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Minutes

OF THE

Seventy-Fifth Annual Session

OF THE

Towaliga Association

OF

Primitive Baptists

HELD WITH

New Hope Church, Upson County, Georgia

September 2, 3, 4, 1913

ELDER A. C. ELLIOTT, Moderator
McDonough, Ga., R. F. D.

W. M. HARTLEY, Clerk
Zebulon, Ga.

Introductory by

ELDER R. L. BARRON

"In the beginning was the Word and the Word was with God,
and the Word was God."

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Order of Business

1. Read letters and record Messengers' names.
2. Elect Moderator and Clerk.
3. Invite visiting bréthren to seats.
4. Call for petitionary letters.
5. Appoint a committee to arrange Divine Service.
6. Call for correspondence.
7. Appoint some brother to write corresponding letter.
8. Call roll and read Decorum.
9. Appoint Correspondents.
10. Appoint Union Meetings.
11. Appoint time and place for next Association.
12. Appoint brethren to preach next introductory sermon.
13. Appoint brethren to write circular letters.
14. Call for circular letters.
15. Call for corresponding letters.
16. Call for contributions.
17. Say how many minutes.
18. Fix Clerk's compensation.
19. Call for miscellany.
20. Read minutes.
21. Adjournment.

MINUTES OF THE

Towaliga Association

Seventy-fifth Annual Session of the Towaliga Association of Primitive Baptists, Held With the Church at New Hope, Upson County, Georgia, September 2, 3, 4, 1913.

FIRST DAY—TUESDAY

Introductory sermon was preached by Elder Robert L. Barron, from John i. 1.

After an hour's intermission for refreshments, the ministers, messengers and correspondents met in the house and were called to order by the Moderator, Elder A. C. Elliott; and after singing a song of praise, prayer was offered by Elder S. J. Blackwell, of the Little River Association.

1. Called for letters, and appointed Elder Walter Blackwell and Brethren Geo. D. Godard and J. B. Mosley to read letters, and the clerk enrolled messengers' names.

2. On motion, the Association went into the election of a moderator and clerk, by ballot, which resulted in the election of Elder A. C. Elliott moderator, and W. M. Hartley clerk.

3. Invited visiting brethren to seats.

4. Called for petitionary letters.

5. Appointed committee to arrange for Divine Services, to-wit.: Brethren T. M. Brown and R. W. Davis, of the body, to act with the messengers of New Hope Church.

6. Called for correspondence, when Elders S. J. and Walter Blackwell, and Brethren James Pool, W. R. Cockrum, and Sisters Walter Blackwell, Savilla Pool and Eulolia Blackwell were cordially received by the Moderator, together with the Little River brethren and some friends that were appreciated.

7. On motion, appointed Elder J. F. Taylor to write the Corresponding Letter.

8. On motion, adjourned until 8:30 o'clock Wednesday morning.

SECOND DAY—WEDNESDAY

Association met pursuant to adjournment.

After singing, prayer was offered by Brother James Pool, of Little River.

1. Called roll, and read Decorum.
2. Renewed call for correspondence.
3. Appointed correspondents to Little River Association, to be held the fourth Sunday in August, 1914, and Friday and Saturday before, near Roswell, to-wit.: Elders A. C. Elliott, S. G. Ratliff, T. M. Whatley, J. A. Wright, J. M. F. Barron, J. F. Taylor, R. L. Barron; and Brethren J. B. Bell, J. H. Blount, R. W. Davis, W. J. Hartley, T. G. Preston, T. M. Brown, M. S. Williamson.
4. Appointed union meetings as follows:
First District—Beginning on Tuesday after the first Sunday in August, 1914, at Ocmulgee Church, and holds three days.
Second District—At Beulah Church, beginning on Tuesday after the fourth Sunday in July, 1914.
5. Appointed the next session of this body to be held with the church at Mt. Moriah, Newton County, Georgia, beginning on Tuesday after the first Sunday in September, 1914, and holding three days. Mt. Moriah is near Hayston Station, on the Covington and Milledgeville Railroad.
6. Appointed Elder E. Oglesby to preach the next introductory sermon, with George D. Godard as alternate.
7. Appointed J. M. F. Barron to write the next Circular Letter.
8. Called for Circular Letter by Brother T. G. Preston, which was read, and on motion was received and adopted.
9. Called for Corresponding Letter by Elder J. F. Taylor, which was read, received and adopted.
10. Appointed Committee on Distribution, to-wit.: Brethren T. G. Preston, D. A. Castelow and W. J. Hartley.
11. On motion, ordered seven hundred (700) copies of minutes printed and distributed, and the clerk to have balance of the minute fund.
12. Resolution of thanks was offered:
Resolved, That the thanks of this body be tendered New Hope Church, and the friends in the community, for the hospitality

shown us during our stay among them, praying that the Lord, our God, may abundantly bless them. Also New Hope Church desires to thank her friends for their assistance in caring for the Association.

13. On motion, the Association adjourned after singing and extending the right hand of fellowship, and closed with prayer.

ELDER A. C. ELLIOTT, Moderator.

W. M. HARTLEY, Clerk.

○
CORRESPONDING LETTER.

Towaliga Association of Primitive Baptists, to those with whom she corresponds, greeting:

Through the blessings of God whom we trust to serve and obey, we have been permitted to hold this, the seventy-fifth annual session of our body, in peace, love and fellowship. We feel grateful to God for the presence of so many of our corresponding brethren and sisters; and pray that He may ever keep us in harmony and fellowship with one another, and in the bonds of peace; that the visits may continue from year to year, so that we and our children may have the pleasure and profit by your preaching of the Son of God among us.

We send brethren whose names appear elsewhere in these minutes as correspondents to your body. You will find in the minutes the time and place of our next meeting, where we trust by the grace of God to meet you again. In hope,
J. F. TAYLOR.

○
ORDER OF SERVICES

Tuesday, September 2—10 a. m., prayer service led by Elder J. M. F. Barron; 11 a. m., introductory by Elder R. L. Barron; 3 p. m., preaching by Elder J. T. Hayes.

Wednesday—10 a. m., prayer service led by Brother J. B. Mosley; 11 a. m., preaching by Elders Walter Blackwell and J. A. Wright; 3 p. m., preaching by Brother Geo. D. Godard.

Thursday—10 a. m., prayer service led by Brother James Pool; 11 a. m., preaching by Elder S. J. Blackwell; 3 p. m., preaching by Elder D. Henderson.

The services were closed by Elder A. C. Elliott. There were services held at the homes of several of the brethren at night during the meeting.

○
ORDAINED MINISTERS

Elder J. A. Wright, Zebulon, Ga.
Elder J. L. Hayes, Mansfield, Ga.
Elder A. C. Elliott, McDonough, Ga.
Elder D. Henderson, McDonough, Ga.
Elder S. G. Ratliff, Flovilla, Ga.
Elder E. Oglesby, McDonough, Ga.
Elder J. M. F. Barron, R. 2, Milner, Ga.
Elder T. M. Whatley, Orchard Hill, Ga.
Elder J. F. Taylor, Bainsville, Ga.
Elder R. L. Barron, R. 2, Zebulon, Ga.

○
MINISTERS NOT ORDAINED

W. H. Taylor, Jackson, Ga.
Ellis Daniel, Thomaston, Ga.
Geo. D. Godard, Milner, Ga.
J. T. Herndon, McDonough, Ga.
J. P. Vaughn, Jackson, Ga.

CIRCULAR LETTER

Dear Brethren and Sisters:

The time has again arrived when, according to our usual practice, it becomes our duty to address you by way of a circular letter. We, therefore, call your attention to the following remarks on the subject of the resurrection of the body, indicated in a part of the 21st verse of the 3rd chapter of Philippians, "Who shall change our vile body, that it may be fashioned like unto his glorious body." That the doctrine of the resurrection of the dead is an essential article of faith can not be doubted, if we believe what the inspired apostle has said, "If the dead rise not, then is Christ not risen; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Corinthians xv. 16-20. Most of the religionists of the day admit that there will be a resurrection, both of the just and unjust; but respecting the change there is a diversity of opinion. Some contend that the immortal body can not be a material body, from the consideration that it will be a spiritual body; and consequently they deny that it is the body that we now possess that is to be raised. This is a virtual denial of the doctrine itself; and also of the plain language of our subject. For to take away the body we now possess and give us some other body would not be changing our vile bodies. The object embraced in our subject is, that our vile body will be changed; that it will be fashioned like Christ's glorious body. Hence, if we can learn what body our Lord possessed when He arose from the dead, we may know what body His children will have. On this point, although the immortal body of our divine Lord after He arose from the dead connected as it was with the perfection of the Godhead, may dazzle and in a way confound our sight, yet the subject is clearly revealed in the Scriptures. When the holy prophets who spake of His coming and suffering and the glory that should follow, one of them said, "A body hast thou prepared me." This body was born of the virgin Mary, and although mysterious in its divine and human nature, was in all respects similar to the body of the first Adam and his posterity died by reason of sin ("By sin death entered into the world."); so the second Adam died by the imputation of our sins. "He was delivered for our offenses, and was raised again for our justification." This body of our Lord connected with His immortal soul and mysteriously with the perfection of the eternal God, presents the Mediator between God and man. In this character He was born, lived and died, arose again and ascended, and lives and reigns in the world of immortal glory. The King of kings and the Lord of lords; and by Him the vast concerns of the universe are governed, from the rise and fall of nations to the fall of a sparrow, or of the fall of a hair of the head of one of His little children to the ground. And He must reign till all enemies are put under His feet. Then shall the kingdom be given up to the Father, that God may be all and in all in the performance of this by our great Redeemer. The body born of the virgin Mary was the same that hung upon the tree, and that lay in the tomb; the same body that was put to death in the flesh, was raised by the Spirit, rendered immortal no more to die. As He said to John, "I am he that liveth and was dead, and behold I am alive forevermore." That this was the same body after He arose from the dead that was born of the virgin Mary is evident from the fact that He whom God raised up saw no corruption, but also from abundance of other testimony. When in His glorious body He appeared to His disciples, and the majesty and glory of His immortal character so overawed them that they thought He was a spirit. He said to them, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."—Luke xxiv. 39. Here we see the mistake that many labor under in supposing that whatever is spiritual must be immortal because it is termed spiritual, not understanding the difference in being spiritual and being a spirit. That blessed Jesus was spiritual after He arose from the dead is certain, and

that He possessed flesh and bones is equally certain. Hence, the important fact that the same body that was laid in the tomb when immortalized by His resurrection was first seen by Mary, afterwards by all the witnesses that were chosen of God for that purpose, and about forty days afterwards in the presence of His disciples ascend up into heaven; and that He is today at the right hand of the Majesty in heaven is a fact clearly demonstrated in Holy Writ as is the being of the eternal God. This view of the immortal body which we now possess, called in our subject "Our vile body," when raised from the dead, fashioned like Christ's glorious body, will be immortal and material; for such is the body of the blessed Saviour. And although He was a perfect man, made like unto His brethren (sin only excepted), yet His union with the Godhead rendered Him a divine person; and thus the union of the saints with Him in the blessed morning of the resurrection presents both soul and body divine, for they shall be like Him, so says the Apostle John. "When he shall appear, we shall be like him, for we shall see him as he is." "Whereby are given unto us exceeding great and precious promises, whereby we are made partakers of the divine nature."—2 Peter i. 4. On this important subject Paul says, 1 Corinthians xv. 42-44. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; It is sown a natural body; it is raised a spiritual body." John saw the dead, both small and great, stand before God when speaking of the general judgment. Hence, as our Lord rose from the dead with His pierced side and the prints of the nails in His hands and feet. Will not the apostles who bore in their bodies the death of the Lord Jesus appear in their bodies when raised from the dead? Is it no obvious that the great Captain of our salvation will, by His wounds and bloodshed, clearly show that He did not overcome the powers of darkness without a severe conflict? He for the sufferings of death, was crowned with glory and honor. Thus with all the followers of the Lamb, while they shall bear palms in their hands and crowns on their heads, as victorious warriors will ever be witnesses that they have come up out of great tribulations, and have washed their robes and made them white in the blood of the Lamb.

Another pleasing fact connected with the subject is, that when our Lord rose from the dead the graves opened and many of the saints that slept arose and appeared unto many, and went with Him into the Holy City. These the great Redeemer took with Him as a pledge of the final forthcoming of all His children, when the voice of the archangel and the trump of God shall awake the dead. This blessed company of immortal bodies that went home with the Saviour appeared to form the company that John saw in heaven, the hundred and forty and four thousand of the tribes of Israel, having their Father's seal in their foreheads. That these were the same that arose with their divine Lord appears from the description given of them by John. As Christ was the first fruits of them that slept, and these are the first fruits unto God and the Lamb, the first of the purchase of the Saviour's blood, whose bodies were raised from the dust of death. It is said they sang, as it were, a new song that no man could learn but those that had been redeemed from the earth, the spirits of just men made perfect. And we are told what that new song is, "Not unto us, but to thy name be glory; for thou art worthy; for thou wast slain and hast redeemed us to God by thy blood out of every nation, and kindred, and tongue and people." These were redeemed from sin by the blood of the cross; but they are not redeemed from the earth. They sang, as it were, a new song, not in every respect new, but there was an additional note that strung the lyre, when the immortal body was joined to the immortal soul; when the powers that belong to the immortal body united with the immortal soul. They unite their various powers, and participating with each other their glad song re-echoing the praises of God and the Lamb. While the burden of it is, that they are redeemed from sin, from death, and from the powers of the grave. With these savings is brought to

pass, that death is swallowed up in victory. Oh, happy souls! Well may they be distinguished among the blessed throng. There is no more pain, sickness or death, for the former things are passed away; neither shall they hunger nor thirst any more, for the Lamb shall lead them to fountains of living water.

In view of this blessed prospect all the family of God may well lift up their heads and look upward; for the period will come when the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. And they that are alive shall be changed in a moment, in the twinkling of an eye; and they shall be caught up to meet the Lord in the air. There shall it be known whom the King delighteth to honor; then shall the saints appear in glory, their immortal souls and desires put in perfect tune for the song of Moses and the Lamb, a body of immortality reunited and clothed with the garment of salvation that will outshine the sun; and the vast company of the redeemed of every age, united in one heart and one mind, and all made ready as a bride adorned for her husband, presented at the right hand of her glorious Bridegroom, to eternally feast on the marriage supper of the Lamb, and go no more out forever.

In view of the glorious subject may we not with joy unspeakable and full of glory look forward with pleasing anticipation? By and by we shall see Abraham, Isaac and Jacob, and all the saints of whom we have read in the Holy Scriptures, and those tried saints with whom we have had acquaintance, in whose doubts and fears, pains and sorrows we have participated, now beyond the storms of life free from all their sorrows. Remember the storms of life will soon be over; a few more lonely hours, a few more sorrows, a few more conflicts with the powers of darkness, and we shall overcome through the blood of the Lamb and the word of our testimony. And then we shall enjoy one long unending eternity to shout the triumph and to ascribe all the glory of our finished salvation to God and the Lamb forever.

Finally, brethren, farewell. And unto an immortal, invisible, all-wise God be honor and glory forever and ever. Amen.

T. G. PRESTON.

DECORUM

1. The churches composing the Towaliga Association shall not be confined to any set rule as to the specified number of Messengers they shall have in the body, but shall have the right to name in their letters as many as they may choose and in addition all orderly male members of any of the churches being present shall be entitled to seats in the body as Messengers of their respective churches, with all the rights and privileges of the same.

2. The Messengers thus assembled shall be denominated the Towaliga Primitive Baptist Association.

3. For the purpose of historical information and statistical edification, the churches are requested to state in letters, the total number of members in fellowship, the number received by baptism, by letter, by confession of faith. The number dismissed, excluded and dead since last session; also the time of their meeting, their pastoral supply, and the amount of money contributed for ministers, and other purposes, together with any other information they may deem appropriate for the edification of the Saints and the glory of God.

4. This Association shall have no power to answer queries; give advice, or dictate to the churches in any case, or to lord it over God's heritage, nor any power by which she can directly or indirectly infringe on the internal rights of the churches, or censure and try any church or member in reference to faith and practice, or determine upon the validity of gospel ordinances. These things shall rest entirely with the churches; but henceforward our annual meeting shall be only for the purpose of hearing from each other, and for worship of God and the mutual comfort and edifica-

tion of the Saints. To this we reserve the privilege annually the first week in September, or at such other time as may be agreed upon with any church that may invite us, having due regard to priority of claims and the good of the cause. To protect our own stand while in session from heresy and dishonor; to recognize and invite Primitive Baptist ministers and lay brothers to worship with us, that we may deem proper; to request the brethren of our own body to visit other churches or bodies in our behalf, with whom we may desire to cultivate Christian fellowship; to publish a minute of our proceedings.

5. Each session of the body shall have a Moderator and Clerk who shall be duly chosen according to the rules hereinafter prescribed, and who shall hold office until a re-election.

6. Any orderly member of any church belonging to this body when convened, being present shall be eligible to election as Moderator and Clerk, or sit on any committee appointed by the same.

7. In all elections or questions that may be necessary to determine by vote, the vote shall be taken by churches, each church being entitled to three votes for any number of members less than one hundred, and one additional vote for every fifty or fraction thereof above the first hundred; but the Messengers of each church as a body may divide her vote as they see proper.

8. All elections or questions coming to a vote shall be determined by a majority of the votes cast, and it shall be the duty of the minority to acquiesce in the decision thus reached.

9. If new churches desire to be admitted into this union they shall petition by letter and Messengers, and if vouched for or recommended by one or more sister churches, orderly, they shall be received by the voice of the body and manifested by the Moderator giving the Messengers the right hand of fellowship.

10. Any motion or resolution introduced, clearly inconsistent with the above rules, shall be promptly ruled out of order unless withdrawn by the mover.

11. Any Messenger being ruled out of order by the Moderator shall have the right of appeal to the body on the question of order, and if sustained shall be allowed to proceed; but if not shall take his seat.

12. Our meetings being held in the name of Christ and the worship of God, each Messenger is expected to observe due and proper order therein.

13. It will not be considered good order for any Messenger whose name has been enrolled as such, to abruptly break off or absent himself from the Association without leave.

14. The Moderator shall be entitled to the same privilege of speech as other members, provided the chair is filled.

15. The Minutes of the Association shall be read and approved by the body, and signed by the Moderator before adjourning.

16. The Association shall be opened and closed with prayer.

17. Amendments to these rules may be made at any time by a majority of the union voting by churches when they deem it necessary, provided such amendments do not compromise the sovereignty of the churches, nor have a tendency to give this body undue power or jurisdiction over them.

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ARTICLES OF FAITH AND SCRIPTURAL PROOF

Article 1. We believe in one only and true living God, and a trinity of persons in the Godhead; Father, Son and Holy Ghost: Deuteronomy iv. 39, Isaiah xlv. 16; Mark xii. 32, John i. 14, Colossians i. 15-17, Philippians, ii. 6-8, 1 John v. 7, John xvii, John x. 30.

Article 2. We believe that the Scriptures of the Old and New Testaments are the word of God and the only rule of faith and practice. Proof: 2 Timothy iii. 16-17, 1 Peter i. 19-21, Revelation xxii. 18-19.

Article 3. We believe in the doctrine of Eternal and Personal Election of a definite number of the human race, chosen in Christ before the foundation of the world that they should be Holy and

without blame before Him in love. Proof: Ephesians i. 4-6, 2 Thesalonians ii. 13, John xv. 16, 1 Peter i. 2, Ibid ii. 9.

Article 4. We believe in a Covenant of Redemption, ordered in all things and infallibly sure, ever existing between God, the Father and God the Son. Proof: Isaiah lxxxix. 2-4, Samuel xxiii. 5, Zachariah ix. 11, Luke i. 72, Hebrews xiii. 20, 1 Peter xviii. 20, Revelation v. 9.

Article 5. We believe in the fall of man and the communication of Adam's corrupt nature to his posterity by ordinary generation, and their impotency to recover themselves from the fallen state they are in by sin and wicked works by their own free will and ability. Proof: Genesis iii. 6-24, Romans v. 12, Ibid iii. 19, Psalms l51. 5, Ibid 58. 3, 1 Corinthians xv. 22.

Article 6. We believe that all chosen in Christ shall hear the voice of the Son of God, and the effectually called, regenerated and born again, and that all thus born again are justified in the Spirit of God alone by righteousness of Jesus Christ imputed to them and received by faith. Proof: John i. 27-29, 1 John iii. 9, Ephesians i. 4, 2 Timothy i. 9, John vi. 27.

Article 7. We believe that all the saints of God thus called by the Holy Spirit are justified by righteousness of Christ shall be preserved in grace and none of them finally fall away so as to be lost. Proof: James ii. 22, Romans v. 1, Ibid viii. 37-39, Colossians iii. 3, John x. 28, 29.

Article 8. We believe in the doctrine of the resurrection both of the just and unjust and a general judgment, and that the joys of the righteous will be eternal and the punishment of the wicked everlasting. Proof: John v. 28-29, Acts xvii. 31, 1 Corinthians xv. 21-23, Revelations xxx. 12-15, Matthew xxv. 45, 46.

Article 9. We believe that the Church of Christ is a local body of professing and baptized believers who have gained Christian fellowship with each other and have given themselves up to the Lord and one to another, and have covenanted together to keep house for God agreeable to the rules of the gospel, and should therefore be kept especially separate and distinct from, and independent of, the world and its institutions, and is the highest and only ecclesiastical authority known to the Word of God. Proof: Matthew xvi. 18-19, Ephesians i. 22, Ibid iii. 170, Ibid v. 24-27, Colossians i. 8, Matthew xviii. 17, Ephesians ii. 19-22, 1 Corinthians vi. 4, Acts xv. 14, John xv. 18-19.

Article 10. We believe that Jesus Christ is the Great Head of the Church, and her only law giver; that government is with the church itself and is the privilege of each member; that the discipline cannot be legally extended beyond her own Scriptural jurisdiction and is intended for the reclamation or expulsion of those members who may be disorderly either in principle or practice, and must be faithfully kept up for God's glory and the peace and unity of the church until his second coming. Proof: Mark i. 14, Colossians i. 24, Ephesians v. 23.

Article 11. We believe that water baptism, the Lord's Supper and washing the Saints' feet are ordinances of the Lord and are to be administered by the authority of the church until His second coming. Proof: Mark i. 14, John iii. 2-3, Acts viii 38, Ibid ix. 18-28, Matthew xxvi. 26-28, Mark xiv. 22-24, Luke xxii. 19-20, Acts ii. 42, John xiii. 1-7, 1 Timothy v. 10.

Article 12. We believe that none but regularly ordained ministers have the right to administer these ordinances; that professed believers in Christ who in the judgment of the church are true Christians are the only proper subjects of baptism, and immersion is the only proper mode; that none but regularly baptized and orderly church members have a right to commune at the Lord's table. Proof: Hebrews v. 4, John iii. 27, Timothy iv. 14, Titus i. 5, Acts vi. 6, Ibid xiii. 2-3.

STATISTICAL TABLE

CHURCHES	CLERKS AND POSTOFFICES	PASTORS	NAMES OF MESSENGERS	Rec'd by Exp. and Bap...	Received by Letter.....	Dismissed by Letter.....	Excluded	Deceased	Total Membership.....	Sunday of Meeting.....	For Minutes	For Ministers
Concord	R. J. J. Green, Monticello, Ga.....	Oglesby	W. P. Persons, A. J. Persons.....	1	1	1	1	371	1	\$2.00	\$10.00	
Ocmulgee .....	.....	Ratliff	J. B. Benton	1	1	1	1	11	3	.50	5.50
Liberty	C. C. Akin, Milner, Ga.....	D. Henderson	Elds. J. A. Wright, J. M. F. Barron, T. M. Whatley	2	1	1	1	178	1	1.50	11.00	
Forest .....	.....	Henderson	R. W. Davis	1	1	1	1	84	2	1.50	6.35
Flat Rock	B. S. Akin, Zebulon Ga.....	Elliott	Eld. R. L. Barron, W. M. Whatley, M. S. Williamson	1	1	1	1	353	4	2.00	8.00	
Beulah	G. G. Head, Griffin, Ga.....	Barron	Eld. S. G. Ratliff, G. G. Head.....	1	1	1	1	16	1	.50	1.50	
Union	H. F. Willis, Milner, Ga.....	Barron	Eld. J. F. Taylor, H. F. Willis.....	2	2	2	2	127	3	.75	2.50	
Flint River	Ellis Daniel, Thomaston, Ga.....	Whatley	E. C. Daniel, A. J. Self, G. W. Daniel..	2	2	2	2	146	2	1.00	2.00	
Mt. Nebo .....	.....	Elliott	J. F. Walden	1	1	1	1	143	2	1.00	2.00
New Hope	J. H. Blount, Thomaston, Ga.....	Whatley	J. H. Blount, F. B. Blount, T. M. Carley	1	1	1	1	162	3	1.00	2.75	
Sandy Creek	T. G. Preston, Flovilla, Ga.....	Godard	T. G. Preston, T. W. Edwards.....	1	1	1	1	160	2	2.50	7.50	
Lebanon	C. W. Fields, Hampton, Ga.....	Oglesby	J. G. Simms	1	1	1	1	125	4	.50	2.00	
Mt. Moriah	S. J. Hayes, Mansfield, Ga.....	Whatley	Eld. J. L. Hayes, P. D. Leach.....	1	1	1	1	29	4	1.00	1.00	
Hebron	T. M. Brown, Jonesboro, Ga.....	Whatley	T. M. Brown	1	1	1	1	12	1	.50	1.00	
Ozias	J. F. Wetherington, McDonough, Ga.....	Henderson	Elder A. C. Elliott, J. B. Mosley.....	4	1	1	1	82	2	2.00	5.45	
Beersheba	D. A. Castelow, Locust Grove, Ga.	Henderson	Eld. D. Henderson, D. A. Castelow....	1	2	1	1	264	4	2.00	1.50	
Friendship	M. J. Sheppard, McIntyre, Ga.....	Godard	W. G. Lewis, T. G. Waters.....	1	1	1	1	133	2	2.00	3.00	
Bethel	Homer Vaughn, Jackson, Ga.....	Elliott	By Letter	1	1	1	1	21	2	.50	2.00	

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