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G29.3 MINUTES

MINUTES  
OF THE  
FIFTY-EIGHTH ANNUAL SESSION  
OF THE  
**TOWALIGA ASSOCIATION**  
OF  
**PRIMITIVE BAPTISTS,**

HELD WITH

Beulah Church, Spaulding County, Ga.

Sept. 5, 6 and 7, 1896.

—————:O:—————

*1st Pet. 1:3-4-5.*

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MILNER, GA:  
TOWALIGA MESSENGER PRINT:  
1896.

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MINUTES

TOWALIGA ASSOCIATION

PRIMITIVE BAPTISTS

Local Church, Spaulding County, Ga.

1887-1888

WALTER W. ...

1887

# MINUTES.

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BEULAH, SPALDING COUNTY, GA., SEPT. 5, 1896.

The introductory sermon was preached by Elders J. G. Huckaby and W. T. Godard from 1st. Peter 1:3,4,5.

One hour's intermission.

Messengers and correspondents assembled in the house while preaching at the stand by Elders Branson and Hays.

1. Singing and prayer by Elder L. M. Ball.
2. Read letters and enroll messengers' names.
3. Re-elected Elder I. L. Gunter, Moderator, and Elder W. T. Godard, Clerk.
4. Received correspondence as follows: Little River, Elders L. M. Ball, S. J. Blackwell, and brethren H. J. Wheeler, J. M. Pugh, I. H. Wilson; Powells' Valley, Elder E. M. Branson; Tennessee, no tidings; Blue Ridge, package minutes; Brushy Creek Union, package minutes.
5. Appointed the brethren W. B. Adams and W. P. Person to associate with the messengers of Beulah, R. W. Hamil, D. M. Bell and R. F. Hamil, a committee to arrange divine services during the session.
6. Appointed Elder J. G. Huckaby to write corresponding letter.
7. On motion suspended reading the decorum.
8. Adjourned to 8:30 a. m. Monday morning.

SUNDAY.

Prayer meeting at 9 a. m. conducted by the brother moderator. Preaching at the stand by Elders Ball, Branson, Blackwell, Wright to an unusually large, orderly and interested congregation and from great manifestations, to the good of all present and to God's glory.

MONDAY, 8:30 A. M. SEPT. 7, 1896.

Met according to adjournment. Singing and prayer by brother Seab L. Thompson.

1. Called the roll of messengers' names and corrected the same.
2. Renewed the call for church letters not present Saturday.
3. Appointed correspondents to wit: Little River, Elders J. G. Huckaby, Geo. W. Phillips, J. A. Wright, Licentate J. M. Ellis and Elder John Rowe, and brethren T. G. Preston, W. N. Leach, H. J. Phillips, S. L. Thompson and J. B. Bell. Powells' Valley, Elders I. L. Gunter and S. G. Ratliff. Brushy Creek Union, Elders W. F. Rogers and J. G. Huckaby. Blue Ridge, Elders I. L. Gunter and G. W. Phillips.
4. Appointed Union Meeting, viz:—1st District with Friendship Church, Wilkinson county, Ga., commencing on Friday before second Sunday in August, 1897. 2nd District with Bersheba, Henry county, Ga., commencing on Friday before 5th Sunday in May, 1897.
5. Appointed Elders I. L. Gunter and John Rowe to preach next introductory sermon.
6. Appointed the 59th session of this body to hold with Concord Church, Jasper county, Ga., at the usual time, Saturday before 1st Sunday in September, 1897.
7. Appointed the brethren John F. Taylor and W. M. Hartley to write next circular letter.
8. Called for circular letter prepared by brother T. G. Preston, which was read and received a complimentary endorsement of the body, and requested to be published in our paper the TOWALIGA MESSENGER. Instead of the circular it was unanimously ordered that the following resolution and principles of our faith be printed in these minutes as a part of our official record, fully endorsed by every church in the Towaliga Association.

PREAMBLE.

WHEREAS, Many reports and rumors have gone abroad relative to our doctrine, order and standing as true and orderly gospel churches of Jesus Christ, whereby great prejudice and opposition has been raised against us in the minds of many, who are not in a condition to know more fully our history: And,

WHEREAS, We deeply deplore the bickering, back-biting and derision that now exists among Primitive Baptist. And,

WHEREAS, We believe that the Primitive Baptist

Church is God's organized people in this land and greatly desire organic unity and fellowship among God's people upon gospel or Bible principles. Therefore,

RESOLVED, 1st., That we publish in our minutes this year a short summary of what we believe and hold to, as follows:

1st. We believe and shall contend, that the scriptures of the old and new Testament are the word of God, given by inspiration of God, which inspiration is in them still; that Christ as the ETERNAL WORD is now as ever inseparably connected with and in His written Word, and we reject therefore, the modern idea that the scriptures are only a "record" or "history" of that Word.

2nd. We believe and shall contend, that the written word taken as a whole is, through the illuminating power of the Holy Spirit, our only and all sufficient rule of faith and practice both negatively and positively.

3rd. We believe and shall contend, that according to the scriptures there is only one true and living God, a pure spirit infinite, almighty, eternal, independent and immutable, that in this one God, there are three co-equal and co-eternal persons, Father, Word and Holy Ghost; and that creation, provident and grace in their totality are the alone work of this three-one God.

4th. We believe and shall contend, that man was created in the moral and triune image of God, and was not only good but very good that he wilfully sinned against his maker and thereby brought himself and all his posterity who were created in him under the just and righteous curse of God's holy law, together with a total and all pervading depravity and corruption of nature; so that no man in the flesh can please God.

5th. We believe and shall contend, that the infinitely just and holy, yet merciful God, seeing the end from the beginning, and beholding man thus lost and ruined by his own work, did for His own glory, eternally purpose to save a people from among this fallen race; appointed from everlasting, His own eternal Son their surety and covenant head, and graciously chose their persons in Him before time, to sanctification of the spirit and the belief of the

truth in time, and complete and everlasting salvation after time, that in this covenanted suretyship, Christ was appointed, and did graciously engage to take upon Himself all their liabilities both legal and moral; to bear all their sins and the punishment due thereto, and to put them all away by the expiatory sacrifice of Himself upon the cross; so that their salvation shall be as just and righteous as it is merciful.

6th. We believe and shall contend, that in the fulness of time God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that they might receive the adoption of sons, that this redemption is special, particular and personal, and infallibly efficacious on the part of all those for whom it is made, so that it is impossible for any of them to be lost, seeing that *all* their sins are put away, and a sufficient and acceptable atonement made for them to God.

7th. We believe and shall contend, that all those thus redeemed shall in due time, be specially, personally and invincibly quickened into divine life by the Holy Spirit, and effectually called by God's grace, to a knowledge of the truth, and savingly brought from death to life; turned from darkness to light and from the power of Satan unto God; not arbitrarily or against their will, (as some say we teach,) but as made willing in the day of God's merciful and gracious power in Christ, through sanctification of the spirit, effectually giving and securing that repentance toward God, and faith in Christ, which is inseparably connected with the forgiveness of all their sins, and their free and full justification from all things from which they could not be justified by the law of Moses.

8th. We believe and shall contend, that while repentance, faith and obedience (or good works) are essential and necessary in their right place when referred to right ends, yet none of these are in any sense the cause or condition of salvation, but that it is wholly of God's free grace and "not of works lest any man should boast."

9th. We believe and shall contend, that all those truly born of the spirit, are by God's free and sovereign grace, "delivered from the power of darkness and translated into the kingdom of His dear Son," and taken collectively constitute that kingdom so far as its subjects are concerned,

and owe unquestioned allegiance to all the moral and gospel requirements of Christ Jesus as the great King, Head and only lawgiver in that kingdom, and should walk worthy of the vocation wherewith they are called, with all lowliness and meekness; with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace.

10th. We believe and shall contend, that the church of Christ on earth is of divine institution, and is a local body of professed believers in Christ, organized upon certain definite principles clearly laid down in scripture; and inseparably connected by divine enactment with the kingdom of Christ, as its executive and judicial department, entrusted with the custody and the administration of the ordinances and the execution of the laws of Christ. That each church when properly organized is the peer and equal of every other church; is independent of all civil or ecclesiastical dominion or authority outside of herself; and responsible alone to Christ for the manner in which she performs her organic duties. And that no authority on earth whether civil or ecclesiastical, can lawfully invade her executive or judicial function, or invalidate her gospel administration, when performed according to New Testament requirement. That being composed of fallible men and women, she, like Christians in their individual capacity is liable to organic error both in doctrine and practice; hence, the urgent necessity and imperative scripture requirement for vigilant and prayerful care and watchfulness. That error when committed by a church in her official or organic relation, is to be reprov'd, organically repented of and officially forsaken. But that while such errors and practical departures from the right way are in themselves invalid, null and void because of no law or authority for their performance; yet unless carried to such an extent as to be incompatible with church life and identity, they do not vitiate or invalidate her legal acts rightly executed, the error attaching properly to the church itself, and not to her lawful acts. Hence we believe and shall contend that before we can scripturally and rightfully repudiate the gospel ordinances of any organized ecclesiastical body claiming to be the church of Christ we must be able, by clear scripture rule as applied to her doctrine, practice and historical records, to prove that she never was a church of

Christ, or had by sin, ceased to be one. To do otherwise is to repudiate Christ Himself in His own and only authorized executive authority on earth. To invalidate the gospel acts of a true church of Christ, because of un-gospel acts, to repudiate the orderly act of a church because of disorderly ones, is to destroy inexorably the validity of all gospel administrations executed by the authority of any church, from Corinthian, Galatian and the Asiatic churches until the present time.

We believe that the church of Christ in her organic capacity and official relation and function is independent of, and must be separate from all organizations, institutions and societies of men, and cannot be scripturally associated, with or united to, any of them, whether civil, ecclesiastical, moral, benevolent or religious, but that there is a clear and important scriptural distinction between her relation to the world and its institutions as an organized body, and the relation of her members to these things as individual citizens and members of society and civil government.

We believe that a properly organized church is the highest and the only ecclesiastical disciplinary and judicial authority known in the New Testament, from whose scriptural and lawful acts there can be no legitimate appeal, and whose gospel administrations when executed according to scripture rule, cannot be legally set aside or repudiated by any other power or authority whatever. But whose unjust or illegal disciplinary acts may be scripturally set aside by a sister church.

We believe and contend, that no one church or combination of churches, can under any circumstances have any appellate disciplinary jurisdiction over any other church or churches, so as to execute law for them or upon them, but in case of heterodoxy or disorder, may in meekness and love, reprove, rebuke and admonish, and if necessary protest against the error or disorder complained of, and withdraw from the church holding it, and until she repents and forsakes it but that such withdrawal cannot in any sense unchurch her, or vitiate or make null and void her gospel administrations scripturally executed and performed, so long as she is a church at all.

11th. We believe and shall contend that Baptism, the Lord's Supper and washing the saints' feet are ordinances

of Jesus Christ, the administration of which has been by Him committed to the organized church in her official capacity, and cannot therefore be lawfully administered by any other authority or organization whatever, that valid gospel baptism consists in the several following particulars. 1st. The subject must be a true believer in Christ. 2nd. There must be an immersion in, and an emersion out of water. 3rd. It must be administered by a legally qualified administrator. 4th. It must be performed in the name of the Holy Trinity. 5th. It must be desired and submitted to on the part of the subject as an act of duty they feel to owe to God only, not because the church requires it, but because Jesus Christ requires it. 6th. There must be the gift of the Holy Ghost, which is the answer of the subject's own, (not another's) good conscience in the discharge of a known, felt and required duty. That where all these scripturally requirements are present, there is a true gospel baptism, and it can never be invalidated no matter who repudiates it, nor be repeated no matter how often the subject may subsequently be religiously immersed, and that wherever anyone of these essentials are wanting, there is no baptism, no matter by whom administered, or by what authority.

12th. We believe and shall contend, that the Lord's Supper is purely a commemorative ordinance, to be performed by the church and within the church, in remembrance of Christ only, as her great atoning sacrifice, and as the Great Head of the church which is His official and organized body on earth, that it is not a communion of saints one with another, nor a test of their fellowship one for another, but a communion of saints in a church relation as His body with Christ *only*, and a test of their fellowship for Him.

13th. We believe that the washing of the saints' feet is inseparably associated with the Lord's Supper, and is always to be administered in connection therewith, that it is a communion of saints, one with another as the organic body (the church) of Christ and is a test of their fellowship for each other in that relation in Christ, so that when scripturally executed, we commune first with Christ the Head, and second with His body (the church) and with each other in that body.

14th. We believe and shall contend, for a divine call to the ministry, that the minister gets his authority and commission to preach directly and alone from Christ through the call of the spirit and the authority of His word, that he is directly the servant of Christ, and indirectly the servant of the church for Christ's sake, that the church, and much less any other religious organization has no power or scriptural authority to call, *qualify* or SEND men to preach the gospel, neither at home nor abroad, that the whole duty of the church is to officially recognize, and scripturally sustain those whom the Lord calls, qualifies and sends. And that, therefore the whole modern mission system, of the various religious societies and orders of the day is wholly unauthorized by Christ, unwarranted by His word, unsanctioned by His spirit, and however honest and sincere its advocates may be, can only be regarded as a vain effort to unlawfully usurp the authority and prerogative reserved wholly to himself.

15th. We believe and shall contend, that the Gospel is the power of God unto salvation to every one that believeth, that the preaching of the cross is to them that perish foolishness, but unto them that are saved, it is the power of God that we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. That no man can preach the gospel only by the power and spirit of the gospel, that there is no power in him that preaches it, nor him that hears it, be he saint or sinner, abstractly considered, and hence, that whatever power there is, must be in the gospel itself, and that whatever is divinely purposed to be accomplished by the preaching of it, must be accomplished by the power that is in the gospel itself, and not by any supposed or implied power either in him that preaches it, or in those who hear it, and therefore that the Arminian on the one hand, who places the efficacy of the gospel in the power and disposition of the sinner to hear and accept, and the Antinomian on the other hand, who places its efficacy exclusively in a power to hear previously lodged in the heart by the quickening energy of the Holy Spirit, are both wrong, and both meet in tarnishing the glory of the gospel, by robbing it of any intrinsic power in itself, and in lodging the sole power to make the preaching of it efficacious, in the subject addressed by it.

We believe that the gospel is to be preached to every creature; that God in His providence brings within the pale of its proclamation, leaving it to God alone, the sole power and prerogative of accomplishing His own blessed purpose in it; that God has inseparably connected His word and the gospel with the ingathering of His own chosen and redeemed people, and that as all these, both Jew and Gentile, must be brought, He has so connected His purpose, power, providence, and grace, that wherever He has a people in this world, His word will go, and His gospel will be proclaimed, in spite of all opposing power, and will not return unto Him void, or fall stillborn on the ears and hearts of men, but will accomplish the thing which He pleases, and prosper in the thing whereunto He sends it. On the other hand we believe that where God has, in His judicial providence, withdrawn His word and gospel from any country, and suffered the people to lapse into idolatry, it is to be regarded as indubitable evidence that He has no people in that country to be called by it, and it would be, and is, heaven-daring presumption on the part of men, to undertake, by means of their own, to send it there again.

We believe that the purpose of God in the gospel is. 1st. That the gentiles should be fellow-heirs and of the same body, and partakers of God's promise through the gospel. (Eph. 3:6.) 2nd. That the faith of His elect should not stand in the wisdom of men, but in the power of God. (1 Cor. 2:5.) 3d. To call the chosen ones through sanctification of the spirit and belief of the truth, to the obtaining of the glory of our Lord Jesus Christ, (2 Thess. 2:13, 14.) 4th. To abolish death and bring life and immortality to light, in those to whom grace was given in Christ Jesus before the world began, as made manifest by experimental appearing of our Lord and Saviour Jesus Christ. (2 Tim. 1:9, 10.) 5th. To open the eyes of the redeemed ones, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ. (Acts 26:17, 18.) 6th. To feed, comfort and instruct, and to reprove, rebuke and warn God's regenerate and living people. (St. John 21:15, 16; Acts 20:23; 2 Tim. 4:1, 2.)

RESOLVED, 2d, That in addition to the above we fully

and freely endorse and accept the summary of principles set forth by Elder Sylvester Hassell, *editor*, in July number of GOSPEL MESSENGER, 1896.

RESOLVED, 3d, That we will extend and accept correspondence and fellowship to and from all Primitive Baptist Churches and associations who are fully identified with us on these principles.

RESOLVED, 4th, That if in minor matters there does or should exist, differences between ourselves and any of our immediate surrounding sister Associations, preventive of such correspondence and fellowship, we hereby cheerfully and humbly invite them as brethren to meet us in official conference in an humble effort to consider and remove the same, so far as the Word of God shall be found to authorize or require.

RESOLVED, 5th, That all of our Primitive Baptist papers and periodicals be requested to publish the above, especially the *Gospel Messenger*, *Zion's Advocate and Herald of Truth*, *Baptist Trumpet*, *Messenger of Peace*, *Pilgrim's Banner*, and *Primitive Baptist*.

9. Called for corresponding letter by Elder J. G. Huckaby, which was read, received and adopted.

10. Called for contributions and received for minutes by the churches \$28.25, private donations \$3.65, total \$31 90. For ministers by the churches \$60 75, from the stand \$18.03, from the house \$8.65, total \$87.43.

11. Ordered 1,200 copies printed that the clerk reserve 450 copies for correspondents and general distribution and that 750 copies be distributed to the churches according to the funds sent in by each church, and that the clerk have the remainder of funds for his compensation.

12. Resolved That on taking leave of Beulah Church and vicinity this body heartily tenders its thanks for the great kindness and manifestations of love received.

13. After singing and striking hands in many tears of joy, and benediction by the moderator, repaired to the stand where Elders Rowe and Gunter gave us one of the most glorious and soul-stirring sermons from the text, "My grace is sufficient for thee," then closed and parted with hosannahs on all our lips.

W. T. GODARD,  
Clerk.

I. L. GUNTER,  
Moderator.

## CORRESPONDING LETTER.

*The Towaliga Association of Primitive Baptists, to the Sister Associations  
and Unions, With Whom She Corresponds.*

DEAR BRETHREN:—

Through the divine mercy of our covenant keeping God, we have been blessed with the great and exalted privilege of holding this the Fifty-eighth Session of our body in peace and love, we were made to rejoice in heart for your lovely and welcome correspondents with the messages of love. O, how pleasant it is for brethren to dwell together in unity. Brethren continue to come and be with us.

The next session of our body will be held with our sister church Concord, Jasper county, Ga., eight miles west of Monticello and eight miles east of Flovilla, at the usual time, when and where we hope to meet a goodly number of your bodies again. We have returned correspondence as set forth in our minutes to bear to you this, our message of love. May God by His abundant grace, love and mercy keep us unto everlasting life.

Yours in gospel bonds,

W. T. GODARD,  
Clerk.

IRA L. GUNTER,  
Moderator.

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*ORDER OF BUSINESS.*

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1. Read letters and record messengers' names.
2. Elect Moderator and Clerk.
3. Call petitionary letters.
4. Invite visiting brethren to seats.
5. Call correspondence.
6. Appoint a committee to arrange service.
7. Appoint brother to write corresponding letter.
8. Call roll and read Decorum.
9. Appoint correspondents.
10. Appoint Union Meetings.
11. Appoint next Association.
12. Appoint brethren to preach next introductory sermon.
13. Appoint brethren to write circular.
14. Call for circular.
15. Call for Corresponding Letter.
16. Call contributions.
17. Say how many minutes.
18. Fix Clerk's compensation.
19. Call miscellaneous.
20. Read minutes.
21. Adjourn.

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*ORDAINED ELDERS.*

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Washington J. Oxford, Winfred, Ga.  
Ira L. Gunter, White House, Ga.  
Wiley F. Rogers, McIntyre, Ga.  
John Rowe, Butler, Ga.  
William T. Godard, Milner, Ga.  
John A. Wright, Zebulon, Ga.  
J. G. Huckaby, Tobler, Ga.  
S. G. Ratliff, Towaliga, Ga.  
George W. Phillips, Hapeville, Ga.  
J. Luther Hays, Hayston, Ga.

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*LICENTIATES.*

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Andrew J. Brown, Clito, Ga.  
J. C. Daniel, South Atlanta, Ga.  
R. W. Daniel, Rowland, Ga.  
G. W. Cook, Zebulon, Ga.  
J. M. Ellis, 334 Houston street, Atlanta, Ga.

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SCALES OF THE CHURCHES FOR 1896.

SCALE OF THE CHURCHES FOR 1896.

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.....	S. G. Ratliff, W. P. Persons, C. W. Oxford.....	4						2	65	\$ 2 00	\$10 00	4	Godard,	
2	Liberty.....	Pike.....	Liberty Hill.....	J. B. Bell, T. M. Whitley, E. C. Akin, Jr.....	1	1				2	1	38	50	3 50	4	Wright.	
3	Bethel.....	Butts.....	Jackson.....	S. King, B. J. Bennett, C. T. Mangham.....			2	2	1			19	1 00		2	Hays.	
4	Mt. Nebo.....	Glasscock.....	Mithell.....	W. M. Wilchier, J. F. Walden, T. Daniel.....					5	1		37	1 00	2 00	2	Rogers.	
5	Beulah.....	Spalding.....	McKibben.....	R. W. Hamil, D. M. Bell, R. F. Hamil.....	3			4	4	1		39	1 00	4 00	1	Ratliff.	
6	Forest.....	Clayton.....	Astor.....	T. J. Stephens, W. A. Moore, D. Lites.....	3		1			2		65	2 00	1 75	2	Wright.	
7	Flint River.....	Upton.....	Rowland.....	John Rowe, J. B. Brown, R. A. Daniel.....	1		1			2	3	60	1 50	2 50	3	Rowe.	
8	Hebron.....	Henry.....	Jonesboro.....	F. Brown, J. E. Ratliff, A. V. Mann.....							1	32	1 00	2 00	2	Gunter.	
9	Mt. Pisgah.....	Upton.....	Yatesville.....	W. B. Adams, S. B. Blunt, J. H. Blunt.....	1						1	44	1 00	3 00	4	Rowe.	
10	Sandy Creek.....	Butts.....	Flovilla.....	T. G. Preston, L. J. Newton, C. A. Tolls.....	5	1					1	59	2 00	8 00	3	Ratliff	
11	Bersheba.....	Henry.....	Locust Grove.....	J. W. Jinks, G. W. Gardner, D. A. Castelaw.....				2	3			41	1 50	5 00	4	Gunter.	
12	Lebanon.....	Henry.....	Hampton.....	J. A. Payne, W. M. Smith, John Barnett.....	3	3				3		42	1 00	2 00	1	Gunter.	
13	Fiat Rock.....	Pike.....	Quitte.....	J. A. Wright, M. S. Williamson, W. M. Hartley.....	1	1						40	1 00	2 30	3	Godard.	
14	Mt. Moriah.....	Newton.....	Hayston.....	J. Luther Hays, W. N. Leach.....								14	1 00	1 00	1	Phillips.	
15	Ozias.....	Henry.....	White House.....	I. L. Gunter, G. W. Phillips, H. J. Phillips.....	12		1				2	97	1 50	3 50	3	Gunter.	
16	Liberty.....	Wayne.....	Screven.....	By Letter.....	8							18	1 00		4	Ratliff.	
17	Phillippi.....	Bulloch.....	Clito.....	By Letter.....								8	1 00		1	Godard.	
18	Little Flock.....	Fayette.....	Fayetteville.....	W. M. Nation, A. G. Preston.....	1			1	3	1		14	50		4	Phillips.	
19	Ocmulgee.....	Jasper.....	Flovilla.....	John T. Goodman.....	2		1	1	1			15	75	1 50	2	Ratliff.	
20	Friendship.....	Wilkinson.....	McIntyre.....	By Letter.....								25	2 00	3 00	2	Godard.	
21	Mt. Olives.....	Baldwin.....	Milledgeville.....	J. G. Huckaby, T. A. J. Moran.....		2						4	30	1 00	70	1	Huckaby.
22	Union.....	Monroe.....	Goggansville.....	W. T. Godard, J. F. Taylor, E. B. Taylor.....	6	2	1				1	43	2 00	5 00	1	Wright.	
				Totals.....	51	8	5	4	14	23	23	855	\$28 25	\$60 75			

