

10-25-1861

1861 Minutes of the Kings Mountain Baptist Association

Kings Mountain Baptist Association

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MINUTES

OF THE

11/2
TENTH ANNUAL SESSION

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

LINCOLNTON, LINCOLN CO., N. C.,

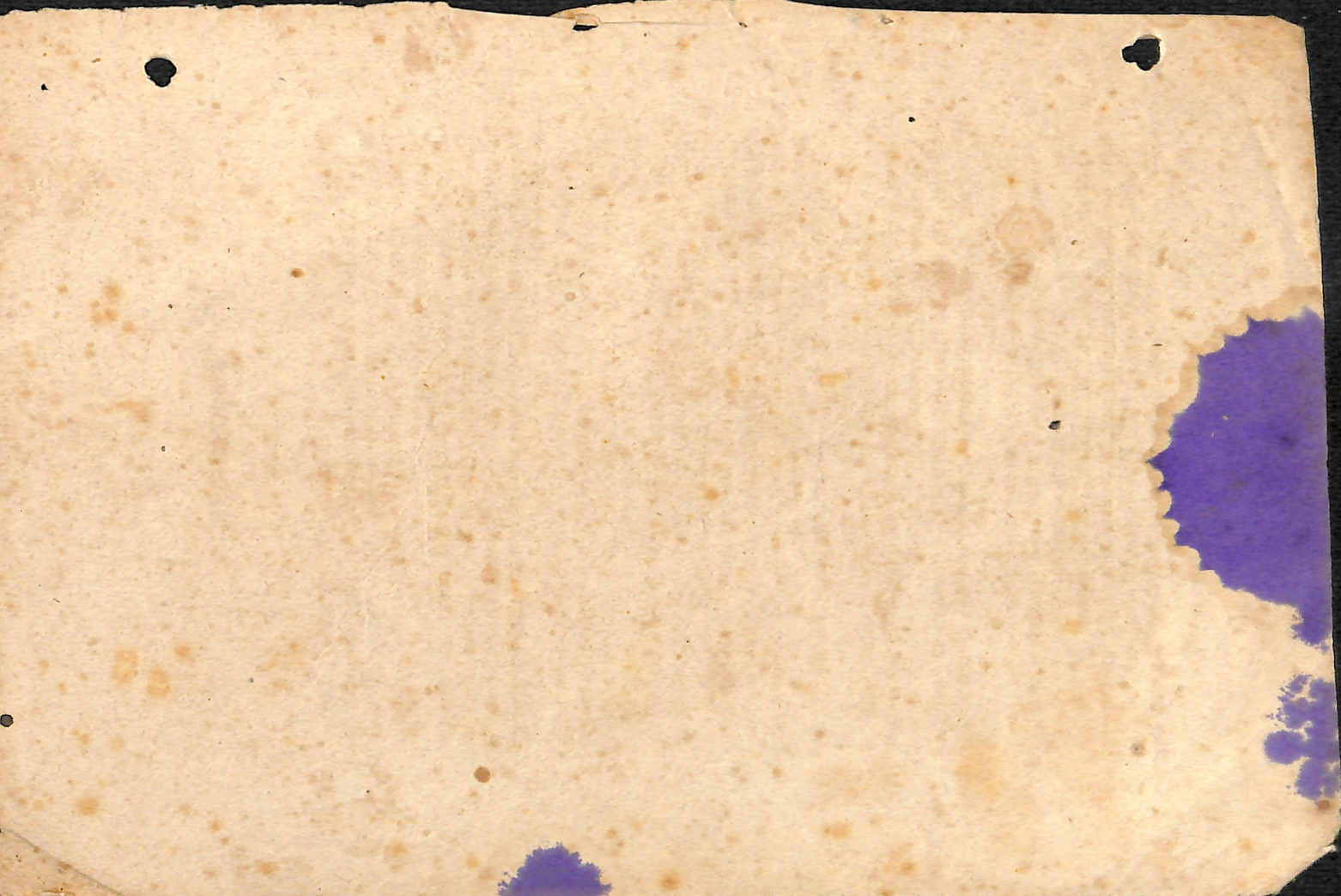
On Friday before the 4th Sunday in October, 1861,

AND DAYS FOLLOWING.

RALEIGH :

PRINTED AT THE BIBLICAL RECORDER OFFICE.

1861.



Proceedings.

FRIDAY, October 25th, 1861.

The Association convened according to adjournment last year, and the introductory sermon was delivered by Elder R. P. Logan from John 3 : 7—"Marvel not that I said unto thee, ye must be born again."

After prayer by Elder G. W. Rollins, a recess of 30 minutes was taken for refreshment; when the delegates from the churches again re-assembled in the house, and Elder L. M. Berry led in prayer, and then proceeded to organize the Association.

Brethren F. S. Ramsour and J. W. Green were nominated as reading clerks, when the churches were severally called, their correspondence received and read, and statistics minuted.

On motion, the committee sent last year to Zion and Walls churches, had leave to report, which was adopted, and reports ordered to be printed. (See Appendix A and B.)

On motion, opened a door for the reception of churches desiring to join our union; when the church at Bethel, a new constitution, situate in Iredell county, N. C., applied for membership, and was cordially received.

Elected Elder L. M. Berry, Moderator, and Brother J. R. Logan, Clerk.

Called for correspondence from sister Associations, and received from the Gren River Association, a letter by the hands of Elders Lewis McCurry and A. J. Cansler.

From the Broad River—a letter and package of minutes by their messengers, Elders D. Wray and B. Bonner and Bro. T. H. Mulluax.

From the Bethel—a letter, but no messenger.

From the Catawba River—a letter and package of minutes, and Brother J. Broomfield messenger.

Appointed Elder G. W. Rollins, J. W. Green, D. Setzer, with the Moderator and Clerk, a committee of Arrangement.

Appointed brethren G. M. Webb, A. Beam, and W. S. Litten a committee to arrange preaching during the session,

with instructions to confer with the Eldership of the Lincoln church.

On motion, the Association adjourned to meet again at 9 1-2 o'clock A. M. on to-morrow, with an agreement to spend 30 minutes in solemn prayer in behalf of the soldiers now engaged in defending the rights and liberties of the Southern Confederacy before taking up the business of the Southern Association. Elder L. McCurry led in prayer.

SATURDAY, 9 1-2 o'clock A. M.

The Association convened in prayer meeting according to adjournment, and Elders L. McCurry and P. R. Elam led in prayer in behalf of the Confederate army; after which the Association resumed business, Elder G. W. Rollins leading in prayer.

The roll of delegates was called, and absentees marked by the Clerk.

The journal of yesterday's proceedings was read and approved.

On motion, the committee of Arrangement reported a plan of business and were discharged.

On motion, the old Constitution, Rules of Order and Abstract of Principles, and also, the new Constitution as reported by the committee of last year, were read by the Clerk.

On motion, the Moderator announced the following committees, viz:

On Union Meetings—Brethren W. B. Lovelace, W. S. Litten and W. Alexander.

On Finance—Brethren F. S. Ramsour, A. Clark and G. M. Webb.

On Temperance—Brethren W. W. Green, E. J. Lovelace and R. U. Patterson.

On Ministers and Deacons' Meetings—Brethren J. W. Green, H. C. Caldwell and W. Hamrick.

On Domestic Missions and State of Religion amongst the Churches—Elders P. R. Elam, R. Poston and Bro. D. Cline.

On Corresponding Letters and Minutes—Brethren J. J. Hicks, W. Smart and J. A. Parker.

On Obituaries—Elders G. W. Rollins, A. A. McSwain, P. R. Elam. On motion, the Moderator was added to the list, and brethren L. McCurry and A. J. Cansler requested to assist the committee.

On motion, read and adopted the Circular Letter prepared by Elder G. W. Rollins.

Elected Elder G. W. Rollins to preach the Missionary sermon at the next session of the Association.

Elected Elder P. R. Elam to preach the sermon introductory to the next Association. Elder L. M. Berry alternate.

Elected Brother J. R. Logan to write the Circular Letter for next year, and chose his subject.

Recess 1 1-2 hours for refreshment.

Met again, and Elder R. Poston led in prayer, when the Association resumed business.

The Committee on Union Meetings reported that they had arranged that only one Union Meeting be held for next year, and that the same be held with the Sandy Run Church, commencing on Friday before the 3rd Lord's day in August next.

The Committee on Ministers and Deacons' meetings, reported that they had arranged that a meeting of Ministers and Deacons be held at the same time, at the same Church; which report was concurred in by the Association.

The following brethren were then appointed to attend the meeting as above arranged, viz: Elders G. W. Rollins, P. R. Elam, R. P. Logan, A. A. McSwain, and R. Poston.

The following brethren were appointed Corresponding Messengers, viz: to the Green River, (which convenes at Cool Spring Church, Rutherford County, N. C., Friday before 2nd Sabbath in October next.)—Elders R. P. Logan, G. W. Rollins, A. A. McSwain, R. Poston, L. M. Berry, and brethren J. C. Lattimore, J. W. Green, G. M. Webb, W. B. Lovelace, and J. R. Logan.

To the Broad River, (which convenes at Bethesda, Spartanburg District, S. C., on Friday before the 4th Sabbath in August next)—Elders P. R. Elam, R. P. Logan, R. Poston, and brethren J. C. Lattimore, W. W. Green, and J. R. Logan.

To the Bethel, (which convenes at Beaver Creek, Chester District, S. C., Friday before the 4th Sabbath in September next)—Elders A. A. McSwain and P. R. Elam.

To the Catawba River, (which convenes at Zion, Burke county, N. C., Friday before the 2nd Sabbath in October next)—Elders A. Hilderbran, G. W. Rollins, Bro. D. Setzer.

The committee on Temperance reported, which was adopted. (See Appendix, letter C.)

The committee on Corresponding Letters and Minutes reported, recommending more faithfulness on the part of corresponding messengers, and also recommending that an epis-

tolary correspondence be opened by this body with the Brown's Creek Association. (For corresponding letter, see Appendix D.)

The committee on Finance reported \$27 90 contributed by the churches for minutes. Whereupon, the Association ordered that the clerk have as many copies of the Minutes and Circular Letter of this session printed and distributed among the churches as the funds will pay for, after retaining \$10 for his services.

Our Presbyterian and Methodist friends tendered their respective houses of worship to the use of the body on the Sabbath for Divine services, which were cordially accepted.

The committee on Preaching reported their arrangement for the Sabbath as follows, viz: Elder L. McCurry to preach at the Presbyterian church at 10 o'clock A. M., and Elder L. M. Berry to preach the Missionary sermon at the same hour at the Methodist church; after which, a public collection to be taken up for Domestic Missions. Elder A. J. Cansler to preach at the Presbyterian church at 2 o'clock P. M., and Elder B. Bonner to preach at the same time at the Methodist church. After prayer by Elder B. Bonner, the Association adjourned until 9 o'clock A. M. on Monday morning next.

SUNDAY, 27TH.

The pulpits of the Presbyterian and Methodist houses of worship were occupied by those appointed to preach: two sermons were delivered at each house, and at night a sermon was delivered by Elder A. J. Cansler at the White church.—The congregations although comparatively small, were well ordered and attentive. The word was exhibited with faithfulness and zeal, with some apparent good effect; and we hope many will have it to say in the sequel of the meeting, "it was good to be here." A public collection amounting to \$18 for Domestic Missions was taken up at the close of the services at the Methodist church.

MONDAY, 28th.

The Association met according to adjournment. Prayer by Elder B. Bonner.

The roll was called, and a quorum of delegates being present, the Association proceeded to business.

The Treasurer of the Missionary Board, reported cash on hand at this session, \$ 80 13
Unpaid subscriptions, 120 00

Aggregate amount of funds,

\$200 18

Elder L. M. Berry, having labored as a missionary, six months of the past year in the same field as occupied in 1859, the Treasurer was therefore, ordered to pay him the sum of \$50, which was done; which being deducted, leaves an unexpended balance of cash on hand amounting to \$30 18.

On motion, the Moderator appointed Elder P. R. Elam, A. Goodson and W. S. Litten a committee to nominate a missionary Board for the ensuing Associational year, who appointed J. R. Logan, Sr., J. C. Lattimore, W. B. Stroud, J. W. Green.

The report of the revision committee on the Constitution was read by the Clerk and adopted by the body, ayes 16, nays 13. The old Constitution was therefore superseded.

The committee on Domestic Missions and State of Religion amongst the Churches reported, which was adopted. (See Appendix E.)

The committee on Obituaries reported. (See Appendix F.) Zion church petitioned for a letter of dismission to join Broad River Association, but not giving satisfactory statements, her petition was rejected.

On motion the following resolutions were adopted, viz :

WHEREAS, At the last session of this body, we were from a sense of duty constrained to withdraw from the churches at Bethel, Beavertown, and Sandy Plains, by reason of their refusal to adopt, and carry out the principles of Temperance as embodied in the resolution adopted by this body at its session of 1859; and whereas, since our last session, the churches at Boiling Spring, Mount Sinai, Mount Pleasant, High Shoals and Mount Paran, have rent off from our union, and leagued with those churches already withdrawn from for the ostensible object or purpose of forming themselves into a separate Association with anti-temperance proclivities, which act if consummated will be irregular, and contrary to the usages of Baptists in good order and orthodox standing. Therefore be it

Resolved, By this Association, That the churches above named, in such new and spurious organization, shall be no longer recognized by this body as orthodox; and we hereby ignore all intercourse and christian correspondence with them for the future, while they remain disorderly, and caution our sister Associations with whom we correspond, to hold them at a distance as a heterodox and disorderly body.

Resolved, That in all the recent battles fought and won by the Confederate army since the commencement of the present unjust and unholy war upon the South by the abolitionists of the North, this Association recognizes the finger of God in his special providence, interposing in our behalf,

as an oppressed section or nation; for which, as a christian body, we feel it to be our duty, in deep humility, to return thanks to the supreme Ruler of the universe, whose right and prerogative it is to control not only the actions and destinies of men, but also of nations. We therefore agree to set apart the 25th of December, and 1st day of January next as days of fasting, humiliation and prayer, and hereby request the Pastors and Superintendents of churches in our Union, to assemble their congregations at their respective houses of worship on the days set apart for the worship of God. And we further invite the co-operation of all those who love God, and our country in invoking his blessings upon our army and the cause of the oppressed; that He may thwart the evil machinations of our enemies, give them better hearts and purer dispositions towards us, and finally restore peace and harmony to our once happy, but now distracted and bleeding country.

Resolved, That the thanks of this body are due, and hereby respectfully tendered to the brethren and citizens of the town and surrounding vicinity of Lincolnton, for the very urbane and hospitable manner in which they have accommodated the delegates and messengers of this Association. And we also return our thanks to our Presbyterian and Methodist friends for their kindness in tendering to us their respective houses of worship for divine service on the Sabbath. May the choicest blessings of heaven rest upon them.

Resolved, That the next session of this body be held with the church at New Bethel, 15 miles North of Shelby, in Cleveland county, N. C., at the usual time in 1862.

After the reading of the Minutes, Bro. Broomfield prayed, and the Association adjourned to the time and place above-named.

J. R. LOGAN, Clerk.

L. M. BERRY, Moderator.

CIRCULAR LETTER.

To the King's Mountain Baptist Association:

DEAR BRETHREN,—We propose to write a brief essay on the subject of christian love, as it stands revealed to us in the Scriptures. Christian love then is a gracious principle wrought in the soul by the power of God through the means of his grace, which incline its subject to obey Christ, and study to promote his cause, and advance his kingdom on the earth, and to seek the good and welfare of all men everywhere. We are told in the Scriptures that "God is love, and that he that dwelleth in love, dwelleth in God, and God in him;" hence we find that this love is reciprocal, flowing first from the great Source and Fountain of eternal life, to the perishing, fallen and ruined sons and daughters of men, especially to them that believe in his name, for says the Apostle John to his brethren, "we love him because he first loved us, and washed us from our sins in his own blood."

When God spoke to Israel of old, he said, "he had loved them with an everlasting love, and that with loving kindness he had drawn them;" and again, it is said, "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We also learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

We find then that this love is like its Author, of an unchangeable, and everlasting duration; extending over all the earth, and is sufficient to cover every sin, reaching from eternity to eternity, and saving to the uttermost, all that come unto God by, or through its channels.

So, dear brethren, we would now say, may its heavenly influence ever dwell upon our hearts, and sanctify our minds, until in the spirit of the Poet we can all exclaim:

"Oh for this love, let rocks and hills, their lasting silence break,
And all harmonious, human tongues, the Saviour's praises speak."

Now, if God, so loved us, we ought also to love one another.

er, "for every one that loveth him that begat, loveth him also that is begotten of him," "and we know that we have passed from death unto life, because we love the brethren," "he that loveth not his brother abideth in death; and again, "by this shall all men know that ye are my disciples, says Christ, if ye have love one to another," and we understand that we are to love, not in word, and in tongue only, but in deed and in truth, not as Cain who slew his brother because his own works were evil, and his brother's righteous.

Christian love induces us to love the Lord our God with all our heart, and with all our soul, and with all our strength, and our neighbor as ourselves, and to do unto all men as we would they should do unto us. In this sense it is, and no other, that love is said to be the fulfilling of the whole law. Let us henceforth double our diligence in exercising this heaven-born principle, that we may more fervently love one another with pure hearts, "thereby being enabled to lay aside all malice and guile, and hypocrites, and all manner of evil speakings, and as new-born babes desire the sincere milk of the word, that our growth in grace may be more abundant; going on to perfection, adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity,"—thus enabling us to serve God consistently with reverence and godly fear, ever mindful of the fact that we are not our own, but that we have been bought with a price, and should therefore glorify God in our bodies and in our spirits which are His; showing by our chaste walk and in our spirits conversation, that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, knowing that against such there is no law; thus making our faith and works harmonize in the true spirit of the Gospel, until every minister and every church of Jesus Christ can exclaim with one heart and one voice, in the language and spirit of the Psalmist David, when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity." Then shall the world be constrained to say, see how these brethren love one another; for it is by these things that all men are to know that we are the disciples of Christ, and if we love one another we also are to know that we are his disciples, for we understand this to be the true witness in the breast of every saint.

J. R. LOGAN, Clerk.

L. M. BERRY, Moderator.

Appendix.

A.

The committee appointed at last session to visit and look into the standing at Wall's church, upon the subject of Temperance, beg leave to submit the following report :

We met at Wall's Meeting House on the 28th and 29th days of December, 1860, and, after a full and fair investigation of all the facts presented, find 26 white members beside three colored, standing firm upon the subject of Temperance, and laboring to carry out the resolution of your body at its session in 1859, including three deacons of said church. We also ascertained the facts connected with the transaction of said church prior to the meeting of the committee as follows: That at the November meeting the church met, but having no regular supply, did not sit in conference, and as the 26 members understood, agreed to have no meeting until the meeting of the committee. But at the time of the December meeting, that part of the church opposed to Temperance met. preferred charges, and excluded, or *pretended* to exclude the eight members petitioning your body for a committee, which they did, as they confessed to the committee, for the enormous crime of joining the temperance party (3). And all this business transaction was done, with a man presiding as Moderator, whom your body decided at its last session, was in disorder; and moreover, the said anti-temperance part of the church holds and refuses to surrender the church-book, and although the keys, with the house, were in the possession of the Temperance part of the church, the Anies have fastened the house with three additional locks, and when we met, obstinately and wickedly refused to let the committee or the congregation enter the house. The committee, therefore, have no hesitancy in pronouncing the 26 white members with the 3 colored, as the regular Baptist church at Wall's, and the anti-temperance party as a rebellious faction in gross disorder, and not worthy the name of "Baptist."

Respectfully submitted.

L. M. BERRY,
G. W. ROLLINS,
J. C. LATIMORE.

B.

The committee appointed by your body at its last session to visit and look into the standing of Zion church, upon the subject of Temperance, beg leave to submit the following report:

We met with the aforesaid church on the 26th day of December, 1860. The church kindly received the committee, and then presented us with the records of the church, containing a strict temperance resolution, with an assurance on her part, that the same should be carried out. The church then preferred charges against six of its members for distilling and vending ardent spirits, two of whom were immediately excluded. The cases of the others were continued until their next regular conference. The committee, therefore, would fain hope that the church will immediately redeem herself from the blighting thralldom of Alcohol.

Respectfully submitted.

L. M. BERRY,
G. W. ROLLINS,
J. C. LATIMORE.

C.

TEMPERANCE.

Your committee, beg leave to submit the following report, viz:

There appears to be some dissatisfaction among some of the churches on this question, which we are sorry to see. The question to be asked, is, are the principles contained in the temperance resolution passed by this body at its session in 1859, scriptural or not? No one will dare to say that they are anti-scriptural. If then our position on this question is scriptural, it must be maintained, if it should be in our separation with many of our once highly esteemed brethren. It is much preferable and profitable, to please God than some of our unstable members. Let us never yield an inch. Victory is certain.

There are many ways by which some of our brethren avail themselves of dodging the standard, raised by us on this question, by the use of medicines. Oh! hypocrite! better that you had never professed such a noble cause, that you now so

much abuse. Brethren, be steadfast, unmovable, always abounding in the work of our Lord; for as much as you know that your labour is not in vain in the Lord.

Respectfully submitted.

W. W. GREEN, Chm'n.

D.

CORRESPONDING LETTER.

The King's Mountain Baptist Association to her corresponding sisters in union, sendeth christian salutation, Greeting.

DEARLY BELOVED BROTHERN:—We have again, through God's providence, been permitted to assemble together in an associate capacity with the church at Lincolnton; and, we are happy to inform you, that we have had a very pleasant, and we hope profitable session. Some of our churches in union report prosperously while others appear to be in a cold and languid state. Eight of the churches formerly in union with us, having made a stumbling block of our action upon the subject of Temperance, have gone out from among us to set up for themselves. We very much deprecate the act of our brethren in their revolutionary project, and, would fain hope, that on proper reflection, they will see the impropriety and folly of their course. While, however, they continue to persist in their reckless and disorganizing course, we can but consider them as being in disorder, and consequently can not hold christian intercourse with them. Being fully sensible of the disastrous consequences of dram-drinking by professing christians to the church of Jesus Christ, and, thoroughly convinced, as we are, of our course being the only safe one, it can not, therefore, be presumed or expected, that we should be influenced to recede from it. We expect to maintain our position, God being our helper. We hope, therefore, our brethren, with whom we correspond, will render us such assistance as they may be able, to carry out the great principles for which we are contending. Our minutes will serve to communicate to you more fully, our situation and standing as an association to which you are referred.

Our next session will be held with the New Bethel church, about 15 miles north of Shelby, Cleaveland county, N. C., commencing on Friday before the 4th Lord's day in October 1862, when, and where we shall be happy to receive your

correspondence, either by letter or messenger, or both. May the God of all grace, continue to prosper his cause on the earth; and may the time speedily arrive, when our once happy and prosperous country will be relieved from the thralldom of war, and be again restored to peace and harmony; and the cause of Christ be made to flourish and shine with greater lustre and brilliancy, is the prayer of yours in Gospel bonds.

J. R. LOGAN, Clerk.

L. M. BERRY, Moderator.

E.

REPORT ON MISSIONS, ETC.

We are sorry to say we are rather in a lukewarm condition on account of the war excitement into which we have been so deeply plunged. There has, owing greatly to this fact, been but very little done in the shape of missionary labor. Our brother Berry preached in the destitute fields until July last, then left all and went to the war, leaving the mission now under the care of the Association vacant and unoccupied.— But amidst all, we have had some good meetings, and a goodly number notwithstanding, have been converted and added to the church of Christ; for which we should feel thankful to God. There seems to be some dissatisfaction among the churches on account of our course in relation to temperance; and some have refused to come up to the standard and identify themselves with us. Our duty, however, will obviously be, to strive to reclaim those churches from the error of their ways, not by conniving at their sins, but by being steadfast in the faith, and by preaching the truth to them, as revealed in the Bible.

Respectfully submitted,

P. R. ELAM, Chairman.

F.

REPORT ON OBITUARIES.

The committee on Obituaries in the discharge of their duty have endeavored to ascertain, and bring to the notice of the association, those brethren belonging to the body, who have died during the past associational year; and are much pained to chronicle the death of our much esteemed brethren, Elder Joseph Suttle and deacon Wm. Covington, both of whom, by the relentless hand of death, have fallen the past year. Elder

Joseph Suttle was a faithful minister of Christ; about 35 years of age; was baptized in the year 1846 by Elder J. M. Webb into the faith and fellowship of the baptist church of Christ at Concord, Rutherford county, N. C., of which county he was a native citizen; and soon after, commenced preaching the unspeakable riches of Christ. As a preacher he was zealous and energetic; mild and courteous; his discourses were directed to the heart as well as the head; and scarcely ever failed to make a good impression. Where he labored, he was indefatigable in the ministry, laboring day and night in the cause of his Heavenly Master. But few, if any, had a larger number of seals to his ministry than brother Suttle. He was instrumental in bringing a large number of young persons to the knowledge of the truth as it is in Jesus; who are now in the fold, calling him blessed.

By his faithfulness, upright and honest walk among men, he established for himself a name and character that will live to bless his posterity, while he rests in the silent grave, which, while living, he often referred to as his resting place from the cares and turmoils of this troublesome world.

He died on the 26th of May last, in the full assurance of a blessed immortality. "Blessed are the dead who die in the Lord: yea saith the spirit, that they may rest from their labors, and their works do follow them."

Brother Covington was a father in Israel, having lived for half a century a pious and orderly member of the church; discharging the duties of a deacon for many years. His godly walk and conversation was known to many; while temperance was conspicuous among the christian virtues that adorned his character. He was an honest man.

Your committee further recommend the adoption of the following:

Resolved, That this association, together with the baptist denomination at large, have sustained a great loss in the death of our brethren; and especially in that of Elder Joseph Suttle, who was, at the time of his death, in the prime and vigor of life, and actively engaged in the duties of the Gospel ministry. We sincerely sympathize with the family and friends of our deceased brethren, and hereby tender to them our condolence and warmest sympathies in their bereavement, alike distressing to them and to us.

Respectfully submitted,
P. R. ELAM, Chairman.

STATISTICAL TABLE.

CHURCHES.	POST-OFFICES.	SUPPLIES.	S. of Pr.	CLERKS.	DELEGATES' NAMES. Ordained ministers in <i>italics</i> , Lay- men in Roman letters.	Baptized.	Rec'd by letter	Dismissed.	Restored.	Excluded.	Dead.	Total number.	Contributions.
Buffalo,	Erwinsville,	G. W. Rollins,	4	W. Hamrick,	F S Ransour, W Hamrick, Dr J G Davis,	3	8	...	...	...	...	234	\$ 8 00
Sandy Run,	Mooresboro',	G. W. Rollins,	4	W. B. Lovelace,	G W Rollins, A A McSwain, W B Lovelace, W B Stroud, J C Moore,	6	10	5	...	...	...	208	2 50
Zion,	Shelby,	R. Poston,	1	A. J. Irvine,	R Poston,	11	2	7	...	...	...	131	1 30
Zoar,	Shelby,	B. Bonnet,	1	J. Hogue,	S H Elliott, J R Logan,	2	3	5	...	...	...	119	1 20
Double Springs	Camp Call,	G. W. Rollins,	2	W. M. Gold,	E J Lovelace, J W Hamrick,	3	3	5	...	...	...	129	1 15
New Bethel,	Gardener's Ford,	P. R. Egan,	3	R. T. Hord,	F R Egan, W B McCall, D Chine,	1	4	2	...	...	...	194	2 00
Pleasant Hill,	Petersburg,	D. Wray,	3	S. Putman,	R R Bell, S Putman,	13	2	...	...	...	...	121	2 00
Mount Vernon,	Seagles Store,	J. F. Leatherman,	4	M. F. Hull,	No representation,	1	3	39	...	...	...	20	40
Corinth,	Seagles Store,	J. F. Leatherman,	1	A. L. Johnson,	H N Ritchie,	2	2	...	...	...	...	41	50
Big Spring,	Polkville,	G. W. Rollins,	2	S. C. Gettys,	J C Lattimore, B A Jenkins,	5	5	...	...	...	...	62	1 50
New Prospect,	Shelby,	J. M. Williams,	1	J. C. Hoyle,	J L Ledford, R U Patterson,	7	6	2	...	...	...	172	2 00
Bethlehem,	White Plains,	P. R. Egan,	4	B. Goforth,	R P Logan, R U Patterson,	1	...	...	...	...	...	81	50
Long Creek,	Dallas,	R. P. Logan,	1	E. H. Withers,	J Ramsey, W Smart,	3	1	...	...	...	...	80	50
Walls,	Oak Spring,	G. W. Rollins,	1	J. W. Green,	J W Green, D Fisher,	2	130	...	...	...	...	26	1 00
Oliver,	Sherrill's Ford,	L. M. Berry,	1	J. Brown,	W S Little, D Stacey,	2	3	1	...	...	...	37	70
St. Johns,	Mull Grove,	L. M. Berry,	1	R. Talant,	A Hilderman, W Stacey,	2	1	...	...	...	...	76	1 20
Lebanon,	Mountain Creek,	L. M. Berry,	1	A. Goodson,	A Goodson, H Caldwell,	1	...	...	...	...	...	29	50
Concord,	Webb's Ford,	L. M. Berry,	1	G. M. Webb,	G M Webb,	4	...	...	...	...	...	54	95
Thessalonica,	Jacob's Fork,	L. M. Berry,	3	J. J. Hicks,	J J Hicks, H Rhodes,	2	5	...	...	...	...	63	1 05
Lincolnton,	Camp Call,	L. M. Berry,	4	A. A. Parker,	L M Berry, J A Parker,	2	...	...	...	...	...	39	1 20
Zion Hill,	Rock Cut,	L. M. Berry,	1	I. W. Green,	W W Green,	1	...	...	...	...	...	2	1
Bethel,	Rock Cut,	L. M. Berry,	1	A. Clark,	D Seizer, A Clark, .....	...	...	...	...	...	...	27	50

Members of Boiling Springs 50 cts. 85 40 89 5 87 12 1967 \$27 40