

MINUTES

—OF THE—

Twenty-Eighth Annual Session

—OF THE—

CADDO RIVER

REGULAR BAPTIST ASSOCIATION.

—HELD WITH—

Salem Church, Pike County, Arkansas.

September 12th and 14th, A. D., 1885.

OFFICERS:

W. W. CARSON,	- - - -	Moderator.
EDMUND WRIGHT,	- - - -	Clerk.
J. M. SMITH,	- - - -	Treasurer.

LITTLE ROCK.
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1885.

PROCEEDINGS.

FIRST DAY.

SATURDAY, September 12, 1885.

The Messengers of the Churches of Caddo River Regular Baptist Association being mostly assembled at Salem Church, Pike County, Arkansas, according to previous agreement, and by the grace of Almighty God, the congregation was invited to the arbor near by; when the introductory sermon was ably preached to a large and attentive congregation by our beloved Brother T. J. Welch, from the 15th and 16th verses of the 16th Chapter of our Lord's Gospel according to Mark.

Closing prayer by O. C. Miller.

The Assembly was then informed that the body composing the Association would meet at the house at half past 2 o'clock P. M., and organize; also that refreshments were on the ground for the people.

Adjourned in order.

Half past 2 o'clock, P. M., met at the Church house. Prayer by the Moderator. The body was then declared in session.

First called for the letters of the Churches represented. J. N. Wasson and E. P. Chitwood were appointed to read the letters, which were read and received from the following Churches: Union, Forrest Hill, Mt. Pisgah, Pleasant Valley, Providence, Mt. Zion, north, Antioch, west, Liberty, Brushy Creek, north, Mountain Home, New Hope, all of Montgomery County; New Home, Spring Grove, of Garland County; Bethel, New Hope, Pilgrim's Rest, Valley Grove, Salem, of Pike County; Brushy Creek, south, of Howard County, New Prospect, of Hot Spring County.

Second called for petitionary letters when the following with messengers were received: Prairie Grove, Buckville, Mt. Vernon, Pleasant Hill and Refuge, of Montgomery County; and Caney Valley, of Pike County. The body then elected their officers, viz: W. W. Carson, Moderator; E. Wright, Clerk; J. M. Smith, Treasurer.

Third. Visiting members were invited to have seats with us in Council.

Fourth. Called for correspondence, when two letters, one from the Southwestern Baptist Association, also two messengers, viz: L. D. Tate and H. Rivers, were gladly received. And one letter from the Caney Valley Baptist Association was received with the messengers, Elder H. Ellison, A. J. Robbins and William Ridling; and the right hand of the Moderator was extended to the said messengers that were present as a token of love.

Fifth. By action of the body, I. F. Welch and J. E. Kennedy were received as correspondents from Red River Association.

Sixth. The committee on preaching, A. R. Chitwood, J. N. Wasson, E. M. Howard; also the messengers of Salem Church, were appointed.

Committee on Documents—J. R. Motley, H. J. House and G. W. Bullard.

Committee on Destitution—J. P. Welch, W. H. Caldwell and J. C. Goss.

Committee on the State of Religion—G. C. Smith, D. T. Driggers and W. J. Cowart.

Committee on Temperance.—E. P. Chitwood, J. M. Smith and O. C. Miller.

Committee on Duties of Churches to Pastors—A. D. Stovall, J. D. Matlocks and J. F. Wisener.

Committee on Duties of Pastors to Churches—J. F. Harmon, A. Nelson and G. W. Scates.

Committee on Finance—J. F. Robbins, W. J. Chitwood and W. A. Canaday.

Closing prayer by I. F. Welch.

Adjourned to meet on Monday at 9 A. M.

SECOND DAY.

MONDAY, September 14, 9 A. M.

Prayer by J. M. Smith.

Saturday's minutes read and adopted.

The roll was called and absentees marked.

Called for the reports of committees, which were given as follows:

ON DOCUMENTS.

We find nineteen Churches represented by letters; one restored, viz: New Prospect. One called for a letter of dismission, viz: Brushy Creek, North, of Montgomery County. We find six Churches petitioned for membership in this body named as follows: Prairie Grove, Caney Valley, Buckville, Mt. Vernon, Pleasant Hill and Refuge. Total number of Churches twenty-six. Names of Churches not represented: Mt. Zion, Liberty Springs and Bethany. We find three petitionary letters, viz: New Hope, Forrest Hill and Pleasant Valley, all of Montgomery County, for the next session of this body to be held with them.

H. J. House, *Chairman*.

ON DESTITUTION.

Dear Brethren, we submit the following: We see from the letters from our Churches that some of our good brethren have been faithfully warning sinners to flee the wrath of God. While we yet find many in our bounds who are deprived of hearing the Gospel of Christ, dear brethren of the ministry, we appeal to our hearts and ask ourselves the question, have we no interest in those perishing souls? Christ died for them. For thus it behooved Christ to suffer in our stead. Dear brethren as ambassadors for Christ, let us now go into the streets and lanes and bid them come to the marriage of the Lamb. Dear brethren in the ministry, do we not feel the weight of immortal souls? If we do, let us go, and as we go, preach the Kingdom of God. Let us preach Christ and Him crucified to a lost and ruined race. Dear brethren, we have twenty-five ministers in our bounds. Let us rise and go forward in this

great work of our Savior, and ere long there will be no destitution in our bounds.

J. P. WELCH, *Chairman.*

ON THE STATE OF RELIGION.

We beg leave to make the following report: During the past Associational year there has been a general outpouring of the Holy Spirit among the Churches in our bounds. The spirit of religion has been manifested in our midst. But believe! and therefore wait to see greater things than these. We would encourage our ministering brethren to endeavor to advance into the destitution of our bounds and preach the whole truth. Respectfully submitted,

G. C. SMITH, *Chairman.*

ON TEMPERANCE.

Dear Brethren, we submit the following report: It is a fact known to all, that the cause of Temperance is on the decline. Illicit distilleries are going up and in operation in different parts of our bounds. These outlaws are slyly selling this whisky, using their influence to increase their nefarious and unlawful business. We greatly deplore this state of things, and feel that we should warn our brethren of this great evil, and advise that we as Baptists engaged in the cause of our Master, should use our influence to bring these outlaws to justice; and for the cause of Temperance to have no fellowship with any who buy from these outlaws and try to protect them from being brought to justice.

E. P. CHITWOOD, *Chairman.*

DUTIES OF CHURCHES TO PASTORS.

Beloved Brethren, we beg leave to submit the following report: We do know that the Scriptures do teach that the Churches should support their pastors. We find recorded in 1st Corinthians, 9th Chapter: Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man or saith not the Law the same also? For it is written in the Law of Moses: Thou shalt not muzzle the mouth of the ox that

treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes no doubt, this is written: that he that plougeth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about Holy things live of the things of the Temple? and they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

Respectfully submitted,

J. F. WISENER, *Chairman.*

DUTIES OF PASTORS TO CHURCHES.

Dear Brethren, we submit the following report: The pastor is the servant of the Church over which he is called. It is his indispensable duty to fill his appointments, unless Providentially hindered. To preach, or have preached, the Gospel in its purity; not shunning points of Scripture, because they are controverted; but contending earnestly for the faith once delivered to the Saints. And to reprove, rebuke and exhort, with all long suffering and doctrine. And not fail to declare the whole council of God. Dear beloved, brethren, pastors, we think it your duty to visit the members and associate with them, especially the distressed in body or mind, as much as lieth in your power. Yours in Christ,

JOHN F. HARMON, *Chairman.*

ON FINANCE.

Dear Brethren, we make the following report: We find on hand, for printing minutes sent up by the Churches, \$30.65; from Sunday School Convention, \$3.85; report of former treasurer, amount on hand for home mission, \$17.60; total, \$52.10.

J. F. ROBINS, *Chairman.*

ON PREACHING.

We submit the following report: Preaching on Saturday at 11 o'clock A. M. by Brother T. J. Welch; at 3 P. M., by Brother L. D. Tate; on Saturday night by Brethren J. H. West and E. Wright; on Sunday at 9 A. M., by Brother W. W. Carson; at 11 A. M., by Brethren H. Ellison and I. F. Welch; at 3 P. M., by Brethren L. D. Tate and A. Nelson; at night, by Brethren D. T. Driggers and J. P. Welch; Monday, at 11 A. M., by Brother I. F. Welch.

A. P. CHITWOOD, *Chairman*.

REPORT FROM SABBATH SCHOOL CONVENTION.

The Sunday School Convention of the Caddo River Regular Baptist Association met pursuant to adjournment with the Church at Pleasant Valley, Montgomery county, Arkansas, on Friday, at 11 o'clock A. M., before the second Lord's day in August, A. D. 1885.

The introductory sermon was preached by Brother J. P. Welch, and followed by Brother W. H. Caldwell. Text, 1st John, 4th Chapter, 11th verse: Beloved, if God so loved us, we ought also to love one another.

After some appropriate remarks by President W. J. Kennedy, the convention adjourned until 4 o'clock P. M.

FOUR O'CLOCK P. M.

The Convention was called to order by the President, who read the 5th Chapter of the Acts of the Apostles and offered prayer.

1st. Read minutes of last session. The letters were called for, read, and names of messengers enrolled.

2nd. Went into the election of officers, which resulted in the choice of W. J. Kennedy, President; T. J. Welch, Vice-President; J. M. Smith, Secretary, and J. N. Wasson, Treasurer.

Adjourned until candle light.

At early candle light the Convention was called to order by the President, when W. H. Caldwell, followed by R. W. Pate, preached a very interesting discourse from Romans 10th Chapter, 12th and 13th verses.

Convention adjourned until 9 A. M., next morning.

THIRD DAY.

Meeting convened at 9 A. M. The Convention was called to order by the President. Minutes of yesterday read and adopted.

Renewed the call for letters from Churches and schools.

The President appointed an Executive Committee consisting of G. B. Willis, G. M. Pettit and J. F. Robbins.

At 11 A. M., a very interesting address was delivered by T. J. Welch and followed by W. H. Caldwell, on the designs of Sabbath Schools.

Adjourned until 4 P. M.

4 O'CLOCK P. M.

The Convention was called to order by the President.

The 20th Chapter of John was read and prayer offered by L. Autery.

The report of the Executive Committee received and the Committee discharged.

On motion this Convention agreed to hold her next session with the Church at Salem, Pike County, Arkansas, commencing on Friday at 11 A. M., before the second Lord's Day in August A. D., 1886.

At early candle light Saturday night, a very interesting discourse was delivered by Brother I. F. Welch from Luke 14th Chapter, and 18th verse: Pray have me excused.

Sunday morning at 9 A. M., the Convention was called to order by the President.

On motion a Committee was appointed consisting of J. M. Smith, I. F. Welch and J. J. Hughes, to revise the Constitution.

RESOLUTIONS.

Resolved, That all pastors of Churches of this Association be and are hereby requested to preach something during the next Conventional year on the subject of Sabbath Schools.

AMENDMENTS TO CONSTITUTION.

1st. All Baptist Churches and Sabbath Schools are invited to send up messengers from sister associations, who will be allowed seats in this body.

2nd. Female messengers will be allowed seats in this body with the same *privilege as male messengers*.

Collection for printing our proportional part of the minutes were taken. Amount cash, \$2.55; pledges, \$1.90, to be paid by the meeting of the Association.

PROGRAMME FOR NEXT SESSION.

Introductory by T. J. Welch, Friday at 11 A. M., before the second Sabbath in August, A. D., 1886; reassemble at 4 P. M., organize and proceed in business; assemble again at early candle light; a letter to be read by Brother J. H. West on the origin of Sabbath Schools; Saturday 9 A. M., reassemble and proceed in business until 4 P. M.; at early candle light a lecture by J. E. Kennedy, subject of his choice.

G. B. WILLIS, *Chairman*.

Dear Brethren, we had a pleasant time in Convention. We were made to feel the influence of the Holy Spirit. There were eleven Churches and eight schools represented with 350 pupils. Oh, brethren, pray that the Lord may still increase the Sabbath School work in the bounds of our Association. Brethren, let us try to have every Church in this Association represented in our Convention next year.

W. J. KENNEDY, *President*,

J. M. SMITH, *Secretary*.

THE JUDGMENT—BY W. W. CARSON.

Because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained: Acts 17th Chapter and 31st verse.

Dear Brethren, that there is to be a final judgment, no one who is conversant with Scripture, will deny. I believe in a great judgment day; a day in which justice will be done. But will all men, good and bad (the believer and unbeliever), alike pass through the fearful ordeal of this awful judgment? is the main question I want to discuss. And in the first place I wish to call your attention to the two classes of men brought to view in the Bible. The Bible represents mankind as being in two classes. One class is designated as saints (believers, or the Church of the First Born, whose names are written in

Heaven.) The other class is designated as the wicked (the unbeliever, the world, or the children of this world.) See Luke 16, 8; John 12, 31; 14-17, 22; 15-18, 19; 16, 20; 17-9, 14; 18, 36; Romans 12, 2; James 1, 27; 1st John, 3, 1. Now, with all these passages before us, let us examine the text and we will readily see what particular class it is for whom God has appointed a day of judgment: Because He hath appointed a day in the which He will judge the world. I submit that according to the text, it is the world that is to be judged on that day, and not the Church. The unbeliever, and not the believer. In the preceding verse Paul says that: God commandeth all men everywhere to repent. And then in the text he gives a reason for the command. Why command men in view of the judgment to repent if there is no escape from the judgment. I submit that the command to repent, being given in view of the judgment, will forever exempt those who obey that command. There can be no judgment without law, and no man can be judged who is not under the law. God will judge the world according to law. But the Bible declares that the believer in Christ is not under the law: The law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come we are no longer under a schoolmaster. See Gallatians 3d Chapter, 24th and 25th verses. For sin shall not have dominion over you for ye are not under the law but under grace. Romans 6th Chapter and 14th verse. Then if the Christian is not under the law, I ask how can he be judged by the law? We will now see how the Christian is not under the law. The law was given by Moses, but grace and truth came by Jesus Christ. John 1st Chapter, 17th verse. Christ came to fulfil the law. Matthew 5th Chapter, 17th and 18th verses. This He did for us. Therefore the law can have no claims upon us for whom it was fulfilled. Christ not only kept the law but was judged by it, and paid its severest penalty for us, and as our substitute He freed us from its power. The believer has once been judged by the law, condemned and executed in the person of Christ his substitute. And it would be an illegal procedure should he ever be

brought into judgment again. Judgment is rendered at the end of the law; and when the law is ended that is the last of it.

Christ became the end of the law for righteousness to every one that believeth. Romans 10th Chapter and 4th verse. And when we come to Christ by faith that is the end of it. Like the man fleeing to the city of refuge, when once the city is reached the avenger of blood can pursue him no further. If there is anything in the doctrine of substitution, the believer can never be judged again. For if Christ died for the believer, it was because He was adjudged as a sinner in his stead. And if Christ was judged for the believer, believers can never be judged again. It may be argued that the believer will be judged according to his works done after his conversion. If so then I say he will be lost. For God's law is so infinitely pure, and Holy, that no human being can be found who is in harmony with it. This fact alone will forever condemn every one who is judged in the last day. And Paul distinctly declares that by the deeds of the law there can no flesh be justified in the sight of God. And there is not a Christian here who, if called into judgment to-day, and judged according to his works, that could stand. But God be thanked! ye are not subjects of the law but of Christ. For ye are dead unto the law and your lives are hid with Christ in God; and Christ who is our life shall appear, then shall ye also appear with Him in glory, for ye are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1st Peter, 1st Chapter and 5th verse. We are to be revealed in the last time (but our lives never; they are hid with Christ in God). So then the believer is so far removed from the fearful ordeal of trial in judgment that he will absolutely have no accuser. Who can lay anything to the charge of God's elect? It is God that justifieth.

I should like to see our counsel for the State arraign a man and try him without a charge. The death of Christ not only secures the believer from condemnation of the law, but also from ever being even charged (or accused) by it. Christ is not only our dying substitute, but he is our living mediator.

He stands between the believer and offended justice. And having met the fiery judgment of a violated law, He will never allow an accusation brought against us.

If Christ has given satisfaction for the believer God knows it; and to bring the believer to a trial in judgment when he knows that satisfaction has been rendered is to act unrighteously—a thing of which God is not capable. Now, with the light we have before us on this great subject of the judgment, I submit that it is the unbeliever and not the believer that will be judged in the last day. The day of judgment will be an eventful day characterized with awful sublimity. Behold the graves of the wicked bursting open uncovering their shame. The rock rending amid pealing thunders, while above the tumult and wreck of worlds you hear the voice of the Son of God (recalled by ten thousands of His saints) Come to judgment. I do not wonder that in view of the judgment God has commanded all men everywhere to repent. Neither do I wonder that when John saw in a vision the issue of that eventful day that he asked: Who shall be able to stand? Dear brethren, with the hope set before us, let us go forward in the discharge of our duty, ever laboring to pay the debt of gratitude we owe to God for His unspeakable gift; and thereby influence sinners to repent. For God has appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained.

Respectfully submitted,

W. W. CARSON.

The Association here suspended business until 2 o'clock P. M., and then resumed business after prayer by O. C. Miller.

By action of the body and by the request of Brushy Creek Church, of Montgomery County, said Church was granted a letter of dismission from this body.

General business was called for when the following resolutions were adopted:

Resolved, That it is the sense of this Association that it is contrary to Baptist usage and the teaching of the New Testament for any minister to baptize any person in this age of the

world without such person having applied to some Church for membership and been accepted by the Church for baptism on the experience of grace; and further

Resolved, That this Association will withdraw fellowship from any Church that holds in her fellowship any minister guilty of such irregularity in the future.

Resolved, That the thanks of this body be and are hereby tendered to Salem Church and vicinity for their liberality and friendly hospitality during our stay among them.

Resolved, That the thanks of this body be tendered to the brethren, moderator and clerk for their faithful services during the present session.

Resolved, That the brother clerk have ten dollars for services given in clerkship for this Association.

By action of the body the clerk is authorized to secure as many minutes as the money will pay for and distribute according to the contribution (of each Church) to the several Churches.

Messengers were appointed to other Associations as follows: E. Wright, to Red River; J. F. Robbins, to Ouachita; E. P. Chitwood and O. C. Miller to Saline; W. W. Carson, J. C. Goss and W. A. Canaday to the Southwestern.

The next session of this body is to be held with New Hope Church at Black Springs, Montgomery County, Arkansas. J. J. Hughes is appointed to preach the introductory sermon with A. Nelson alternate. E. Wright is appointed to write a circular letter from a subject of his own choice.

The next meeting of this body is to be at 11 o'clock A. M., on Saturday, embracing the second Lord's day in September and Monday following, A. D. 1886.

Prayer by J. J. Hughes, after which the love presiding over a very interesting and harmonious meeting was made manifest in the affecting scene attending the parting hand.

TREASURER'S REPORT.

Received from the Committee on Finance for printing minutes, \$34 50; cash on hand for Home Missions, \$17.60; total, \$52.10.

Respectfully submitted,
J. M. SMITH, *Treasurer*.

ORDAINED MINISTERS AND THEIR POSTOFFICE.

J. H. West.....	Caddo Gap.
G. C. Smith.....	Caddo Gap.
J. P. Welch.....	Rock Creek.
T. J. Welch.....	Caddo Gap.
E. Wright.....	Amity.
H. L. Wasson.....	Black Springs.
N. H. Harley.....	Bear.
L. Autery.....	Amity.
J. J. Hughes.....	Rock Creek.
J. M. Smith.....	Rock Creek.
W. G. Hilten.....	Texas.
O. C. Miller.....	Still Water.
A. Nelson.....	Hickory Station.
W. H. Caldwell.....	Hickory Station.
D. T. Driggers.....	Hickory Station.
W. W. Carson.....	New Hope.
J. R. Holcomb.....	Oma.
D. Bright.....	Point Cedar.
G. W. Scates.....	Point Cedar.

NAMES OF LICENSED MINISTERS AND POSTOFFICES.

J. R. Patterson.....	Black Springs.
J. F. Harmon.....	Mazarn.
J. C. Goss.....	New Hope.
G. C. Bandy.....	New Hope.
J. W. King.....	Black Springs.

ORDER OF BUSINESS.

FIRST DAY.

1. Introductory sermon.
2. Call for letters of Churches.
3. Call for petitionary letters.
4. Election of officers.
5. Inviting visiting members to seats.
6. Call for correspondence.
7. Appointment of committees.
8. Call for report of committee on preaching.

SECOND DAY.

9. Call for reading minutes.
10. Call roll and mark absentees.
11. Call for report of committees.
12. Call for the reading of circular letter.
13. Call for resolutions.
14. Appointments for next session.
15. Call for treasurer's report.

STATISTICAL TABLE OF THE CADDO RIVER REGULAR BAPTIST ASSOCIATION.

CHURCHES.	MESSENGERS.	PASTORS.	CLERKS.	POST OFFICE.	Baptised.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Died.	Total in Fellowship.	Sundays of Meeting.
Bethel.....	W. F. Willis, J. F. Wisener.	J. P. Welch.	W. H. Black.	Rock Creek.	5	3	3		2	2	50	1
Liberty.....		D. T. Driggers	J. J. Collier.	Caddo Gap.	3	4	4		2	2	19	4
Mt. Pisgah.....	Edmund Wright	E. Wright	E. T. Tallant.	Andity.	1						27	3
Pleasant Hill.....	M. B. Maddox.	O. C. Miller.	J. P. Lackey.	Mt. Ida.	23	14	3		0		49	3
New Hope N.....	H. J. House, J. W. King.	W. W. Carson.	W. W. Carson.	Black Springs	7	1	3				26	4
Mt. Vernon.....	E. P. Chitwood, A. Beck.	E. P. Chitwood	W. H. C. Parker	Christal Springs.	2	2	2			1	33	3
New Hope S.....	W. W. Carson, J. C. Goss.	W. W. Carson.	W. D. Lofovers.	New Hope.	2	2	4	1			8	1
Forrest Hill.....	G. W. Whisenant.	W. H. Caldwell.	J. A. Tackett.	Hickory Station.	1	1	3				34	2
Union.....	A. R. Chitwood, W. A. Chitwood.	H. L. Wasson, N. H. Harley	A. R. Chitwood.	Bear	1	1	5				39	2
Mt. Zion.....	J. C. Reece.	D. T. Driggers.	R. W. Pate.	Caddo Gap.		2	2				9	3
New Prospect.....	G. W. Seates.	J. R. Holcomb.	N. W. Holcomb.	Point Cedar	13	0					27	3
Refuge.....	J. W. Peoples, M. G. Peoples.	J. P. Welch.	S. A. Evans.	Stillwater.		3					11	4
Valley Grove.....	J. M. Smith, E. G. Baggett.	H. L. Wasson.	J. M. Smith.	Rock Creek.	6	3	13			2	43	4
Providence.....	A. D. Stovall.	N. H. Harley.	W. R. Rowton.	Black Springs.	20	1					27	12
New Home.....	W. K. Sarguine, E. N. Howard.	W. Larrance.	E. M. Howard.	Bear				1			2	
Brushy Creek N.....	J. C. Pullen, A. T. Hill.	A. Nelson.	A. T. Hill.	Oden	5			3			29	2
Mountain Home.....	A. Nelson, W. H. Caldwell, D. T. Driggers.	O. C. Miller.	J. C. Thomas.	Hickory Station	2	3	3				41	1
Fralrie Grove.....	O. C. Miller.	A. Nelson.	T. Wilson.	Stillwater.	2	1	3				14	1
Spring Grove.....	J. F. Harmon.	J. J. Hughes.	J. F. Harmon.	Hickory Station	6	3		1			20	4
Caney Valley.....	W. W. McLane.	G. C. Bundy	W. W. Smith.	Pineland.	1	2					12	1
Brushy Creek S.....	W. A. Canaday, J. N. Jordan.	L. Autery.	J. Seales.	Palts.	1	2					16	4
Antlock West.....	G. C. Smith, J. P. Welsh, R. C. Fields.	N. H. Harley.	B. F. Welch.	Caddo Gap.	3	11	3				33	3
Buckville.....		T. J. Welch.	J. W. Marton.	Buckville.	1	8			1		7	1
Pleasant Valley.....	J. F. Robins, J. N. Wasson.	I. F. Welch.	J. N. Wasson.	Black Springs.	8	1	3				23	1
Salem.....	J. B. Echols, W. D. Ward, A. L. Wilson.	W. W. Carson.	N. L. Huggins.	Rock Creek.	3	2	11	1			38	
Pilgrim's Rest.....	G. W. Bullard, W. J. Cowart, J. R. Motley.		W. S. Ham.			1					19	3