

MINUTES  
OF THE  
FIFTY-SECOND ANNUAL SESSION  
OF THE  
TOWALIGA ASSOCIATION  
OF  
PRIMITIVE BAPTISTS,  
HELD WITH THE  
Church at Forest, Clayton Co., Ga.,  
Sept. 6, 7 and 8, 1890.

—:O:—

MILNER, GA:  
TOWALIGA MESSENGER PRINT.  
1890.



---

### ORDER OF BUSINESS.

---

1. Read letters and enroll messengers' names.
2. Elect Moderator and Clerk.
3. Call for petitionary letters.
4. Invite visiting brethren to seats.
5. Call for correspondence.
6. Appoint a committee to arrange service.
7. Appoint some brother to write corresponding letter.
8. Call the roll and read the Decorum.
9. Appoint correspondents.
10. Appoint Union meetings.
11. Appoint time and place for next Association.
12. Appoint some brother to preach next Introductory Sermon.
13. Appoint some brother to write circular letter.
14. Call for circular letters.
15. Call for corresponding letter.
16. Call for contributions. Say how many minutes shall printed; fix clerk's compensation.
17. Call for miscellaneous business.
18. Read minutes and adjourn.

—:O:—

### ORDAINED MINISTERS.

---

Rice Cleveland, McDonough, Henry Co., Ga.  
Washington J. Oxford, Winfred, Jasper Co., Ga.  
Ira L. Guiter, McDonough, Henry Co., Ga.  
Wiley F. Rogers, Commissioner, Wilkinson Co., Ga.  
William B. Carr, Bloodworth, Wilkinson, Co., Ga.  
William T. Godard, Milner, Pike Co., Ga.  
John A. Wright, Zebulon, Pike Co., Ga.  
J. G. Huckaby, Tobler, Upson Co., Ga.

—:O:—



# MINUTES.

FOREST CHURCH, CLAYTON CO., GA., Sept. 6th, 1890.

The introductory sermon of the Fifty-Second Annual Session of the Towaliga Association of Primitive Baptist was preached by Elder Ira L. Gunter, from St. Mt. 7:13-17. One hour's intermission.

Messengers assembled in the house. Singing and prayer by Elder L. M. Ball.

1st. Called and read letters and recorded Messengers' names.

2nd. Re-elected Elder I. L. Gunter, Moderator, and W. T. Godard, Clerk.

3rd. Invited visiting brethren of our Faith and Order to seats with us. Accepted by Elder W. J. McComak, of Alabama. Also W. H. Harden and brother D. M. Hogan, from Hopewell Church, Irwin Co., Ga., tendering love and fellowship to this body by letter.

4th. Appointed our moderator to respond to Hopewell church by letter.

5th. Called for Petitionary Letters from sister churches, when a letter was presented from Union Church, Monroe county, Ga., asking to be re-admitted into our body. Also Letter and Messengers from Flint River Church, Upson Co., Ga., desiring to be re-admitted into our Union. Requests of both sister churches was granted.

6th. Received Correspondence. From Little River, Elders J. M. Stewart, S. J. Blackwell and L. M. Ball, and brethren S. N. Pool, W. M. Ball, J. H. Wilson and J. B. Watson. Blue Ridge—Elders J. M. Thomas and J. M. Davis.

7th. Committee on Divine Worship—S. L. Thompson, N. Willingham and J. B. Brown, to unite with the Messengers of Forest Church.

8th. Brethren Carr and Persons to write Corresponding Letter.

9th. Adjourned to 8 o'clock Monday morning.

Singing and prayer by Elder W. B. Carr.

—:O:—

Saturday evening preaching at the stand by Elder J. M. Davis followed by Elder W. J. McComak. Saturday night preaching by Elder W. B. Carr followed by Elder W. H. Harden.

—:O:—

Sunday Sept. 7th, 1890.

Prayer meeting at 9 o'clock a. m.

Preaching at 10 o'clock, by Elder J. M. Thomas followed by Elder S. J. Blackwell. Afternoon, Preaching by Elder J. M. Stewart followed by Elder L. M. Ball.

Sunday night. Preaching by Elder W. F. Rogers followed by Elder W. T. Godard.

—:O:—

Monday Sept. 8th 1890, 10 o'clock, a. m.

Preaching by Elder J. M. Davis, followed by Elder I. L. Gunter.



In the conclusion of the preaching services four united with Forest Church by experience.

Truly the Lord was present, and that to bless beyond what many of us ever witnessed before.—The Lord evermore be praised.

—————:O:—————

Monday a. m. Sept. 8th 1890.

According to adjournment the body met in the house.

Singing and prayer by Elder J. M. Thomas.

1st. Call the roll and read the Decorum.

2nd. Appointed Union Meetings. 2nd District with Flint River Church on Friday before 5th Sunday in May 1891. 1st District with Euphrates Church on Friday before 5th Sunday in August 1891.

3rd. Appointed Correspondence. To the Little River, Elders I. L. Gunter, W. J. Oxford, J. A. Wright, and J. G. Huckaby, and brethren S. L. Thompson, J. W. Derick, J. B. Brown, John Barnett, T. J. Stephens, W. P. Persons and J. M. Stanley.—To the Blue Ridge, Elders I. L. Gunter, W. J. Oxford and J. G. Huckaby.

4th. Appointed next session of this body with Friendship Church, Wilkinson, Co., Ga., on Saturday before 1st Sunday in September 1891.

5th. Appointed Elder W. J. Oxford to preach the introductory and Elder J. A. Wright in case of failure.

6th. Appointed Elder J. G. Huckaby to write circular letter and brother J. C. A. Wilchier in case of failure.

7th. Read, received and adopted corresponding letter.

8th. Read, received and adopted letter prepared by Elder Gunter to Hopewell Church, Irwin Co., Ga.

9th. Received contributions, for minutes from the churches \$30, from Messengers present, to have the minutes enlarged \$5. For visiting ministers from the churches \$58 25, by private contributions \$4.70, from messengers present \$13.

10th. Ordered twelve hundred copies of these minutes printed and distributed. Fixed clerk's compensation at balance of minute fund after paying the printer and distributing minutes.

11th. Ordered a list of the Elders of this body printed with their post offices.

12th. On motion of Elder J. G. Huckaby this body tender thanks to this church and community for their abundant preparations and hospitalities.

13th. Read minutes and adjourned.

Benediction, prayer by the moderator.

IRA L. GUNTER, Moderator.

W. T. GODARD, Clerk.

—————:O:—————

#### ARTICLES OF FAITH.

ARTICLE 1. We believe, in one only true and living God and a Trinity of persons in the God-Head: Father, Son and Holy Ghost.

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.

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.

ARTICLE 4. We believe in a covenant of redemption ordered in all things and infalibly sure even existing between God the Father and God the Son.

ARTICLE 5. We believe in the fall of man and the communication of Adams 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.

ARTICLE 6. We believe that all chosen in Christ shall hear the voice of the Son of God, and be effectually called regenerated, and born again and that all thus born again are justified in the sight of God alone by the righteousness of Jesus Christ, imputed to them and received by faith.

ARTICLE 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.

ARTICLE 8. We believe in the doctrine of the resurrection both of the just and the unjust and a general judgment, and that the joys of the righteous will be eternal and the punishment of the wicked everlasting.

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 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 all its institutions and is the highest and the only ecclesiastical authority known to the word of God.

ARTICLE 10. We believe that Jesus Christ is the great Head of the church and her only lawgiver, that the 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.

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.

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 the only proper mode, that none but regularly baptized and orderly church members have a right to commune at the Lord's table.



## DECORUM OF THE TOWALIGA ASSOCIATION.

---

1. This Association shall be composed of members chosen by the respective churches in our Union whom the churches may deem proper for that purpose with letters certifying their appointment.
2. In the letters from the different churches may be expressed their total membership, those baptized, received by letter, dismissed, excommunicated and dead since last Association.
3. The members thus chosen and convened shall be denominated THE TOWALIGA ASSOCIATION of Primitive Baptist.
4. This Association shall exercise any power over the internal rights of the churches, nor to censure or try any individual member in reference to faith or practice, or determine upon the validity of gospel ordinances, these things belong to and shall rest entirely with the churches.
5. This Association shall have a Moderator and Clerk who shall be chosen by the members present as they may deem proper, who shall hold their offices until a re-election.
6. If new churches desire to become constituent members of this body, they may petition by letter and messengers, and if found in union and fellowship with the churches of this body shall be admitted and manifested by the Moderator extending to the messengers the right-hand of fellowship.
7. Each church in this Union may have three messengers.
8. Every motion made and seconded shall come under the observation of the body unless it be withdrawn by the member who made it.
9. Every member who desires to address the body shall rise from his seat and address the Moderator and shall not be interrupted while speaking unless he depart from the subject.
10. No member shall speak more than three times on the same subject without leave from the body.
11. No member shall have liberty of laughing during the sitting of the same, nor whispering in time of a public speech nor cast reflections on the speaker, he shall strictly adhere to the subject and in no wise cast reflections on the person who spoke before so as to make remarks on his imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.
12. No person shall abruptly break off or absent himself from the Association without leave of it.
13. The several names of the messengers shall be enrolled by the Clerk and call as the body may desire.
14. The Moderator shall be entitled to the same privilege of speech as another member, provided the chair be filled and he shall have no vote except the body be equally divided.
15. It shall be the duty of the Clerk to keep a regular record of the proceedings of the body.



16. The Minutes of the session shall be read, received and adopted before the body rises.

17. Amendments to this form of government may be made at any time by a majority of this Union when they may deem it necessary.

18. The Association may: 1st, Enquire into the cause why any church of this Union may at any time fail to represent in this body. 2nd, Correspond with any other associations of the same faith and order of the churches of this Union. 3rd, Admit any of the brethren from a distance to seats with the body. 4th, Adjourn to any time or place in our bounds that may be agreed upon by the body. 5th, Reprove any member who may violate any of these rules as may be right and proper.

19. The Association shall be opened and closed by prayer and praise.

—:O:—

### LETTER TO HOPEWELL CHURCH.

*The Towaliga Association in session with Forest Church, Clayton county, Ga.*

To Hopewell Church, of Brushey Creek Union of Primitive Baptist, Irwin county, Ga. Grace be unto you and peace from the Lord Jesus Christ:—Your epistle of love was presented to our body in session by your messengers, our beloved brethren, and yours, Elder W. H. Harden and brother D. M. Hogan and was read with joy and thanksgiving at the expression of love and fellowship for us therein contained. We rejoice to believe that we have found in you a little band of our Father's Children, who worship God in spirit and in truth and have no confidence in the flesh. And who by the grace of God are enabled to keep the way of truth in faith and verity. We feel to thank God that we can say to you that through the abounding mercy of our covenant-keeping God, we have held this our Fifty-second session in great harmony, love and peace, with great rejoicing among the saints through the able presentation of Bible truth, by the preaching of Elders Davis and Thomas of the Blue Ridge Association, Elders Ball, Blackwell and Stewart of the Little River Association, Elder McComak of Five Mile Association of Alabama and Elder Harden of your body.

We send you this letter of love as a feeble token of our appreciation of your expressed love and fellowship and trust that this correspondence though informal, and not according to the *modern usage* of official correspondence, now so much in vogue by many of our brethren may be the beginning of a better acquaintance between our official bodies, that under the blessing of God, may be long continued to our mutual benefit, edification and God's glory.

And we hereby in the name of the Master invite you, especially your Elders to visit us and preach to us the unsearchable riches of Christ, to whom belongs the power, glory and kingdom both now and forever. Amen.

IRA. L. GUNTER, Moderator,

WM. T. GODARD, Clerk.



## CIRCULAR LETTER.

---

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."* 1st John, 2:15.

---

DEAR BRETHREN:—

The language we have chosen is very definite, it is positive, cannot be too highly esteemed by us all; it is Divine, for it is given by inspiration of God, 2 Tim., 3:16-17. That, that is given by inspiration of God, is all that can thoroughly furnish us unto all good works, that can make the man of God perfect. For by the same divine authority we are commanded to work out our own salvation "For it is God that worketh in us, both to *will* and to *do*, of His good pleasure." Phil., 2:13. Not dear brethren, that a man is competent to arrive to a state of perfection while in this life, but must inevitably remain, (as a human being) an imperfect and dependent creature as long as he survives the grave. But by doing what inspiration requires, an imperfect creature will do perfect works, or righteousness. Then we cannot too highly esteem the above text as it bears upon our practical Christian life.

John the inspired writer addressed this language to a class which he called: "My little children." 1st verse. Again he calls them "brethren." 7th verse. And still again he calls them, "little children whose sins are forgiven for Christ's sake." 12th verse. And still again in order to be perfectly understood he personates the fathers because they know him *that is* from the beginning and the young men, because they were *strong* and because the word of God abided in them and that they had overcome the wicked one. 13th and 14th verses. Another writer by the same authority addressed the same cases of brotherhood saying: "And they that use this world as not abusing it for the fashion of this world passeth away." 1st Cor., 7:31.

And still another inspired writer counsels us. "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

The text is God's command to us, not to love the world neither the things of the world, and coupled with the qualification by Paul, that in using or enjoying the world we must not abuse it. If we therefore do not use nor affiliate with the world so as to abuse them, the commands of God, thus given us, are not violated, but instead of violation we obey God and thus we are defended by the inspired word. Consequently then, there are two senses in which God's organized people, or the Church of Jesus Christ are related to the world, and neither of these relations when properly understood contradicts the other, or in any sense violates any duty to God or to the church. But for a want of a proper understanding of these two relations, and on account of irreconciliation to God's word many of God's people as individuals as well as churches, have violated the simple teachings of God's word and in an effort to make the church an earthly monarchy have brought hurtful and uncalled for dissensions and divisions among the people of God not only in the present but in past ages. Therefore dear brethren as we claim and have a right to claim as perfect church organization as any people, now in the known world we should be careful to search and learn our various relations to the world



as well as to God and His gospel requirements, so that we may be enabled to escape the ultra monarchal and destructive positions and usages of God's people in past ages that has been so detrimental to church fellowship and so fruitful in the unscriptural expulsion of believers from the privileges of true and new Testament church relation thereby driving them into the awful extreme of founding and uniting with human institutions in the name of Christ. But notwithstanding all this violation of God's word and the multitudes of human organizations instituted by men of the world and unrighteously in love with the world, it does seem that God has protected the church of Jesus Christ in such a way, notwithstanding her sins so as by His providences or otherwise to forbid them, human organizations, some important tenet in Faith, or essential ordinance of Jesus Christ in their practice which in the scriptures might allow them church identity. Therefore dear brethren we should trust to God for all the protection and purging His church, necessary for her to continue her perfect identity. And on the other hand we should be equally interested and determined to know God's will concerning us as a church and as citizens of one common civil government and try to keep the line of distinction clear that is defined by God's word.

There is nothing more plainly taught in the New Testament than that the church of Jesus Christ is an organization separate and distinct from all other organizations auxiliary to, nor can be auxiliated by any other organization whether moral, civil or religious but is the only independent ecclesiastical organization ever set up or known in the world in her official capacity. Still the church is by no means infalible, but composed of fallible and imperfect creatures, and therefore is and has always been subject to, and guilty of error both in Faith and Order. But being independent and subject to no authority, but to God himself, she can and should repent of, turn away officially, from her errors, absolutely as a duty to God alone, and the great gospel rule prevails independent of law, or human usage. God will purge, correct her wrongs, set her right and forgive her sins who being the only authority to purge, punish, deal with and forgive the errors and sins of the church of Jesus Christ.

The church therefore is in direct Judiciary and Executive relation to Christ and as such, subject to no other authority but to Christ. The Church therefore,—to its membership should be as Mt. Zion, a home of mercy, of peace, of love and fellowship,—should also be a house of refuge and protection to even the weakest of the flock and especially to Christ's Ministry, but never to become the prison house or the instrument of death to any. The membership of the church, in view to the exalted character of the church should always be bound together by a three-fold cord of love, always ready to bear with each other as Christ bears with them, always ready to forgive one another as God for Christ's sake forgave and doth continue to forgive them, and if need be should be willing to lay down their life for the brethren. Our relation to each other in the church is defined by the word, as a family keeping house for God which house we are commanded to keep decently and in order. Oh brethren, what a fearful responsibility.

Then we should not love the world so as to esteem the world as equal with the church much more as paramount to it, neither should we love the things of the world, so as to neglect, abrogate or refuse the things of God commanded and exemplified by Christ.



If we should do so, John in our text tells us that the love of the Father is not in us. But Paul recognizing the great truth taught in our text, to be true and valid tells us that we have a relation to the world and that we must use the world as not abusing the world, for should we abuse the world in any sense, the truth condemns us and so on this hand "the love of the Father in us" would be wanting. In our relation to the world we have many great blessings, domestic, moral and civil and with the blessings, yet another fact challenges our admiration and joy and it is our high privileges guaranteed to us in these blessings imposing upon us the stern importance of using the blessings as not abusing them. We should not therefore be so over zealous as to neglect, abrogate or refuse these blessings bestowed upon us in our relation to the world. If we should become guilty on this hand the punishment is equally deserving as should it occur on the other hand. So then Titus previously quoted comes to us with his trimming, reproving and condemning message, when he tells us, that "Unto the pure all things are pure." As much as to say to us that all God's blessings to usward are pure, but while the blessings are pure in themselves, if we should from any tenet of Faith, or any order in practice defile ourselves to us in this defiled condition, nothing is pure but take on the awful sin of defiling both mind and conscience.

Now the great lesson comes up to us at once in these thoughts as much as to say, do all in your power to provide well at home and especially for your own household or else you will be worse than an infidel. Again feel enjoined to do all in our power to enhance good society and respect to the moral law of God. In doing this we will not only be an example, but we will be the light of the world and salt of the earth. And again as citizens, we are to be subject to the powers that be striving, for good laws and good government and further as much as in us is live peaceably with all men. In the exercise and enjoyment of our, moral domestic and civil relations, we should not, we must not dear brethren, loose sight of our duty and obligations to keep all these worldly things separate and distinct from our official relations as members of the church of Christ. Now in every instance and under all circumstances we should keep all our official relations to the world, separate and distinct from our official relation to the church and should be held absolutely and also served as a secondary relation and consideration. Therefore in this sense we may use the world and affiliate with the world without violating our official duty to the church, consequently we are enjoined not to love the world, neither the things of the world, but to use the world as not abusing the world.

The old Golden Rule may well illustrate and teach an important lesson of righteousness. 1st. Our duty to God. 2nd. Our duty to our families and neighbors. 3rd. Our duty to our government. Dear brethren may we be encouraged to exalt God's blessings and our high privileges and solemn duties in our souls.

May God bless the dear old Towaliga Association of sister churches and every member of the same in their official as well as their individual capacity. Help us all to know and love the truth. Give us the fulness of the Saviour's spirit that we may not "love the world neither the things of the world," but that the love of the Father may continue with us and the fellowship of the saints abound among us, that our record may be the record of that sect everywhere spoken against. AMEN.

W. T. Gopard, Clerk.

IRA L. GUNTER, Moderator.

Towaliga Ass.

DEAR B  
By His for  
to hold th  
peace and  
the prese  
sengers.

We de  
dence.  
body th  
the bod  
Lord to  
Our  
Wilki  
temb  
and v  
respo



## CORRESPONDING LETTER.

*Towaliga Association to her Sister Associations of Primitive Baptists with  
Whom She Corresponds.*

DEAR BRETHREN:—The good Lord reigneth, bless His holy name. By His forbearance and mercy we have been blessed to meet and to hold this the fifty-second session of the Towaliga Association in peace and harmony. Our hearts were made glad and to rejoice at the presence and through the word spoken unto us by your Messengers.

We desire a continuance of your highly appreciated correspondence. As an evidence of our desire we have appointed from our body the dear Elders and brethren whose names are set forth in the body of these minutes, whom we deem faithful servants of the Lord to visit your next session in our behalf.

Our next session for 1891 will convene at Friendship Church, Wilkinson county, Ga., on Saturday before the first Sunday in September next, four miles S. E. of McIntyre, C. R. R. of Ga., when and where we hope to meet a goodly number of your desirable correspondence. May God bless and enable you to come.

Yours in Union, Love and Fellowship

IRA L. GUNTER, Moderator.

WM. T. GODARD, Clerk.

—:O:—

## DECEASED MEMBERS.

BERSHEBA. J. E. BANKSTON departed this life May 7th, 1890; baptized by Elder DANIEL GODARD. A member 42 years.

NATHAN COLVIN departed this life July 24th, 1890. A member 25 years. Earth has their dust, but friends their memory and the Redeemer their spirits.

LEBANON. Sister R. J. WILLIAMSON departed this life February 8th. United with Lebanon, September 20th, 1879; baptized by Elder J. P. LYON.

SANDY CREEK. Sister T. E. WILLIAMS joined Sandy Creek Oct. 22nd, 1867 and died Sept. 25th 1889; Baptized by Elder W. J. OXFORD.

Sister LIZZIE KELLY united with Sandy Creek Sept. 14th, 1889 and died June 20th, 1890; baptized by Elder W. T. GODARD.

EUPHRATES. LARKIN WILCHIE died August 21st, 1890; one of Euphrates first members. Was a member 68 years, was 92 years. Sister TODD age 22 years, only a member eleven months. Died August 20th, 1890.

OZIAS. Sister BARBARY CLEVELAND died since last session, she was a member near sixty years, was the wife of Elder RICE CLEVELAND, who himself is quite aged. Such bereavements sting the soul of the aged. May the good Lord comfort him.

Sister ELIZABETH COOK was born October 16th, 1826. Joined the church Sept. 14th, 1873; a member 17 years; was much beloved by the whole church.



# SCALE OF THE CHURCHES.

Number.	CHURCHES.	COUNTIES.	POST-OFFICES	MESSENGERS' NAMES.	Baptized.	Rec'd by Letter.	Rec'd on Confession of Faith.	Restored.	Excluded.	Dis'd by Letter.	Dead.	Total.	Minute Fund.	Minister's Fund.	Time of Meeting.	PASTORS.	
1	Concord.....	Jasper .....	Winfred.....	W. J. Oxford, W. P. Persons, S. L. Thompson.....			1			2	3	83	2 50	10 00	4	Oxford.	
2	Bersheba.....	Henry .....	Locust Grove.....	C. A. Barron, I. W. Jinks, W. J. Coker.....	2				5	2	2	62	2 00	5 00	4	Gunter.	
3	Friendship.....	Wilkinson.....	Commissioner.....	W. F. Rogers, John T. Branan.....	4				1	1		30	1 50	3 00	2	Rogers.	
4	Mt. Moriah.....	Newton.....	Ewell.....	By Letter.....					1			13	1 00	1 00	2	Oxford.	
5	Lebanon.....	Henry .....	Hampton.....	J. W. Derick, Abner Payn, John Barnett.....		2				1	1	37	1 00	2 50	1	Oxford.	
6	Mt. Pisgah.....	Upson.....	Yatesville.....	J. G. Huckaby.....	5	4						1 43	1 50	2 00	3	Oxford.	
7	Nun & Wheeler.	Wilkinson.....	Bloodworth.....	W. B. Carr.....	2							18	1 00	1 00	4	Carr.	
8	Mt. Olive.....	Baldwin.....	Milledgeville.....	By Letter.....	4			1		2		44	1 50	1 50	1	Carr.	
9	Ocmulgee.....	Jasper.....	Flovilla.....	By Letter.....	2							8	1 00	3 75	4	Huckaby.	
10	Mt. Nebo.....	Glascock.....	Mitchell.....	J. F. Walden.....	4						2	40	1 50	1 50	2	Carr.	
11	Little Flock.....	Fayette.....	Fayetteville.....	J. V. Davis, A. G. Preston.....	2							13	1 00	1 00	4	Wright.	
12	Hebron.....	Clayton.....	Jonesboro.....	J. H. Brown, James Brown, Floyd Brown.....	3	1				4	2	23	1 00	2 00	1	Gunter.	
13	Sandy Creek.....	Butts.....	Flovilla.....	By Letter.....	8			2		2	2	49	2 00	3 00	3	Godard.	
14	Flat Rock.....	Pike.....	Zebulon.....	J. A. Wright, B. S. Akin, W. M. Hartly.....					1	1	2	3	34	1 50	3 50	2	Gunter, Wright.
15	Liberty.....	Pike.....	Milner.....	W. T. Godard, M. D. Spruce.....	2				2	4	2	49	1 50	3 50	4	Godard.	
16	Bethel.....	Butts.....	Jackson.....	Jesse McElroy, C. T. Mangham.....		2			1			6	50		2	Huckaby.	
17	Euphrates.....	Glascock.....	Mitchell.....	J. C. A. Wilchier.....	4						2	18	1 00	1 00	3	Carr.	
18	Ozias.....	Henry .....	White House.....	I. L. Gunter, N. Willingham, J. T. Hendon.....	9	2	3			3	2	74	2 00	5 45	3	Gunter.	
19	Forest.....	Clayton.....	Astor.....	F. Jackson, W. A. Phillips, M. J. Williamson.....	3		2				5	74	2 50	5 50	2	Godard.	
20	Beulah.....	Spalding.....	McKibben.....	Male Member.....								13			1	Wright.	
21	Union.....	Monroe.....	Goggansville.....	By Letter.....								11	1 00		1	Godard.	
22	Flint River.....	Upson.....	Thomaston.....	J. B. Brown, Robert Arrington, T. H. Brown.....	2	4	3	1				45	3 00	2 00	3	Gunter.	
				Totals.....	56	15	9	5	10	28	23	787	31 50	58 20			