

Minutes  
*of the*  
Sixty-Seventh Annual Session  
*of the*  
Towaliga Association  
*of*  
Primitive Baptists  
*Held with the Church*  
Concord, Jasper County

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SEPTEMBER 1, 2, 3, 1905

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ELDER W. T. GODARD, *Moderator*  
MILNER, GEORGIA

W. M. HARTLY, *Clerk*  
ZEBULON, GEORGIA

*Introductory by*  
ELDER A. C. ELLIOTT

*For thine is the Kingdom and the Power and the  
Glory forever.*



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### ORDER OF BUSINESS.

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1. Read letters and record Messengers' names.
2. Elect Moderator and Clerk.
3. Invite visiting brethren 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 letters.
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. Adjourn.

## MINUTES.

Of the Sixty-seventh Annual Session of the Towaliga Association of Primitive Baptist, held with the church at Concord, Jasper county, September 1, 2 and 3, 1905.

Introductory preached by Elder A. E. Elliott.

One hour's intermission, when Messengers and Correspondents met in the house after singing. Prayer led by Elder L. M. Ball, of the Little River Association.

1st. Read letters and recorded Messengers' names.

2d. On motion elected Moderator and Clerk by acclamation, to-wit: Elder W. T. Godard, Moderator and W. M. Hartley, Clerk.

3d. Invited visiting ministers and brethren of our faith and order to seats.

4th. Called for petitionary letters.

5th. Appointed Committee on Divine Service, to-wit: W. P. Persons, R. J. Green, Ossian Benton, of Concord; T. G. Preston and J. F. Walden from the body.

6th. Called for Correspondents. Received Elders L. M. Ball, and S. J. Blackwell and Brethren Jas. Pool and M. H. Day from the Little River. From Brushy Creek: Elders G. W. Phillips, J. A. Sutton and J. D. Curtis and Brethren D. T. Paulk from Blue Ridge: Minutes Powell's Valley. Minutes, Blue Ridge Minutes, Tennessee Minutes.

7th. Appointed Correspondents to Little River: Elders D. Henderson, S. G. Ratliff, A. J. Brown and Brethren J. M. F. Barron, J. W. Derrick, W. M. Awtry, H. J. Phillips, A. V. Mann, J. B. Bell, R. W. Davis and J. R. Hendrix. To Brushy Creek: Elder J. A. Wright. Powell's Valley Minutes, Blue Ridge Minutes, Tennessee Minutes.

8th. Appointed union meetings as follows: First District, commencing Friday before the fifth Sunday in July, 1906, at Bethel; Second District, New Hope. Date to be fixed.

9th. Appointed Brother T. G. Preston to write corresponding letter. Adjourned to Saturday morning 8:30 o'clock.

Preaching at stand 3 p. m. by Elder A. J. Brown, followed by Elder G. W. Phillips.

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### SATURDAY MORNING.

Association met according to adjournment after singing. Prayer led by Elder T. E. Sikes.

1st. Renewed call for visiting brethren. Elder T. E. Sikes was received as visitor.

2d. Renewed call for correspondence.

3d. Appointed the next session of this body to be held with the church at Forest, Clayton County, to begin Tuesday after the first Sunday in September, 1906.

4th. Appointed Elder W. T. Godard to preach next introductory, Elder D. Henderson as alternate.

5th. Called for circular letter by Bro. E. Oglesby, which was read, received and adopted.

6th. Called for corresponding letter by Bro. T. G. Preston, which was read, received and adopted.

7th. Called for contributions. Appointed brethren T. G. Preston, J. B. Bell, R. J. J. Green as distributors.

8th. On motion ordered 1,200 minutes printed and distributed, clerk to have remainder of funds.

9th. On motion took up collection to compensate clerk for services, with \$11.25 cents as result.

10th. Miscellaneous.

1st. Elder A. C. Elliott made a statement in his own defense in regard to resolution he offered at the last session of this body, freely explaining the object of the resolution. That it was not to cut off correspondence, but to broaden and extend the same to all Primitive Baptists of like precious faith, and to aid our surrounding brethren to see the unscriptural and dangerous ground they occupy, generated by official associational correspondence.

2d. A memorial of our beloved Elder I. L. Gunter and moderator of the Towaliga association was offered by Elder W. T. Godard and adopted.

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#### RESOLUTION OF THANKS.

Resolved that this body tender thanks to Concord Church and this community for their kindness and hospitality shown us during our stay, and we pray that the good Lord will abundantly bless them.

W. T. GODARD.

Moderator.

W. M. HARTLY,  
Clerk.

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#### SATURDAY MORNING, 10 A. M.

Preaching at stand by Elder T. E. Sikes, followed by

#### SATURDAY EVENING, 3 P. M.

Preaching by Elder L. M. Ball followed by Elder J. A. Sutton.

Sunday morning prayer service at 9, conducted by Bro. Elija Oglesby. 10 a. m. preaching by Elder S. J. Blackwell followed by Elder W. T. Godard.

## CORRESPONDING LETTER.

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The Towaliga Association of Primitive Baptists to her sister associations with whom she corresponds.

Dear Brethren:—

We are glad that through the Providence of God we have been permitted to meet you in another associate capacity to worship God together. Our hearts have been made to rejoice under the preaching of the dear ministering brethren of our corresponding associations and others.

Dear brethren we desire a continuation of your correspondence, and hope to meet many of you another year. We send brethren whose names appear in the body of these minutes to meet with you. The next session of this body will meet with Forrest Church in Clayton County, on C. R. R. nine miles south of Atlanta, beginning Tuesday after the first Sunday in September, 1906.

W. T. GODARD.

Moderator.

W. M. HARTLEY,  
Clerk.

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McDonough, Ga., Aug. 26. 1905.

Dear brethren in the Lord:—

The time, according to your appointment, has come for me to address you, in the form of a circular letter.

Feeling my weakness as I do, I fear to make the attempt, but will call your attention to Genesis, chapter 12-1st.

Now the Lord had said unto Abram, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee."

We find in reading God's word and according to our understanding of it that God always requires a sacrifice of his people, before he will accept their service. It certainly must have been a great sacrifice for Abram to have been made to leave his native land, his kin-people, and above all, his father's house, to go out to be a wanderer all the days of his life, seeking a strange land. First, we notice the sacrifice the Lord required of Abram, second, the promptness of Abram to obey, third, the continual obedience of Abram, fourth, the complete fulfilling of God's promises to him. Genesis, chapter 12-2d.

"And I will make of thee a great nation and I will bless thee and make thy name great, and thou shalt be a blessing." So then we see that Abram was the head, the father, the legal representative of national Israel.

So as national Israel was type of spiritual Israel and was required to separate herself from her native land, her kin-people and even her father's house, therefore, we fully appreciate the fact that Jesus Christ, our Lord, is the legal representative, the spiritual guide and

the crowned head of spiritual Israel. The church of his own right hand planting, which he did set up, while he was here on the earth, and we find the same command that was given to Abram, that a complete separation must be made to render acceptable service to God, and to receive of him all the promised blessing and to retain their identity, as his chosen people, therefore, he requires the same of spiritual Israel his church (each local) to-day, and while I am trying to address you my dear brethren my heart is made to rejoice that I have the privilege of addressing a people who I believe are members of the church of the Lord and Savior, Jesus Christ, composing the local churches of the Towaliga Association and all other Primitive Baptists, of the same faith and order. I believe the Towaliga Association has come as near complying with the commands of God to Abram and Jesus Christ to his church and to his apostles, as any people living to-day. So far as a complete separation from their native land, their kin-people, and also their father's house. But suppose that Abram had made the separation and had stopped and remained in Egypt, would he have received all the blessings that he did, and all the honor that has been bestowed upon him as the faithful of the Lord; the answer is no indeed he would not. Would his obedience have been accepted of God as perfect obedience. It would not, then if it was by faith and continued obedience that Abram received the promise blessings, then it was in obedience that national Israel was blessed, and in her disobedience, she was cursed.

Therefore, we come to spiritual Israel, the church of Jesus Christ, but before we proceed further on that subject, we beg to make the distinction between the kingdom of God and the church of Jesus Christ. God has a kingdom here on earth, and every one that is born of the spirit of God is born into God's kingdom and that it takes everyone of God's chosen people from righteous Abel to the last soul that ever will be born of God's holy spirit, to complete the beautiful bride, the Lamb's wife in her entirety. But they who are born into God's kingdom are not members of the church of Jesus Christ, until they attach themselves to the organized body, the local church of Christ, he being her head and only law-giver whom she should render all honor and praise, and an absolute life of obedience to him, and to him only. We beg to say that we believe our ministers have in the past, and are to-day preaching the true gospel of our Savior by contending for the following doctrines and practices:

First; that God is an all-wise, eternal sovereign, immutable, self-existing God. Being all-wise, did see the end from the beginning, therefore, did see and know man would by sin and transgression of his (God) holy and righteous law would fall under the curse of the law, and become totally depraved in his nature, and that he (man) would never be able to extricate himself from his lost and fallen condition, neither would he have a desire to do so, if left to his own will, which has been subdued by Satan.

Second; that God did, before the foundation of the world, choose unto himself in Christ a definite number of people that did not exist, literally, but that he (God) did of his fore-knowledge, and pre-determined purpose, know that they would literally, and personally exist in time, and that he did give those chosen of him to his only begotten Son, and according to promise and prophecy, that Jesus Christ, the Son of God, did come into the world, and render a perfect righteous life of perfect obedience to his Father, perfect law for the chosen people, that his Father had chosen in him and had given to him, and that he did redeem them from under the curse of the law, by his blood, and that each one of them will be called regenerated, sanctified and eternally saved in heaven, and the resurrection of both their soul and body was made sure by the resurrection of his own body from the grave and his ascension back to His Father.

Third; they do teach and exhort the children of the kingdom of God to join the organized church of Jesus Christ, and beg and persuade the members of the church to consecrate their lives to God, by presenting their bodies a living sacrifice, holy acceptable unto God, which is their reasonable service, not that they may save themselves, eternally in heaven, but to save themselves from sin and shame in this life, as the fruits of being already eternally saved by grace, and grace alone, of our Lord and Savior. As we are speaking now about the church of Jesus Christ and to the members who compose the local churches, again we beg to make the distinction between the duty of the church, as an organized body, and an individual member of the same body. God in his word, has laid certain obligations upon the organized body of each local church, such as caring for her poor, the sick, her pastor, etc.; if she complies with these obligations she will be what the Savior said she would be, the light of the world, but if she fails to discharge her duty, and some individual member from a sense of duty, complies with all the obligations of the church, doubtless they will receive an individual blessing from God, but the church will remain guilty before God, and is subject to His wrath. There are personal duties required of each member of the church; if they discharge them, they are blessed in them, and become individual lights to the church; otherwise, they fail to receive a blessing, but receive the rod of chastisement. We will ask each local church, composing the Towaliga Association this question and you can give God the answer. After taking God's word for your only rule of faith and practice, have you persistently and continually obeyed and practiced the precepts and examples of your Lord and Savior and his apostles? If so, all the blessings that are promised to spiritual Israel are yours, and the Lord will surely pour them out upon you, and you shall be made to rejoice in them, but otherwise, after you have, made the grand separation and have washed your hands and made them comparatively clean organically against the things of the world. The institution of men, and have failed to obey the commands of your

Lord and have failed to practice the precepts and examples of Him and His apostles. Then the curse is yours and the Lord is not slack concerning His promises. Did national Israel, who was God's chosen people, dishonor God and did He (God) curse them with a curse? Lets see. Malichi, chapter 3d-9th and 10th: Ye are cursed with a curse for you have robbed me, even this whole nation.

Bring ye, all the tithes into the store house, that there may be meat in mine house and prove me now herewith saith the Lord of hosts.

If I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. If national Israel, after God blessed her as he had, would rob and dishonor God and He (God) would curse them with a curse, then when they repented, and turned to God, and he would pour out great blessings upon them and forgive them. Is it not equally true that if spiritual Israel, the church of Jesus Christ, though they may be organically clean, and have labored hard to keep themselves doctrinally pure and have failed to put into practice a great many of the practical duties that they owe to their Lord, will He (the Lord) be patient with and forgive them, if they will repent and return to Him again, lets see Revelations, chapter 2d.

"I know thy works and labors and thy patience and how thou canst bear them, which are evil, and thou hast tried them, which say they are apostles, and are not, and have found them liars, and hast borne and hast had patience, and for my name-sake has labored and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen and repent, and do the first work, or else, I will come unto thee quickly and will remove thy candle-stick out of its place, except thou repent. Brethren, with the long suffering and kind forbearance of God's love to his erring children in the past, it is very encouraging, if we have done wrong in the past, as a local church, or as an individual child of God that he will forgive us, if we will turn to Him, with a broken and contrite heart.

Brethren, I will close this letter by asking a few questions.

First, I will speak to our ministering brethren, but God forbid that I should rebuke an elder, for they are the anointed of the Lord. Oh how beautiful are the feet of those that preach the gospel. My dear beloved brethren; do you fully realize the great responsibility that rests upon you? Have you crucified the flesh, the old Adam? Do you esteem your brother minister better than yourself? Have you lost your own will, the will of the flesh and accepted the will of the Lord in everything? Are you studying hard to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? Do you realize how we, the laity, are looking to you as our shepherd to feed us with the true gospel of Jesus Christ.? We are looking to you to lead us by an humble and consecrated life of obedience into the green pastures of God's love.

Just a word to our deacons, my dear brethren; do you realize the honor, obligation and privilege that have been bestowed upon you? Have you sought diligently and prayerfully to find out your duty to the church and the church's duty to you? Have you faithfully discharged your duty to the church and have you insisted on the church doing her duty to you and the Lord? If so, the Lord will bless you in your duty, otherwise, he will not.

Now a few words to the laity brethren and sisters: Do we all realize what it is to be a member of the church of Jesus Christ? Do we read God's word to find out our duty to God and to each other? If we have and have found out our duty, are we doing what is required of us; are we caring for the poor and the sick; are we trying to comfort the broken hearted; are we denying ourselves for others; and pray with and for them; do we love each other as we should; do we read our Bibles to our families and pray with and for them; last, but not least, do we care for our pastors, as God's words of us? If not, why not, and when shall we commence to do so? Cor. chapter 6:2.

"Behold, now is the accepted time; behold, now is the day of salvation."

Revelations 3d chapter, 20th to 22d verse: "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him and sup with him and he with me. He that hath an ear, let him hear what the spirit sayeth unto the churches."

E. OGLESBY.

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#### DECORUM.

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1st. 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.

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

3d. 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 deem appropriate for the edification of the saints and the glory of God.

4th. 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 in-

fringe on the eternal 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 edification 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 any visiting Primitive Baptist minister or lay brother 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.

5th. 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.

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

7th. 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.

8th. 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.

9th. 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, or the Presbytery constituting them, as orthodox and orderly, they shall be received by the voice of the body and manifested by the Moderator giving the Messengers the right hand of fellowship.

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

11th. 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.

12th. 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.

13th. 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.

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

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

16th. The Association shall be opened and closed by prayer.

17th. 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 OUR FAITH AND SCRIPTURAL PROOF.

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Article 1. We believe in one only and true living God, and a Trinity of persons in the Godhead: Father, Son and Holy Ghost: Duet. 4:39, Isa. 45:16, Mark 12:32, John 1 1-14, Col. 1 15-17, Phil. 2:6-8, 1 John 5:7 John 17, John 10:30.

Art. 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 Tim. 3:16-17, 1 Pet. 1:19-21, Rev. 22:18-19.

Art 3. We believe in the doctrine of Eternal and Personal Election of a definite number of human race, chosen by Christ before the foundation of the world that they should be holy and without blame before Him in love. Proof: Eph. 1:4-6, 2 Thess. 2:13, John 15:16, 1 Pet. 1-2, Ibid. 2:9.

Art. 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: Isa. 89:2-4, Sam. 23:5, Zach. 9:11, Luke 1:72, Heb. 13:20, 1 Pet. 18:20, Rev. 5:9.

Art. 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: Gen. 3:6-24, Rom. 5:12, Ibid. 3:19, Ps. 51:5, Ibid. 58:3, 1 Cor. 15:22.

Art. 6. We believe that all chosen in Christ shall hear the voices of the Son of God, and be 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 1 27-29, 1 John 3-9, Eph. 1-4, 2 Tim. 1-9, John 6:27.

Art. 7. We believe that all the saints of God thus called by the Holy Spirit and justified, by the righteousness of Christ shall be preserved in grace and none of them finally fall away so as to be lost. Proof: Jas. 2:22, Rom. 5:1, Ibid. 8:37-39, Col. 3:3, John 10, 28-29.

Art. 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 5:28-29, Acts 17:31, 1 Cor. 15:21-23, Rev. 30:12-15, Matt. 25:45-46.

Art. 9. We believe that the Church of Christ is a local body of professing and baptised believers who have gained Christian fellowship with each other and have given themselves up to the Lord and to one another, and have covenanted together to keep house for God agreeable to the rules of the gospel, and should therefore be kept organically 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: Matt. 16:18-19, Eph. 1:22, Ibid. 3:10, Ibid. 5:24-27, Col. 1:8, Matt. 18:17, Eph. 2:19-22, 1 Cor. 6:4, Acts 15:4, John 15:18-19.

Art. 10. We believe\*that Jesus Christ is the Great Head of the Church, and her only lawgiver; 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. Proof: Matt. 18:19, Col. 1:18, Acts 11:26, Col. 1:24, Eph. 5:23.

Art. 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 1:14, John 3:2-3, Acts 8:38, Ibid. 9:18-28, Matt. 26:26-28, Mark 14:22-24, Luke 22:19-20, Acts 2:42, John 13:1-17, 1 Tim. 5:10.

Art. 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 baptised and orderly church members have a right to commune at the Lord's table. Proof: Heb. 5:4, John 3:27, Tim. 4:14, Titus 1:5, Acts 6:6, Ibid. 13:2-3.

# Statistical Table of the Churches.

| Churches             | County    | Post Office  | Names of Messengers                           | Baptized<br>By Letter | On Confes <sup>n</sup> | Restored | Excluded | Dismissed<br>by Letter | Dead | Total | Minute<br>Fund | Ministers'<br>Fund | Time of<br>Meeting | Pastors   |
|----------------------|-----------|--------------|---|-----------------------|------------------------|----------|----------|------------------------|------|-------|----------------|--------------------|--------------------|-----------|
| 1. Flint River ----  | Upson     | Thomaston    | J. B. Brown, R. F. Arrington                  | ..                    | ..                     | ..       | ..       | ..                     | 1    | 53    | \$ 1 00        | \$ 2 00            | 2nd                | Wright    |
| 2. Bethel -----      | Butts     | Jackson      | H. M. Vaughn, J. T. Bennett, W. E. Speer      | ..                    | ..                     | ..       | ..       | ..                     | ..   | 35    | 50             | 2 00               | 3                  | Hayes     |
| 3. Friendship -----  | Wilkinson | McIntyre     | W. G. Lewis, J. M. Fowler, G. T. Waters       | ..                    | ..                     | ..       | ..       | ..                     | ..   | 27    | 1 00           | 2 00               | 2                  | Godard    |
| 4. Beulah -----      | Spalding  | Griffin      | G. G. Head, L. M. Apples, M. E. Head          | ..                    | ..                     | ..       | ..       | ..                     | 3    | 28    | 1 00           | 2 00               | 2                  | Whatly    |
| 5. Union -----       | Monroe    | Barnesville  | J. F. Taylor B. C. Brannon                    | 1                     | 2                      | ..       | ..       | ..                     | ..   | 32    | 1 00           | 3 30               | 1                  | Wright    |
| 6. Ozias -----       | Henry     | Mc Donough   | A. C. Elliott, I. H. Gunter, J. F. Willingham | 3                     | ..                     | ..       | ..       | 1                      | 3    | 96    | 2 00           | 10 00              | 3                  | Elliott   |
| 7. Phillippi -----   | Bulloch   | Portal       | A. J. Brown, J. K. Hendrix, W. T. Whitaker    | 2                     | 3                      | ..       | 5        | ..                     | ..   | 22    | 1 00           | 2 00               | 2                  | Brown     |
| 8. Sandy Creek ----- | Butts     | Flovilla     | T. G. Preston, C. A. Towles                   | 2                     | ..                     | ..       | 2        | ..                     | 2    | 76    | 2 00           | 10 00              | 2                  | Elliott   |
| 9. Bersheeba -----   | Henry     | Locust Grove | D. Henderson, Jim Barron, D. A. Castilow      | 4                     | ..                     | ..       | 3        | 2                      | 1    | 64    | 1 50           | 4 15               | 4                  | Henders'n |
| 10. Lebanon -----    | Henry     | Hampton      | J. W. Derrick, W. M. Awtry, E. M. Barrett     | 1                     | 5                      | ..       | ..       | ..                     | ..   | 39    | 1 00           | 2 00               | 1                  | Henders'n |
| 11. Flat Rock -----  | Pike      | Zebulon      | W. T. Godard, W. M. Hartly                    | 3                     | ..                     | ..       | ..       | ..                     | ..   | 44    | 1 00           | 5 00               | 4                  | Godard    |
| 12. Concord -----    | Jasper    | Monticello   | W. P. Person, Ossian Benton, R. J. Greer      | ..                    | ..                     | ..       | ..       | ..                     | ..   | 68    | 2 00           | 10 00              | 1                  | Godard    |
| 13. Ocmulgee -----   | Jasper    | Aldine       | J. T. Goodman, Wm. Moore                      | 5                     | ..                     | ..       | ..       | ..                     | ..   | 17    | 50             | 3 00               | 3                  | Henders'n |
| 14. Hebron -----     | Clayton   | Janesboro    | A. V. Mann, C. Oneal, T. M. Brown             | ..                    | ..                     | ..       | ..       | 2                      | ..   | 16    | 50             | 2 00               | 4                  | Elliott   |
| 15. Liberty -----    | Pike      | Milner       | J. A. Wright, J. M. F. Barron, J. B. Bell     | 3                     | ..                     | 1        | ..       | 4                      | 1    | 80    | 1 50           | 7 30               | 4                  | Wright    |
| 16. Mt. Nebo -----   | Glascok   | Mitchell     | J. F. Walden, Wm. Wilcher, M. Bussy           | ..                    | 1                      | 1        | ..       | ..                     | ..   | 44    | 1 00           | 2 00               | 1                  | Hays      |
| 17. Forrest -----    | Clayton   | Astor        | R. W. Davis, D. W. Head                       | 2                     | ..                     | ..       | ..       | ..                     | ..   | 70    | 1 50           | 5 00               | 2                  | Ball      |
| 18. New Hope -----   | Upson     | Yatesville   | By Letter                                     | 3                     | ..                     | ..       | ..       | 1                      | 1    | 48    | 1 00           | 2 00               | 3                  | Wright    |
| 19. Mt. Moriah ---   | Newton    | Mansfield    | W. S. Kirkpatrick, P. D. Leach                | 4                     | ..                     | 2        | ..       | 1                      | ..   | 30    | 1 00           | 2 35               | 1                  | Elliott   |
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DAN HENDERSON, McDonough, Ga.,  
R.F.D. 3.  
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R.F.D. 2.  
S. G. RATLIFF, Griffin, Ga.  
T. M. WHATLEY, Orchard Hill, Ga.

## LICENTIATES.

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