. By partaking we exhibit a oneness of that body. Who is meant by "We?" It certainly means all Christians of all ages. When you come together, carry one for another. Be of one mind, but let the Word of God control the mind. If it ever had been intended by the Saviour that the Supper should be guarded by the

wisdom of men to discern between the pure and the impure, would have made them wiser than they are. But the standard from which they judge is water baptism and a legal administrator of the same. So if baptism by immersion and a legal administration is the qualification required, this settles the matter and Christian character is entirely left out. By which some make a woful mistake for after all this precaution some have been found unworthy of the least of the privileges of any church.

To admit immersion to be the only mode of baptism and a true believer receiving it, is this not all right some would answer. If by a legal administration this is all that is wanting it is not a purely personal matter. So he has been as truly baptized when this is done. Each have performed a personal duty. If I had never been baptized and had to wait till I found one whom I knew to be a legal administrator I would never be baptized at all as I cannot know the heart of man. Two acting in concert, one in good faith and the other not. The one is blest and the other is not. Every Christian is strictly responsible for his own acts and not for another. Simon the sorcerer believed and was baptized and that by a legal administrator, and yet it was discovered that he was not a Christian. So we see that baptism by a legal administrator does not confer any claims upon him to any Christian rights, as this case proves it to a personal matter.

The apostle did his duty, but Simon did not, or vice versa, the apostle inspired as he was did not discern the evil in Simon's heart, neither can we know the heart of man. When we do our duty it is ours. When an application it is his. So we find that faith, repentance, baptism, and Christian duties all are personal and only accountable to God and not to man. Various are the opinions of men and if we use the capacity that God has given, I do not think that we should be eternally condemned for what we cannot help. The church of Christ is divided into many members, but it is one spiritual body, and Christ the head and they should have the same care one for another as the natural has for its members yet they do

not perform the same office. Yet they should all subserve the same interests of the body.

Should Christians all commune together at the Lord's table? I answer what the Lord has joined together let no man put asunder. We have something more than forty three states in the union. They are all free and independent states, and yet they are all united as one and have equal rights. But in the union they have one great central point at which to meet and testify that they are free and independent states, yet one Nation. All Christians should have one central point at which to meet and let the world know that they are one, and let that be at the Lord's table, where all Christians feel alike if they do not think alike.

All Christians preach together, pray together and love together and should they not commune together. And will they all meet at last in the same holy and happy land, then union and free communion will be the joy of us all. Our Saviour said at the last Supper that he would drink no more of the fruit of the vine with us till he drank it a new in his Father's Kingdom. Then all Christians of all ages will meet around one common table in Heaven as we find ourselves thus assembled around one Lord's table in Heaven so it should be so on earth.

STATISTICAL TABLE FOR 1897.

CHURCHES AND COUNTIES.	NAMES OF DELEGATES.	PASTORS.	CLERKS AND THEIR POST OFFICES.	Baptized	Received by letter	Dismiss'd by letter	Rec'd on Conf.	Restored	Died	Excluded	Days of Meeting	No. Members	Paid for Minutes
Shyan.....	N. Nabors, J. E. McGee.	J. E. McGee	J. E. Wheeler, Farmers, I. T.	11	8	3	1	1	1	1	1	428	1 50
Shilo.....	E. Baldwin, F. M. Qualls.	J. E. McGee	C. V. Thomson, Kelly Chapel.	46	1	1	1	1	1	1	1	46	1 50
Concord.....	J. M. Roberts.	J. M. Robert	C. K. Bradshaw, Melan, I. T.	3	2	1	1	1	1	1	1	33	2 50
New Harmony.....	C. C. Ollar, G. W. Ollar.	J. G. Maxwell	E. J. Kelen, Wells, I. T.	1	1	1	1	1	1	1	1	21	1 00
Harshorn.....	By letter.												
Union Grove.....	J. J. Baldwin, C. Vaughan, J. M. Baldwin.	J. E. McGee	J. J. Baldwin, Kennedy, I. T.	1	1	1	1	1	1	1	1	24	1 50
Field's Chapel.....	J. D. Young.	J. M. Roberts	J. D. Young, Sterville, I. T.	8	1	1	1	1	1	1	1	22	2 50
Pleasant Grove.....	W. Canale, J. Rose.	J. M. Roberts	J. Taylor, Weber's Hall, I. T.	3	1	1	1	1	1	1	1	4	1 50
Ime Stone.....	A. M. Wade, T. Counts.	J. E. Springer	J. T. Counts, Wilbe to, I. T.	1	1	1	1	1	1	1	1	12	1 75
Liberty.....	A. J. Jones, W. J. Soultenger.	J. H. Brown	W. T. Soultenger, S. H. H. T.	2	1	1	1	1	1	1	1	36	1 50
Oak Grove.....	J. Adams, W. E. Davis.	J. F. Springer	W. B. Davis, Red Oak, I. T.	1	1	1	1	1	1	1	1	31	1 50
Maple Spot, Es.....	J. G. Fowler, L. E. Fly.	O. J. Taylor	A. G. Goddsherry, Muldrow, I. T.	1	1	1	1	1	1	1	1	37	1 50
New Zion.....	W. S. Hise	R. M. Hirschfeld	W. S. Hise, Jersey, I. T.	2	0	0	0	0	0	0	0	26	1 50
Coal Creek.....	G. A. Altherberry, J. H. Wilson.	J. H. Wilson	J. H. Wilson, Panshaw, I. T.	1	1	1	1	1	1	1	1	31	1 50
Pleasant Ridge.....	J. Ollar, A. J. Morrow.	S. T. Hirschfeld	S. W. Friedman, Bessal, I. T.	1	1	1	1	1	1	1	1	38	1 50
Cartersville.....	S. T. Hirschfeld.	S. T. Hirschfeld	S. T. Hirschfeld	1	1	1	1	1	1	1	1	31	1 50
Yellow Springs.....	A. J. Hollingsworth, G. W. T. Newman, J. P. Springer.	F. Gentry, Hildreth, I. T.		1	1	1	1	1	1	1	1	39	1 50
Total.....				93	31	17	30	4	4	4	4	419	57 20