

MINUTES

OF THE

Twenty-First Annual Session

OF THE

BOILING SPRING

BAPTIST ASSOCIATION,

HELD WITH

Mount Moriah Church,

CLAY COUNTY, ALABAMA,

September 25th, 26th, and 27th, 1880.

OFFICERS :

ELDER T. H. HOWLE, : : : MODERATOR.
M. F. McCLINTOCK, : : : CLERK.

OUR MOUNTAIN HOME PRINT—TALLADEGA, ALA.



Sabbath Devotional.

Sabbath, 9 A. M. Sermon by Elder John Garrett, followed by Bro. John Stephens. Text: Hebrews, 6 chap 31st verse. At 11 o'clock, the Missionary Sermon was preached by Elder J. D. Jordan. Text: 28th chap Mathew, two last verses, after which a collection was taken up for Missions amounting to \$8 25, and at the same hour in the church house, preaching by Elder J. G. Nall, followed by Bro. W. H. Wright. 2 o'clock P. M. sermon by Elder W. T. Davis. At candle-light by Bro. E. M. Moore, followed by Elder Wm. Campbell.

The different subjects were ably elucidated, the Brethren seemed to be in the Spirit of the Master, and preached with power and were listened to by large and attentive congregations, good order prevailed

MONDAY, 9 O'CLOCK A. M.

Assembled pursuant to adjournment, the body was called to order by the Moderator, and led in prayer by him.

Called the role and marked absentees thus,*

Read and adopted the preceeding Minute.

Renewed the invitation to visiting ministers.

Renewed the call for correspondence, and received J. W. Martin, G. W. Woodward, N. G. Howle, H. G. Morris from the Arbacoochee Association.

Called for report on standing committees.

Report on Domestic Missions read and adopted. See Appendix A.

Report on Foreign Missions read and adopted. See Appendix B.

Report on the Bible read and adopted. See appendix C.

Report on Sabbath Schools read and adopted. See Appendix D.

Report on Obituaries read and adopted. See Appendix E.

Report on Family Worship read and adopted. See Appendix F.

On motion, adjourned for one hour for refreshments.

1 O'clock, P. M. Monday.—Re-assembled. Called to order by the Moderator Prayer by Brother E. M. Moore.

Report on Temperance read and adopted. See Appendix G.

Report on Queries tabled.

Report of committee to answer Queries adopted. See Appendix H

Report on Executive Business read and adopted. See appendix I.

Report on Publications read and adopted. See Appendix J.

Appointed correspondents to sister Associations; to the Coosa River, Elders J. G. Nall, J. Chandler, D. N. Hembre.

To the Tallasahatchee and Ten Island; Elder G. B. Jenkins, Bro. J. H. Abel, and J. A. Kennedy.

To the Arbacoochee, I. N. Daniel, J. W. Stephens, W. H. Wright, W. H. Burdett, E. A. Smith, W. H. Preston, T. J. Smith.

To the Cary, Elders T. H. Howle H. C. Knight, J. A. Shadix, and Bro. J. F. Moore, W. H. Preston.

Harmony, Elders E. Miller, Wm. Campbell.

Appointed delegates to the Alabama Baptist State Convention, to convene on Wednesday before the 3rd Sabbath in July, 1880, at Troy, Alabama. Elder W. O. Jenkins, Bro. J. H. Abel, J. A. Kennedy.

Resolved to co-operate with the State Mission Board.

Appointed the following standing committees to report at the next session of this body:

On Domestic Missions—Elders H. C. Knight, J. A. Kennedy, J. C. Bean.

On Foreign Missions—G. B. Jenkins, W. H. Preston, M. Garrett.

On the Bible—Elders D. M. Hembre, John Stephens, J. H. Armstrong.

On Sabbath Schools—Elders Wm. O. Jenkins, J. M. Barrett, and F. M. Demy.

On Obituaries—J. H. Abel, James Hardy, W. H. McCollum.

On Temperance—E. A. Smith, W. T. Young, W. H. Cockerell.

On Queries—Elders J. A. Shaddix, T. J. Strong, W. P. Stephens.

On Executive Business—W. W. Payne, J. H. Fullerton and E. F. Lester.

On Publications—Elders J. G. Nall, J. M. Dillon, J. T. Hughes.

On Family Worship—Elders J. D. Jordan, Wm. Campbell and W. G. Preston.

To Answer Queries—W. N. Bean, W. S. Wade, J. N. Daniel

On motion, went into the election of Brethren to preach the Introductory and Missionary sermons at the next session. Requested Bro. E. M. Moore, J. Wright and M. Howle to act as tellers.

Elected W. J. Campbell to preach the Introductory, Elder J. D. Jordan Alternate To preach the Missionary sermon, Elder T. H. Howle and A. F. Allen, Alternate.

Called for the report of the committee to answer Queries. Report read and adopted. See Appendix K.

Finance committee, report read and adopted. See Appendix L.

Report of the District Meetings

The meeting of the first district will be at Mt. Pisgah, commencing Friday before the 3rd Sabbath in July, 1881.

2nd District, at Bethel, Friday before the 2nd Sabbath in August, 1881.

3rd District, at Mt. Moriah, commencing Friday before the 3rd Sabbath in August, 1881.

On motion, rescinded the act of the last Association held at Salt Creek 1879, in regard to the Wilkerson case, it being considered unconstitutional.

Treasurers Report adopted. See appendix L.

On motion, Resolved that the Constitution, Abstract of Principles and Decorum be printed in this minute.

On motion, Resolved, that the money collected for Missions be retained by the Treasurer, subject to the order of the Executive Committee.

Resolved, That the next session of this body be held with Pleasant Hill church, Cleburne county, Ala., 3 miles east of Chulafinnee, to convene on Saturday before the 4th Sabbath in September, 1881

Resolved, That the Clerk have 400 minutes printed and distribute the same, and if any funds be left to retain the same for his services.

Sung a hymn and took the parting hand. Prayer offered by the Clerk, after which the Moderator announced the body adjourned to time and place above stated.

THOS. H. HOWLE, Moderator.

M. F. McCLINTOCK, Clerk.

APPENDIX.

(A.)

Report on Domestic Mission.

We, your committee upon Domestic Missions, report as follows: We find to our surprise, some destitution within our bounds. We find that the church at Pleasant Grove, Cleburne county, has dissolved from some cause unknown, and that preaching is not done at the church or in the vicinity by those of our order. Also, we learn that Mt. Olive, Hopeful and Sardis churches does not meet for worship as they once did, which we sorrowfully submit.

J. A. KENNEDY, Ch'mn.

(B.)

Report on Foreign Missions.

When we remember how barren the hearts of some Christians are, even after the precious Word of the Lord is sown

in them by the faithful Minister, it is not strange that there is necessity in writing reports, and insisting that the Disciples of the Lord carry out His Will and Word; but owing to the lateness of our appointment, you cannot expect of us Statistics of "The Foreign Mission Work" as carried on by Baptists, as we have no Journal of late date from which to draw such valuable information; hence we can only offer some suggestions upon the importance of the subject.

The Savior (of sinners) who gave up the glory he had with the Father and came so far and unto such a foreign, estranged and benighted people, was the Prince of Foreign Missionaries, and should be our example in the same great and altogether glorious work of saving men.

Why are we not pressing on in and with the great work of preaching the Gospel to every creature as the Great Law Giver has commanded? Why are we not taking the example of the great Apostle, who says: "But when it pleased God who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the *heathen*; immediately I conferred, not with flesh and blood, *but went into Arabia etc.*"

Have we not the pardoning love of God abiding in our hearts? Surely then we ought to be ready to do his commandments. If we but realized the import of the fact that God has ordained that we should be the light of the world and the salt of the earth, would we not arise with the light and grace of the glorious Gospel of the blessed God shining from our faces and speaking from our tongues till the response was echoed back from foreign lands and from the heaven of heavens till all the ransomed church of God are saved to sin no more—

"Salvation! O, the joyful sound!
 'Tis pleasure to our ears,
 A sovereign balm for every wound,
 A cordial for our fears."

We learn with pleasure that in 1879, Southern Baptists have given more than \$50,000 to send the Gospel to the heathen, but the population of our globe to-day approximates fourteen hundred millions of souls and if we are to go into all the world to preach the Gospel, "what a field for resources." But the giving of money, important as it is, is but a small part of the gift, which the earnest Christian makes for Foreign Missions. Such an one constantly seems to be hearing his master say, "I gave my life for thee, what hast thou done for me?" and to a work which he knows is near his Master's heart, he gives his love, his prayers, his sympathies and his thoughts, as well as his money."

More persons were received into Baptist churches in 1879 in foreign lands than during any year since the advent of Christ. Let us labor therefore, and pray to the end that all the forces in Christian civilization be made subservient to the progress of Divine truth throughout the whole world.

J. B. JENKINS, }
 J. J. SHADDIX, } Committee.
 —NALL, }

(C.) *Report on the Bible.*

We your Committee on the Bible, feel since there has been so many able reports already offered, that we feel incompetent to perform the task assigned us, but being fully aware that any excuse or apology that we could offer, would be unavailing, we would submit the following: We recommend that inasmuch as the Holy Bible is the only book in which the will and testament of God is given to man, that it be read by all, it is the book for all. The Bible strengthens the Christians hope, is an anchor to the soul, both sure and steadfast, it points out the evidence of his acceptance with God, it leads the mourners to the fountain of joy, it shows the sinner what he is by nature, and what he must be by Grace. The Bible contains the principles and doctrine of our religion. There are, it is very true, various systems of religion, held forth in the world, but there is one that is pure and genuine, and that is the religion of the Bible, and which the Apostle describes James 1st chap. 27th v: The Bible teaches man his whole duty which he owes to his Divine Creator, as well as his duty towards his fellow-man. Then let us take the Bible for the man of our counsel, even looking to its author for aid to direct us. The Bible, whose pages are light, truth, power, knowledge and the way-bill from earth to Heaven. Then Brethren, since the Bible is the Book to be prized above all other Books, let us take it as our only rule of Faith and practice, and endeavor to acquaint ourselves with its moral precepts and teachings.

J. M. BARRETT, Ch'mn

(D.) *Report on Sabbath Schools.*

We, your committee on Sabbath Schools, must confess that we feel our incompetency for the task; but feel too that an effort on our part is but our duty; hence: We offer the following as our report:

That the Sabbath School is one of the most important institutions ever organized amongst the children of men, that such we believe is true, and think that no one will dispute, especially if they know the mission of this organization. When we but for a moment remember the immense value of one immortal soul and then remember the design in establish-

ing such a school, as it is calculated to meet the instruction given by the wise man Solomon, "Remember thy Creator in the days of thy youth." It is the place where the young and tender mind may be taught to remember their God and were taught to search the Scriptures, then there is not a more suitable place to search the word of God than in the Sabbath School; and, not alone for the young but all. Every one should have a knowledge of the Scriptures, "For in them ye think ye have eternal life and they are they that testify of me." Truly the Sabbath School is the nursery where the young and tender mind may be filled with useful knowledge and we see that the nations of the earth must first be taught before they can become fit subjects for the kingdom of heaven; hence, we believe that the Sabbath School is a great place of learning God's will to man. Brethren let us come up to the help of the Lord against the mighty. Brethren let us all do what we can for the Sabbath School, and pray the blessings of the most high to attend our efforts and make the Sabbath School room a nursery to our God and Christ for it is said in Revelations, "Blessed are the dead which die in the Lord from henceforth yea saith the Spirit that they may rest from their labors and their works do follow them." Brethren let us work in the Sabbath School so that when we are dead and gone our works may live in our children. May God help us all to work "While it is day for the night cometh when no man can work." Of all the christian plans to clothe the world with Eden flowers again; to spread abroad the angels news, "Peace on earth Good will to man."

All of which we most respectfully submit,

W. J. CAMPBELL, Chairman.

(E.)

Report on Obituaries.

We your Committee on Obituaries submit the following:

WHEREAS, It has pleased the good Lord to call home two of our beloved Brethren, Deacon M. K. Morrison and Bro. Simms. Bro. Morrison was born in 1818, and joined the Baptist church in 1847, and was ordained 1850, he departed this life May the 31st, 1880, he was faithful in his office, and said to his wife and children not to weep for him for he had fought a good fight and kept the faith and was going home to dwell with God. Bro. S. T. Simms, was 38 years old; he lived a Baptist 15 years, he was ordained to the office of Deacon and served in that office 10 years and left the example of a faithful servant of the Lord, and warned his family faithfully to meet him in heaven.

Respectfully submitted,

J. W. STEPHENS, Chairman.

(F.)

Family Worship.

Feeling unable to advance any new ideas on this great and important subject, your Committee will only venture to offer a few thoughts, some of which may possibly prove suggestive of ways and means by which the work of Family Worship may be advanced. Among other motives to family worship, three prominent ones may be mentioned: 1st, Natural affection. 2nd, The influence it exerts upon good order and discipline. 3rd, Love and gratitude to God.

1st, Natural affection is a motive to this duty, on the principle, that whatever is for our children's good, our natural love for them would prompt us to observe.

This principle is forcible in all other relations and duties to our families; why then should it not be even more so in our christian relations and duties to them of our household. If our natural affection toward our children influenced us before conversion to subject ourselves to all peril for their temporal good, much more were it to be expected that divine grace bestowed on us in our conversion, should raise our affections for our loved ones, to embrace their eternal welfare. The affections of christian parents, therefore, who pay no regard to family religion seem to rise no higher and embrace no more than that of an unconverted man. Such parents appear to be no better to their children than they were previous to their conversion. They do not let their light shine in the family circle as they should do by holding family prayer.

2nd, Family prayer exerts an influence on good order and discipline, and is therefore a strong motive to the observance of this important duty. Praying parents have an influence over their children, other things being equal, which cannot be exerted by those whose children never hear them pray. It is a controlling idea with children, that their parents pray and read the Bible and sing sweet and beautiful songs.

All good examples of orderly and happy families are those where the children are taught to fear and worship God. And if we knew all the hidden causes of our family troubles and sorrows, a much larger proportion of these than we are aware of perhaps might be traced to our neglect of God and His Holy Word in the family circle.

3rd, The greatest incentive to family religion here to be mentioned, is love and gratitude to the true and living God. 'Tis He who gave us our families, with all their physical and mental conformation. Each child is a "goodly one and well favored." The exceptions to this rule are but the voice of our Heavenly Father, calling our attention to his blessings to those whose families are sources of pleasure to them rather than anguish and pain.

In God we and our children live, move and have our continual being. He openeth his hand to supply their wants and ours. He sendeth his rains and watereth the earth that there may be seed to the sower and bread to the hungry. The day of labor smiles with plenty, and the curtains of night invite us to enjoy the needed quiet and rest. For life and health, food and raiment; for local and civil privileges, the blessings of the glorious gospel and the hope of eternal happiness, what grateful returns should we make to our Great Redeemer daily, and teach our children also to love and serve their father's God.

J. G. NALL, Chairman.

(G.) *Report on Temperance.*

Your Committee on Temperance might say much on the very important subject, if time would allow. We will have to content ourselves by simply calling your attention to this evil of intemperance—the terrible results that come from the use of intoxicating liquors. Every year thousands of precious souls are launched into eternity as the direct result of whiskey drinking. And many, very many of our professed christians—church members—are drawn off from their christian duties into wicked paths by this demon.

Let us, one and all, come to fully realize the great power for harm and evil this enemy of the church and the happiness of man, possesses, and go to work at once to destroy its influence among our people. The Bible tells us that the drunkard cannot enter the kingdom of God. Let this be a warning to all who use whiskey. We pray that the church will be more in earnest in its opposition to intemperance.

Respectfully submitted,

W. H. PRESTON, Chairman.

(H.) *To Answer Queries.*

We the Committee appointed to answer Queries, submit the following, as there has been none presented, we have none to answer.

Respectfully submitted,

JAS. H. FULLERTON, Chairman.

(I.) *Report on Executive Business.*

We your Committee on Executive Business, submit the following report: As there has been no destitution reported and no funds in the Treasury, we have done nothing in the work.

Respectfully submitted,

W. W. PAYNE, Chairman.

(J.)

Report on Publications.

We your Committee on Publications, submit the following: As our people are comparatively ignorant of the workings and labor of the great Baptist family in Alabama. We would recommend that every Baptist in this Association take and read the Alabama Baptist. We would also recommend The Baptist published by Elder J. R. Graves, at Memphis Tenn., as the most able exponent of Baptist principles in the World. Every Baptist should read it. The Religious Herald is worthy the support and patronage of our people. But then beloved Brethren take the Bible as the standard by which to try all our religious literature, and we shall not be led astray.

JOS. M. HALL, Chairman.

Finance Report.

We the Financial Committee report:

That we find for Minute fund,	:	:	\$ 27 15
“ “ Clerk's fee,	:	:	5 75

32 90 :

J. H FULLERTON, Chairman.

Treasurer's Report.

Received from Finance Committee for Minute fund

			\$ 27 15
For Clerk's fees	:	:	5 75
Received for Missionary purposes	:	:	8 25
For Associational	:	:	1 30

Total \$42 45

Respectfully submitted,

W. H. PRESTON, Chairman.

Ordained Ministers and their P. O.

A. F. Allen, Oxford; E. Miller, Oaklone; J. B. Barrett, Kentuck; J. G. Nall, Kentuck; F. M. Campbell, Chulafinnee; J. W. Chandler, Oxford; J. A. Shadix, Shinbone; T. H. Howle, Delta; J. F. Watson, Chulafinnee; J. D. Jordan, Delta; S. T. Colier, Delta; W. O. Jenkins, Delta; H. C. Knight, Christiana; D. N. Hembre, Oxford; Wm. J. Campbell, Chulafinnee; D. J. Dodd, Oakfuskee.

Licensed Ministers.

Jere Stephens, Delta; Jesse Roberston, Lineville I. N. Daniel, Oakfuskee; W. H. Wright, Oakfuskee; W. H. Preston, Rocky Mount; W. M. Garrett, Rocky Mount; A. J. Preston, Rocky Mount; M. F. McClintock, Oaklone; John Stephens, Christiana.

CONSTITUTION.

We the Baptist Churches of Christ, having convened at Bethlehem church, Talladega county, Alabama, on the 22nd October, A. D. 1859, for the purpose of organizing ourselves in an Association, and for the maintainance of Union according to the following plan:

Art. 1. The members who are regularly chosen by the churches in our Union, shall compose the Association, but in making appointments or assigning duties to be performed, it shall be constitutional for the Association to appoint to any such duty, any ordained or licensed minister, belonging to any church in the body, though said minister be not a delegate to this body.

Art. 2. The members so chosen shall produce letters or other evidence from their respective churches, certifying their appointment, together with the state of their churches since their last representation.

Art. 3. The members thus chosen and convened shall be called the Boiling Spring Association of Baptist Churches.

Art. 4. This Association shall act as an advisory council, and shall have no power to "Lord it over God's heritage," nor infringe on the internal rights of the churches, but shall have power to withdraw from any church proved to be unsound in faith or practice, according to the scriptures; and any church who fails to represent herself for two associational meetings, shall be considered in disorder; it shall then be the duty of the Association to appoint two or more brethren, to visit said church, ascertain the cause of her delinquency and report the same to the next Association.

Art. 5. If one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction; and if she fails of success, she shall call the aid of two or more sister churches, to assist in laboring for satisfaction; and if satisfaction cannot be obtained, the aggrieved church may avail herself of the opportunity to lay the case before the Association for advice; and if a serious difficulty should arise in an individual church, which after due labor she cannot reconcile, she shall call to her aid two or more churches of her union, to assist her in her work; and if the difficulty be not then removed, it shall be the duty of the church to bring the case before the Association, to be acted on as above prescribed. But the Association will take cognizance of no case of the above kind unless a due course of procedure shall have been previously pursued.

Art. 6. Any church desiring admittance into this union, shall petition by letter or messengers, and if found orthodox shall be received by the Association through the Moderator giving the right hand of fellowship.

Art. 7. Every church in our Union shall be entitled to three delegates, and no more.

Art. 8. Any church in our union, has a right to authorize any brother whom they have jurisdiction over, to exercise in public, if in her judgment she may deem worthy; but licensing, we recommend the church to call to her assistance the experienced members of other churches; in cases of ordination, we recommend that two or more ordained ministering brethren be called to aid in the same, and that a report be made to the next Association.

Art. 9. This Association may correspond with any Baptist benevolent institutions she may deem expedient, and shall be considered a co-worker with all the missionary enterprises of the day, as far as authorized or required by the scriptures.

Art. 10. This Association shall have power at the convening of each Association, to elect her Moderator and Clerk, who shall hold their offices until the next regular election.

Art. 11. Any amendment may be made to this plan or form of constitution, at any time, when two-thirds of the Association may deem it expedient.

Art. 12. Any church wishing a letter of dismission, shall make application thereof by letter.

RULES OF DECORUM

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

2nd. A Moderator and Clerks shall be chosen by the suffrages of the members present.

3rd. The Moderator shall be deemed a judge of order, and shall have the right to call to order at any time.

4th. Any member not satisfied with his decision on any point of order may appeal to the Association on the same day, but at no other time.

5th. But one person shall speak at a time, and he shall rise to his feet, and on obtaining leave, proceed to speak, not exceeding fifteen minutes at any time, without leave from the Association.

6th. The Moderator when addressed for leave to speak, shall signify the same by naming them or otherwise.

7th. No member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection; and every motion that is made and seconded shall come under the consideration of the Association, except it be withdrawn by him that made it.

8th. Every case taken up by the Association shall be first decided on, or withdrawn before another is offered.

9th. When anything is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays.

10th. The Moderator shall pronounce the decision of the body immediately after it is decided.

11th. No person shall depart the services of the Association without leave.

12th. The appellation of Brother shall be used in our addresses to each other.

13th. The names of the members shall be called as often as the Association may direct.

14th. No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of a public speech.

15th. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoint some other to his seat while he is speaking; but shall not vote unless the Association is equally divided.

16th. Any person breaking this decorum, shall be reprov'd at the discretion of the Association, but only on the day the breach is made.

17th. All cases coming before the Association shall be decided by a majority of the members present, except the reception of churches in our union, which shall be unanimous.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God, the Father, Son, and Holy Ghost, these three in one.

2. We believe that the Scriptures of the Old and New Testaments, are the word of God, and the only true rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's inability to recover himself from the fallen state he is in by nature by his own free will and holiness.

5. We believe in the doctrine of Election through sanctification of the Spirit and belief of the truth.

6th. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the Saints shall persevere in grace, and not finally fall away.

8. We believe that Baptism and the Lord's supper are ordinances of Jesus Christ, and true believers are the only proper subjects, and conscientiously do believe the true mode of Baptism is immersion.

9. We believe in the resurrection of the dead and general judgment.

10. We believe that the joys of the righteous and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances only such as has been called of God, and regularly baptised and approved by the church, and come under imposition of hands by a presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

NOTE—The Alabama State Convention meets in Troy on Wednesday before the 3rd Sabbath in July 1881 instead of 1880 as is stated on page 4 of this Minute. Clerk.

TABLE OF STATISTICS FOR 1880

CHURCHES	COUNTY.	PASTORS	POST OFFICE.	CLERK'S NAMES.	ADDRESS.
First District.				Clerk's Fee.....	
Bethlehem.....	Cleburn.....	A F Allen.....	Oxford.....	132 3 3 00 50 S H Bean.....	Oxford.....
Ebenezer.....	Talladega.....	J G Nall.....	Kentuck.....	36 3 1 00 W F Wain.....	Mumford.....
Hopewell.....	Talladega.....	Not Rep.		80 3 2 35 50 J A Wright.....	Kennedy.....
Salt Creek.....	Talladega.....	J G Nall.....	Kentuck.....	181 2 1 00 D N Hembrk.....	Oxford.....
Mount Pisgah.....	Cleburn.....	J W Chandler.....	Oxford.....	31 2 1 25 J T Millisp.....	Wray.....
Providence.....	Talladega.....	J M Barrett.....	Kentuck.....	31 2 1 25 J T Millisp.....	Buckley.....
Union.....	Clay.....	J A Shadix.....	Shimbone.....		
Sardis.....	Talladega.....	Not Rep.			
Second District.				Total.....	
Bethel.....	Clay.....	F M Campbell.....	Chulafinco.....	70 2 2 00 50 N T Levertett.....	Oakland.....
Bethsaida.....	Cleburn.....	F M Campbell.....	Chulafinco.....	22 4 1 50 J H Able.....	Chulafinco.....
Hepsabah.....	".....	F M Campbell.....	Chulafinco.....	24 3 1 75 J B Campbell.....	Oakfuskee.....
Pleasant Grove.....	".....	Not Rep.		68 3 00 50 W P Stephens.....	Chulafinco.....
Pleasant Hill.....	".....	W J Campbell.....	Oaklone.....	47 3 1 00 50 L Busby.....	Chulafinco.....
New Harmony.....	".....	W J Campbell.....	Oaklone.....	42 4 1 00 50 J H Boman.....	Oakfuskee.....
Corinth.....	Randolph.....	E Muller.....	Oaklone.....		
Third District.				Sabbath of meeting.....	
Mount Moriah.....	Clay.....	T H Howle.....	Delta.....	87 2 2 00 50 E A Smith.....	Ruckey Mount.....
Mount Olive.....	Not Rep.	Not Rep.		69 3 8 0 50 J H Fullerton.....	Delta.....
Lanah.....	Clay.....	T H Howle.....	Delta.....	52 1 30 50 A J Preston.....	Christiana.....
Christiana.....	Randolph.....	J A Shadix.....	Shimbone.....	99 2 00 50 J K Hardy.....	Christiana.....
Pleasant Grove.....	Clay.....	J C Knight.....	Christiana.....	26 4 1 20 30 J L McGintee.....	Christiana.....
Good Hope.....	Clay.....	T H Howle.....	Delta.....		



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