

MINUTES
OF THE
NINETY-SEVENTH ANNUAL SESSION
OF
Little River Primitive
Baptist Association

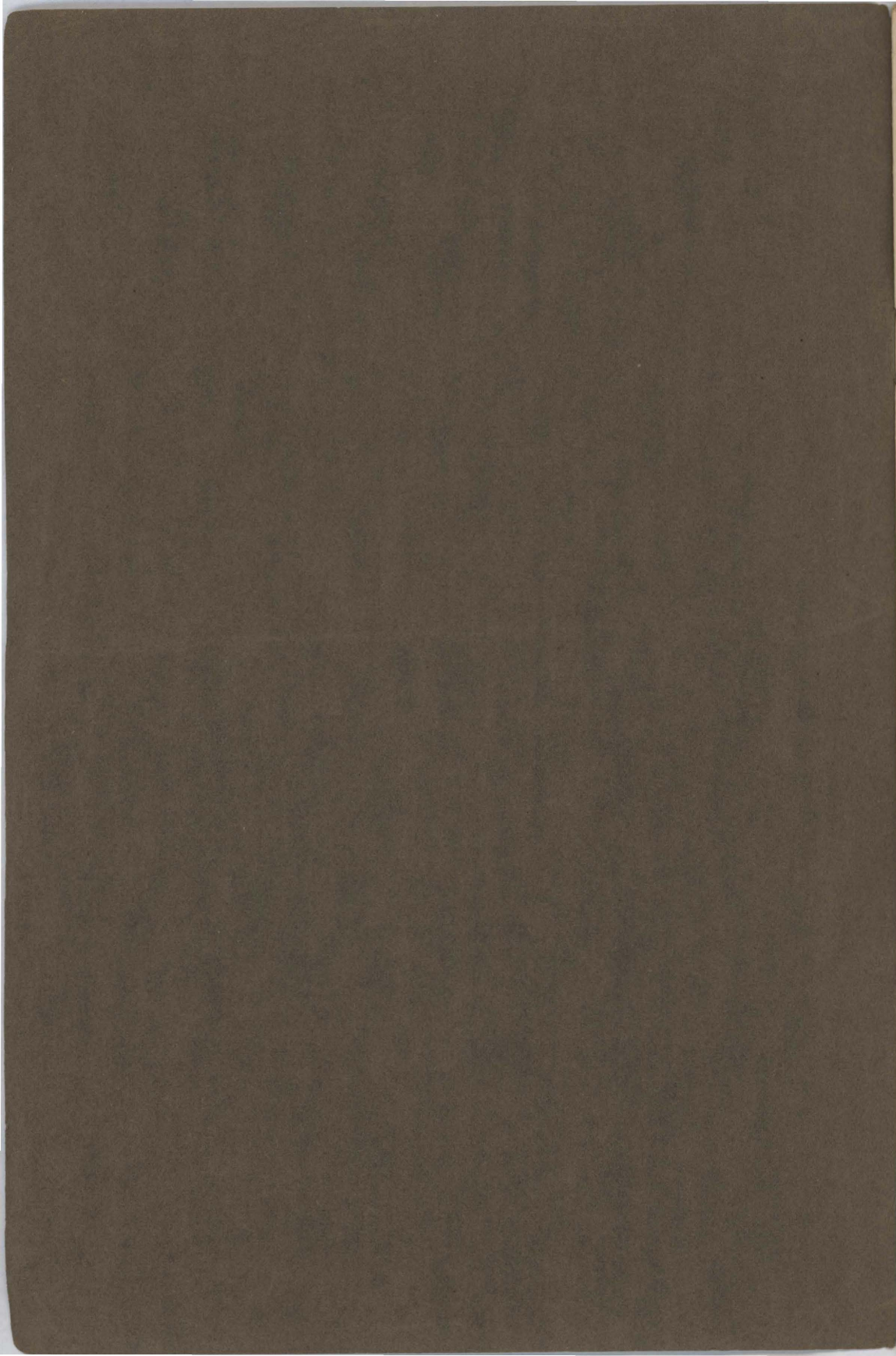
HELD WITH THE CHURCH AT
FOUR OAKS MEETING HOUSE
JOHNSTON COUNTY, N. C.
SEPTEMBER 24, 25, 26, 1926

ELDER JESSE BARNES, Moderator
SMITHFIELD, N. C.

B. F. SMITH, Clerk
BENSON, N. C.

O. S. YOUNG, Assistant Clerk
ANGIER, N. C.

PRINTED IN RALEIGH:
BYNUM PRINTING CO.



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PROCEEDINGS

First—The introductory sermon was omitted in the interest of time.

Second—After a short recess the brethren came together, and after prayer by Elder R. E. Johnson the Association was organized by choosing Elder Jesse Barnes Moderator, and R. F. Smith Clerk, who called to his assistance Brother O. S. Young.

Third—Brethren D. L. Godwin and G. R. Stencil were appointed a Committee on Finance.

Fourth—Then called for letters from churches composing this Association. Letters were handed in, read, and their contents noted in the statistical table. (See table.)

Messengers seated.

RESOLUTIONS

Fifth—Whereas, three years ago, at the time our sitting was with the church at Hannah's Creek, there entered into this association evidences of a destructive spirit. This spirit OF RULE or ruin entered in through and by Elder L. H. Stephenson who was determined to become moderator of this association; and although he and his associates failed in their undertaking, it did not seem to weaken their ambition to accomplish their purpose in some form. Later charges were preferred against Elder Stephenson for false statements said to have been made by him in the courts of Johnston County, but in a very undiscipline-like manner he arranged for his own defense in the July, 1924, conference of his home church, by visiting some of the witnesses and taking down in writing their testimony as they would tell it, which written testimony was used in the above mentioned conference, one of the statements being changed by Elder Stephenson to suit himself, the changed statement being the testimony furnished by Brother W. R. Hargess, who denied that he gave in such a statement, but that on the contrary stated that his statement had been changed since it was read to him. So Clement Church claimed to try his case with these written statements, notwithstanding the fact that the witnesses were present of which he and his church were aware, but were not asked to furnish any information or make any statement regarding the matter. The minutes of the meeting in which this case came up reads as follows: "Saturday before the second Lord's Day in July, 1924, met in conference, invited visiting brethren and sisters to seats with us; then called for the peace of the church, reports in peace after clearing the charges against a brother; then opened a way for the reception of members; then appointed messengers to sister churches; then adjourned. Elder C. B. Hall, Moderator, W. M. Hobbs, Clerk. The brethren in general being hurt with such procedure, four churches appointed messengers to visit Clement Church at their next regular meeting and asked them to reconsider their action in their July conference and take gospel steps and to appoint a time and place for a hearing, but the church refused to do so, telling them to go back and advise

their offended brethren to take "gospel steps." In this same conference Brother W. M. Johnson reported not in peace and they told him that he had not taken "gospel steps." Then Brother J. M. Langdon preferred charges against Brother W. R. Hargess of Fellowship Church for denying the statement as it was read at their July conference above referred to. The church then sent this charge to Fellowship, appointing Brethren J. W. and W. A. Lassiter as a committee to bear the charge. The Church at Fellowship called a special conference in the latter part of August, 1924, to hear this case. Brother Hargess attempted to show his church that the written statement as read by the Clement brethren was incorrect and did not read as it did when they read it to him after he had made his statement to them at the time they came to see him as a witness. They refused to hear him and excluded him from the church, whereupon the church at Fellowship became so confused over this matter that they could not become reconciled and the church divided, one part going into the yard to hold their meetings.

That Elder L. H. Stephenson did in his own hand writing, in the presence of Brother W. B. Hobbs, Brother W. M. Hobbs and wife, Sister Hobbs, add to the statement claimed made by Brother Hargess, and at the same time remarked that if Clement Church did not help him he was gone, but if she would help him, that before he would suffer any trouble to arise in the church on his account or any of her members be excluded that he would willingly and humbly submit.

Whereas Elder Lee Hanks of Atlanta, Ga., came through our country on a tour and worked up what was called a resolution asking for a council of brethren to hear the evidence in the case of Elder L. H. Stephenson and offer advice for a settlement. The resolution was signed up and the counsellors called to sit on Friday before the fourth Sunday in May, 1926, which council did convene at that time and place with Elders Lee Hanks, R. H. Pittman, L. A. Johnson, J. C. Hooks and J. W. Gardner as counsellors. Elders Hanks, Pittman and Johnson advised that they found nothing against Elder Stephenson and therefore advised his church to set him free. Elders Hooks and Gardner refused to sign their findings, giving several valid reasons, among which were that "all the charges were not heard," and that they did not want to be associated with any disorder. Elders Hooks and Gardner were called away at the end of the first day of the council and did not return, and some of our brethren asked the other members of the council to call it off and offer no advice, calling the council void, but they persisted in its continuance under protest. Therefore instead of the council tending toward reconciliation it has caused more confusion.

Whereas, that Brother W. M. Hobbs having become so offended with Elder Stephenson that he labored with him on Saturday of their meeting in July, 1926, asking him to lay down his gift until he could have a hearing, which he refused to do but proceeded to exercise his GIFT ON THAT DAY AND CONTINUES TO DO SO. He also acted as moderator on that day against the protest of Brother Hobbs, whereupon Brother Hobbs rose in conference and withdrew from Elder Stephenson and on motion asked all who felt as he did to rise to their feet, in consequence of which seven in all stood up. Brother W. M. Johnson and wife, Sister Johnson, who were also members at Clement also withdrew from him about one year before this. Elder Stephenson

and the remainder of the members then in turn on motion excluded the seven for "rebellious against the church." The nine members thus withdrawing from Elder Stephenson proceeded to organize themselves into a body and after being refused admittance into the meeting house, continue to hold their meetings in the yard at the church.

Whereas, the association at its sitting at Salem Church, September, 1925, appointed the next session of its sitting to be held with the Church at Clement, notwithstanding the fact that this was contrary to the wishes of a majority of the messengers it was submitted to because there had already been much wrangling over the Stephenson trouble, and was submitted to in the hope that the future might bring about more pleasant conditions.

Whereas, the brethren met as was appointed at Clement Church and the introductory sermon was preached by Elder L. H. Stephenson who had refused to lay down his gift.

And whereas, after recess, the messengers composing this association met at Clement meeting house at the time appointed according to the above named agreement and after recognizing Elder E. F. Pierce as its moderator, undertook to proceed in order with the business of the association by making a motion which received a second, that inasmuch as the body at Clement was divided, to move the sitting of this association to Four Oaks, which motion was overruled by the moderator in violation of section 9 of the form of Government, which reads as follows: "Every motion made by any messenger which receives a second shall be considered by the association, unless it be withdrawn by the messenger offering it." Despite the fact that his attention was called to said section and request made that same be read and explained, and said request was ignored by the moderator, and

Whereas, another motion was made and seconded that all messengers favoring the moving of the association to some place where the church is not divided to withhold their letters and contributions, and the same being ignored and overruled by the moderator which was also a violation of section nine of the government as above stated, said moderator in both cases refusing to put the question or allowing the messengers any voice in the affairs of the Association, but to the contrary continued to usurp authority over said body contrary to the rules of its government in a domineering and disorderly manner, all of which led to the conclusion and belief that said moderator was catering to that part of the body at Clement which was holding with Elder L. H. Stephenson and his disorder instead of adhering to the recognized form of government of this association, and

Whereas, it is the desire of this the Little River Primitive Association to strictly adhere to its recognized principles of government, doing nothing by partiality but that all things may be done decently and in order. It was then that Bro. F. C. Hamilton being recognized by the moderator, said, "All who are in favor of moving the sitting of this Association to Four Oaks, meet at the church there this evening at four o'clock," in consequence of which statement, the sitting of the Association was moved to and held with the church at Four Oaks, therefore be it resolved,

First, that we hereby withdraw from Elder L. H. Stephenson and all who follow him in his disorder, and

Second, THAT WE DENOUNCE THE ACTIONS and refuse to accept the advice of the so-called council meeting held at Clement Church in May, 1926, and

Third, That we hereby recognize that part of Fellowship Church which withdrew from Elder L. H. Stephenson and his disorder and repaired to the Grove, namely, Anderson Stephenson, George L. Stephenson and others, to be the true church in order at Fellowship, and as evidence have seated them in our association.

Fourth, that we do also hereby recognize that part of Clement Church which withdrew from Elder L. H. Stephenson and his disorder and repaired to the grove, namely, W. M. Hobbs, W. M. Johnson and others, as being the true church in order at Clement and as evidence have seated them as a part of this association.

Fifth, that we continue this session to again meet with the church at Four Oaks on Wednesday, November 24, 1926, at 1 P.M., and the same officers and messengers will meet as now organized, except in cases of absentees in which cases the churches may appoint others to fill the vacancies. This meeting being for the PURPOSE of considering petitionary letters or any other business which may properly come before this body.

Sixth, that we invite any church or churches which failed to represent at our regular session to meet with us at the above meeting.

Seventh, believing as we do that all peace loving and God fearing Primitive Baptists do not wish to offend in either word or deed their brethren of like precious faith, therefore be it understood that in these articles in which we "withdraw from Elder L. H. Stephenson and all who follow him in his disorder," we mean by the words, "Those who follow him," our ministering brethren who preach with him, churches who permit him to preach in their stand, and our brethren at large who engage in communion services with him, after having a knowledge of this action.

Eighth, that these resolutions be made a part of the minutes of this meeting, a copy spread upon our association records and a copy sent to Zion's Landmark with request to publish.

Sixth—Then invited all corresponding and visiting brethren from sister associations to seats with us.

Six A—Then called for corresponding and visiting brethren and sister associations as follows:

Upper Country Line:

A file of minutes.

Lower Country Line:

A file of minutes.

Kehukee:

A file of minutes.

White Oak:

A file of minutes.

Abbott's Creek:

A file of minutes.

Mill Branch:

A file of minutes.

Black Creek:

A file of minutes.

Contentnea:

A file of minutes.

Fisher's River:

A file of minutes.

Mayo:

A file of minutes.

Seven Mile:

A file of minutes.

Salem:

A file of minutes.

Roaring River:

A file of minutes.

Zion:

A file of minutes.

Seventh—Then called for petitionary letters. None presented.

Eighth—Then appointed corresponding messengers to sister associations.

Kehukee: D. L. Godwin, R. F. Smith.

A file of minutes.

Upper Country Line: R. O. Stewart, R. F. Smith.

A file of minutes.

Lower Country Line: D. L. Godwin, O. S. Young and Elder R. E. Johnson.

A file of minutes.

White Oak: D. L. Godwin, R. F. Smith, S. E. Williams.

A file of minutes.

Contentnea: D. L. Godwin, R. F. Smith.

A file of minutes.

Mill Branch: R. F. Smith, F. C. Hamilton, Elder R. E. Johnson.

A file of minutes.

Black Creek: G. R. Stancil, R. F. Smith, M. M. Johnson.

A file of minutes.

Seven Mile: G. R. Stancil, O. S. Young, F. C. Hamilton.

A file of minutes.

Abbott's Creek: F. C. Hamilton, D. L. Godwin.

A file of minutes.

Mayo:

A file of minutes.

Ninth—Then called on brethren appointed last year to sister associations to report. The brethren generally attended, and those who did not were excused.

Tenth—Agreed that the Committee on Finance take charge of the minutes from sister Associations and prepare

for proper distribution to the churches of the Association.

Eleventh—Agreed that the officers of the Association, together with the messengers of this church, be appointed a Committee of Arrangements for the preaching during the sitting of the Association.

Twelfth—Preachers appointed for tomorrow, Saturday: Elders J. Wm. Stephenson, O. S. Young, R. E. Johnson.

Thirteenth—Agreed that our next Association be held with the church at Gift-Coats, N. C., to begin on Friday before the fourth Sunday in September, 1927, and that Elder Jesse Barnes preach the introductory sermon, and that Elder R. E. Johnson be his alternate. Worship to begin at 11 o'clock A. M.

The Association adjourned until Saturday Morning at 9:30 o'clock.

Benediction by Bro. O. S. Young.

SATURDAY MORNING.

Fourteenth—The Association met according to adjournment and was opened by praise and prayer by Bro. O. S. Young.

Fifteenth—Again called for corresponding and visiting brethren, but no one reported.

Sixteenth—Then called for report of Finance Committee, which is as follows:

Received from churches this year-----	\$48.50	
From Friends -----	22.45	
Total -----		\$70.95

DISBURSEMENTS

Clerk's Service -----	\$15.00	
For printing and mailing minutes-----	40.00	
Distributed to ministers-----	22.45	
Total -----		\$70.95
Balance on hand-----		\$.00

On motion report was received and Committee discharged.

Seventeenth—Ordered the Clerk to superintend and transcribe these minutes, and have 1,500 copies printed and distribute them as per the order hereinafter prescribed, and enter a copy of the same on our Association Record.

Eighteenth—Preachers appointed for tomorrow, Sunday, were: Elders R. E. Johnson, J. Wm. Stephenson, O. S. Young, Jesse Barnes.

Nineteenth—Agreed to extend thanks to the brethren, sisters, and friends of Four Oaks Church and surrounding

community for the kindness shown in supporting the Association during its sitting.

Twentieth—Agreed that the balance of the funds left in the hands of the Finance Committee, after defraying the usual expenses of the Association, be distributed among the ministers.

Twenty-first—Agreed that all irregular trade or traffic be forbidden within the legal bounds during the sitting of the Association, and that we extend thanks to the officers of the community for their diligence in keeping order.

Twenty-second—The Clerk of the Association is ordered to give sufficient notice of the time and place of holding the Association, with all necessary information pertaining thereto.

Twenty-third—On motion the above proceedings were read and approved, and adjourned until Sunday A. M. at 10 o'clock.

Benediction by Elder Jesse Barnes.

SUNDAY MORNING, SEPTEMBER 26TH, 1926.

Twenty-fifth—Services were opened as per adjournment by Elder R. E. Johnson, followed by J. Wm. Stephenson, O. S. Young, Jesse Barnes.

Thus ended one of the sweetest and most lovely associations of our memory, everything of one accord, excellent behavior and beautiful weather. Then after a wonderful sermon on admonition, etc., the meeting closed to meet again Wednesday, November 24, 1926, at 1 o'clock P.M.

ELDER JESSE BARNES, Moderator.

R. F. SMITH, Clerk.

O. S. YOUNG, Assistant Clerk.

TIME AND PLACE OF HOLDING QUARTERLY MEETINGS, WITH PASTORS' NAMES ATTACHED

Bethany—J. T. Collier, pastor, fourth Sunday and Saturday in February, May, August and November.

Bethel—A. L. Holloway, pastor, fourth Sunday, March, June, September and December.

Clement—No pastor, second Sunday and Saturday in March, June, September and December.

Hannah's Creek—No pastor, third Sunday and Saturday before, February, May, August and November.

Little Creek—E. F. Pearce, pastor, third Sunday and Saturday before in January, April, July and October.

Middle Creek—E. C. Jones, pastor, second Sunday and Saturday before, February, May, August and November.
 Fellowship—No pastor, first Sunday and Saturday before, February, May, August and November.
 Rehoboth—Elder G. W. Stephenson, fourth Sunday and Saturday before, February, May, August and November.
 Oak Grove—Elder J. T. Collier, pastor, third Sunday and Saturday before, February, May, August and November.
 Raleigh—Elder E. L. Cobb, pastor, third Sunday and Saturday before, February, May, August and November.
 Salem—Jesse Barnes, pastor, third Sunday and Saturday before, February, May, August and November.
 Sandy Grove—Third Sunday and Saturday before, March, June, September and December.
 Smithfield—Jesse Barnes, pastor, first Sunday and Saturday before, January, April, July and October.
 Union—E. F. Pearce, pastor, second Sunday and Saturday before, March, June, September and December.
 Willow Springs—C. B. Hall, pastor, fourth Sunday and Saturday before, February, May, August and November.
 Mt. Gilead—First Sunday and Saturday before, March, June, September and December.
 Mt. Zion—W. G. Turner, pastor, second Sunday and Saturday before in January, April, July and October.
 Four Oaks—No pastor, first Sunday and Saturday before in March, June, September and December.
 Cedar Grove—No pastor, first Sunday and Saturday before, February, May, August and November.
 Gift Church—No pastor, third Sunday and Saturday before in January, April, July and October.
 Angier—No pastor, first Sunday and Saturday before in March, June, September and December.
 Cleveland—No pastor, first Sunday and Saturday before in January, April, July and October.

MINUTES TO SISTER ASSOCIATIONS

Mill Branch—M. Mears, Tabor, N. C., 20 copies.
 Upper Country Line—Elder J. W. Gilliam, Altamahaw, N. C., 30 copies.
 Lower Country Line—J. H. Gooch, Stem, N. C., 25 copies.
 Kehukee—Elder B. S. Cowen, Williamston, N. C., 50 copies.
 Contentnea—H. L. Brake, Rocky Mount, N. C., 30 copies.
 White Oak—Elder Isaac Jones, Maple Hill, N. C., 30 copies.
 Abbott's Creek—A. L. Owen, Salisbury, N. C., 20 copies.
 Fisher's River—Elder F. P. Stone, Francisco, N. C., R. 1, 30 copies.
 Staunton River—R. L. Dodson, 147 Broad St., Danville, Va., 20 copies.
 Mayo—Elder S. B. Dobbins, Claudeville, Va., 20 copies.
 Black Creek—Elder E. L. Cobb, Wilson, N. C., 30 copies.
 Seven Mile—W. V. Blackman, Bentonville, N. C., 15 copies.
 Zion—H. F. Branscomb, Fancy Gap, Va., 15 copies.

**NAMES OF MINISTERS BELONGING TO THE LITTLE RIVER
PRIMITIVE BAPTIST ASSOCIATION, AND THEIR
POST OFFICE ADDRESS**

R. E. Johnson, Four Oaks, N. C., R. 3.
Jesse Barnes, Smithfield, N. C.
E. F. Pearce, Princeton, N. C., R. 1.
G. William Stephenson, Benson, N. C., R. 1.
E. C. Jones, McCullers, N. C., R. 1.

LICENTIATES

O. S. Young, Angier, N. C.
T. F. Adams, Willow Springs, N. C.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Little River Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His Word, which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God, before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgressions he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were part-takers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call, but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that those that are called by grace and born again will persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all God's works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

FORM OF GOVERNMENT

1. The association shall be composed of members chosen by the churches in the Little River Association, who shall be members supposed to be the best qualified for that purpose, and those producing letters from their respective churches, certifying their appointment shall be entitled to seats in the association, provided they shall not violate the rules of this Constitution.

2. In the letters from the churches shall be expressed the number of members in full fellowship, the number received by experience and baptism, the number received by letter, the number dismissed by letter, and the number excommunicated, and those who died since the last association was held.

3. Members thus chosen and convened shall be denominated The Little River Primitive Baptist Association.

4. The association when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, who shall be chosen by members composing it. The moderator to be chosen annually at each association; the clerk to continue in office during his pleasure or the pleasure of the association.

6. New churches may be admitted into the union by a written petition presented by messengers, with letter, and upon examination, if found orthodox and orderly, it may be manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association, but shall have only three messengers from each church.

8. Every query presented by any messenger in the association shall be read, and before it shall be debated, the moderator shall put it to a vote as to whether or not it shall be debated, and if a majority votes for debating, the query shall be debated; otherwise the query must be withdrawn.

9. Every motion made by any messenger which receives a second shall be considered by the association, unless it be withdrawn by the messenger offering it.

10. The association shall furnish the churches in the union with minutes of its proceedings.

11. We believe it to be absolutely necessary to have a fund for defraying the necessary expenses of the association, and recommend that each church composing it voluntarily contribute such

sum as they think proper, and send by their messenger to the association, which money shall be placed in the hands of the clerk, who shall account for the same, and pay it out as directed by the association.

12. The clerk shall have a book wherein shall be recorded the proceedings of each association, as well as a record of the dates of each association, and when associations are held at the different churches in the union, for which he shall receive a yearly compensation.

13. The association shall provide for the general union of churches, and shall preserve inviolably a chain of communion among the same. Shall give churches all necessary advice when called upon to do so; shall inquire into the cause of failure on the part of any church not represented at each association; shall appropriate the money contributed by the church for association fund to any purpose it deems proper; may appoint any member or members by and with their consent to transact any business connected with the association shall have power to withdraw from any church composing the union which violates the rules of the association or deviates from the orthodox principles of our faith.

14. Visiting brethren may be invited to assist in the association in every way except to vote.

15. Amendments may be made to this form of government at any time by a majority vote.

16. The minutes of the association shall be read and approved and signed by the moderator and clerk before adjournment.

RULES OF DECORUM

1. The association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the moderator in beginning his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the association while in conference, without permission.

5. No messenger shall speak more than three times on the same subject without permission from the association.

6. Messengers shall keep strict order while the business of the association is being transacted.

7. No messenger shall be interrupted while speaking unless he violates the rules of the decorum.

8. No messenger shall address another in other term or appellation than the title of brother.

9. The names of the members composing the association shall be enrolled by the clerk and called over as often as the association requires.

10. The moderator shall not speak on any question before the association until all the other members are through speaking, when he may give his views, after which any messenger having a right to speak, may reply to any new matter introduced by the moderator.

11. Any member who shall violate any rules of the association shall be dealt with by the association as it deems proper.

**NAMES OF CHURCHES, CLERKS AND POST OFFICE
ADDRESS**

Bethel, 50 copies, J. B. Hardee, Benson, R. 3.
Bethany, 45 copies, A. Wiggs, Pine Level, N. C.
Clement, 35 copies, W. M. Hobbs, Smithfield, N. C.
Hannah's Creek, 75 copies, J. Willis Creech, Benson, N. C.
Little Creek, 30 copies, J. J. Batten, Smithfield, N. C.
Middle Creek, 30 copies, J. B. Britt, McCullers, N. C., R. No. 1.
Mt. Gilead, 20 copies, Everet Ennis, Wendell, R. 1.
Oak Grove, 25 copies, O. Tingen, Apex, N. C.
Rehoboth, 45 copies, J. C. Barbour, Benson, R. 1.
Raleigh, 40 copies, J. P. Temple, Selma, N. C.
Salem, 45 copies, J. I. Whitley, Wendell, R. 1.
Sandy Grove, 30 copies, Alex Dupree, Willow Springs, R. 1.
Smithfield, 50 copies, Amos Johnson, Smithfield, R. 1.
Union, 60 copies, J. H. Braddy, Smithfield, N. C.
Willow Springs, 45 copies, T. F. Adams, Willow Springs, N. C.
Mt. Zion, 40 copies, J. G. Smith, Benson.
Four Oaks, 30 copies, E. B. Durham, Four Oaks, N. C.
Cedar Grove, 15 copies, J. W. Powell, Wake Forest, N. C.
Gift, 85 copies, R. O. Stewart, Coats, N. C.
Angier, 40 copies, A. H. Dupree, Angier, N. C.
Cleveland, A. L. Coats, 15 copies, Clayton, R. 1.
Fellowship, 30 copies, J. R. Dixon, Benson, R. 3.
R. F. Smith, Clerk, 315 copies, Benson, N. C.

Author	Title	Year	Page	Volume	Issue
W. H. Dorrance	...	1888
J. H. Dorrance	...	1889
W. H. Dorrance	...	1890
J. H. Dorrance	...	1891
W. H. Dorrance	...	1892
J. H. Dorrance	...	1893
W. H. Dorrance	...	1894
J. H. Dorrance	...	1895
W. H. Dorrance	...	1896
J. H. Dorrance	...	1897
W. H. Dorrance	...	1898
J. H. Dorrance	...	1899
W. H. Dorrance	...	1900
J. H. Dorrance	...	1901
W. H. Dorrance	...	1902
J. H. Dorrance	...	1903
W. H. Dorrance	...	1904
J. H. Dorrance	...	1905
W. H. Dorrance	...	1906
J. H. Dorrance	...	1907
W. H. Dorrance	...	1908
J. H. Dorrance	...	1909
W. H. Dorrance	...	1910
J. H. Dorrance	...	1911
W. H. Dorrance	...	1912
J. H. Dorrance	...	1913
W. H. Dorrance	...	1914
J. H. Dorrance	...	1915
W. H. Dorrance	...	1916
J. H. Dorrance	...	1917
W. H. Dorrance	...	1918
J. H. Dorrance	...	1919
W. H. Dorrance	...	1920
J. H. Dorrance	...	1921
W. H. Dorrance	...	1922
J. H. Dorrance	...	1923
W. H. Dorrance	...	1924
J. H. Dorrance	...	1925
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