

1927

MINUTES
OF THE
FIRST ANNUAL SESSION
OF THE
BENJAMIN RANDALL CONFERENCE
OF
Free Will Baptists
HELD WITH
Friendship Church
NEAR SUMMIT, GEORGIA
EMANUEL COUNTY

ELDER J. R. HUNT	Moderator
ELDER L. S. YATES	Assistant Moderator
I. W. MANNING	Clerk
SAM A. ARNOLD	Treasurer

The next session to be held at Beulah Springs Church, Bleckley County, Ga., beginning on Tuesday night after the second Sunday in October, 1928. Those going on trains will be met at Montrose on the M. D. & S. Ry., and at Cochran, on the Southern Ry., Tuesday only.

Next Session, 1928
November 7-12

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MINUTES

of the

FIRST ANNUAL SESSION

of the

BENJAMIN RANDALL CONFERENCE

of

Free Will Baptists

Organized and held with Friendship Church in Emanuel County, Georgia, on Friday and Saturday before the third Sunday in October, 1927. And after the Battle Creek and Ogeechee Associations, both by a majority vote of their membership disbanded, for the purpose of forming a new conference, the following churches, through and by, their respective delegation, to-wit:

Beulah Springs Church: C. R. Evans and W. B. Mixon, delegates.

Calvary Church: Mrs. J. R. Hunt and Mrs. I. W. Manning, delegates.

Deep Creek Church: H. A. Drake, M. B. Drake and T. B. Powell, delegates.

Friendship Church: D. F. Hayes and George Parrish, delegates.

Little Bethel Church: Sam A. Arnold and J. H. Right, delegates.

New Cool Springs Church: L. H. Green and J. D. Payne, delegates.

New Ebenezer Church: A. G. Cook, Rufus Floyd, E. R. Roland and J. N. Williams, delegates.

Oconee Church: C. L. Sweat, delegate.

Pine Level Church: E. L. Long, J. W. Nobles, W. M. Ramage and A. L. Williams, delegates.

And after due consideration of the eligibility of the above named churches to organize a conventional auxiliary to the Free Will Baptist denomination, and in full harmony therewith; Elder L. S. Yates was chosen temporary moderator, and I. W. Manning, temporary clerk, the meeting was promptly called to order by the temporary moderator, and an invitation extended to all the churches who would voluntarily come into, and from a part of the new conference to do so.

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In response to this invitation the above named churches, through their respective delegation came forward and presented themselves for membership in the new conference. They were promptly accepted, and accordingly the new conference was created and organized under the name and style of THE BENJAMIN RANDALL CONFERENCE OF FREE WILL BAPTISTS, and by unanimous vote elected Elder J. R. Hunt, permanent moderator; Elder L. S. Yates, assistant moderator; and I. W. Manning clerk.

Elder J. R. Hunt, before entering upon the duties of the office of moderator, asked all the assembly to kneel in prayer. Elder L. S. Yates led the prayer.

Motion to elect Sam Arnold treasurer was unanimously carried.

H. A. Drake was unanimously elected press reporter for the conference year, and by request Elder J. R. Hunt was appointed assistant to the press reporter.

Corresponding letters from the various churches were promptly presented and read, Elders E. A. Atkinson and J. G. Henderson being appointed to read the letters.

Moved and carried that the moderator appoint the various committees, which were promptly carried out as follows:

The Devotional Committee: C. L. Sweat, chairman; Sam A. Arnold, D. F. Hayes, and instructed to retire and prepare a partial report immediately.

The Committee on Sunday Observance: E. A. Atkinson, chairman; L. H. Green, W. M. Ramage.

The Committee on Temperance: A. G. Cook, chairman; C. L. Sweat, W. B. Mixon.

The Committee on Missions: L. S. Yates, chairman; Mrs. J. R. Hunt, J. D. Payne, Sam A. Arnold.

The Committee on State of Churches and Character of the Ministry: E. L. Long, chairman; E. R. Roland, T. B. Powell, Mrs. I. W. Manning.

The Committee on Sunday Schools: H. A. Drake, chairman; Rufus Floyd, C. R. Evans, D. A. Bradham, A. L. Williams, J. W. Nobles.

The Committee on Press and Schools: H. A. Drake, chairman; J. N. Williams, L. S. Yates.

The Committee on Finance: W. M. Shirley, chairman; C. L. Sweat, D. F. Hayes.

Moved and carried that Elders L. S. Yates and D. A. Bradham be received as members under the watch-care of the conference until they each can have their church membership moved into a church which holds memberships in this conference.

The devotional committee makes their partial report, announcing that Elder J. R. Hunt will preach Friday evening at 7:30 o'clock.

Moved and carried that conference recess until 9 o'clock Saturday morning.

At 7:30 o'clock Friday evening a large congregation enjoyed a very able and impressive sermon delivered by Elder J. R. Hunt from Luke 12:32.

At 9 o'clock Saturday morning the assembly was called to order by the Moderator and conference was opened by singing No. 87 in The Hymns of Praise, reading the 133rd Psalm by the moderator; and prayer, by Elder J. S. Wood.

The following elders were, after motion and second, unanimously elected as the Ordaining Counsel of the Conference: Elder L. S. Yates, chairman; Elder J. S. Wood and J. G. Henderson.

Moved and carried that the moderator appoint the Executive Committee of the conference; pursuant thereto, the following were appointed: Elder C. B. Ethridge, chairman; Elder L. S. Yates and Elder J. S. Wood.

Moved and carried that Elder J. R. Hunt represent our conference as a corresponding messenger in the South Georgia Association.

Moved and carried that Elder L. S. Yates represent our conference as a corresponding messenger in the Martin Association.

Moved and carried that Bro. A. L. Long, represent our conference as a corresponding messenger in the Little River Association.

Moved and carried that Bro. C. L. Sweat, represent our conference as a corresponding messenger in the Chattahoochee Association.

Moved and carried that Bros. J. N. Williams and W. M. Ramage represent our conference as corresponding messenger in the Georgia Union Association.

Moved and carried that Elder L. S. Yates represent our conference as a corresponding messenger in the Liberty of Florida Association.

Moved and carried that our conference be represented by minutes in the following associations, to-wit: the Midway, the Salem of Florida the Blunstown of Florida and the State Line.

Moved and carried that Elder J. R. Hunt represent our conference in the State Convention.

Moved and carried that Elder J. R. Hunt represent our conference in the National Conference, to be held in Ayden, N. C., in 1928.

Moved and carried that our conference raise the sum of Ten Dollars each as entrance fees into the State Convention and the National Conference.

Moved and carried that each church composing this conference raise the sum of \$3.50 each, sending same to our treasurer, Sam A. Arnold, for the purpose of paying the expenses of Elder J. R. Hunt in attending the National Conference, to be held at Ayden, N. C., in 1928.

Moved and carried that a free will offering be made to raise the sum of \$20 for entrance fees of our conference into the State Convention; and National Conference, the sum of \$11.50 being raised.

Moved and carried that the balance of \$8.50 on entrance fees be raised by the churches in our conference at once and turned over to our Treasurer, Sam A. Arnold, for said purpose.

Moved and carried that one Sunday in the month of December, 1927, next, be, and the same is, hereby set aside for the purpose of each church in this conference, to make a special offering to raise funds for the benefit of the Eureka College at Ayden, N. C.; said funds to be paid into our treasurer, and in turn by him forwarded to our clerk, I. W. Manning, Macon, Ga., to be by him forwarded to the proper official of said college.

The Devotional Committee, completes their report as follows: Elder J. G. Henderson to preach at 11 o'clock Saturday morning, followed by Elder W. M. Shirley. Elder L. S. Yates to preach Saturday night, and Elder E. A. Atkinson, to preach Sunday morning at 11 o'clock.

C. L. SWEAT, Chairman.

All the various committee reports were read, and on motion unanimously adopted. (See Committee Reports).

Moved and carried that all ministerial reports be promptly made out and forwarded to our conference clerk.

Moved and carried that conference recess until 2 o'clock p. m. for preaching and refreshments.

At 11 o'clock Elder J. G. Henderson delivered a very able sermon from Matthew 1:21, followed by Elder W. M. Shirley.

At 2 o'clock the delegates assembled and conference was opened with prayer by Bro. H. A. Drake.

Moved and carried that Elder J. R. Hunt write circular letter for our present conference.

Moved and carried that Elder H. A. Drake write circular letter for our next conference.

Moved and carried that we have the ministers, deacons and deaconesses meeting to convene on Friday night before the fifth Sunday in July, 1928, next, the session to be held with Deep Creek Church, Herndon, Ga.

By unanimous vote of the body, Miss Laura Horne was elected treasurer of the Missionary Societies of the Conference.

By unanimous vote of the body, Elder J. R. Hunt was elected Conference Evangelist.

Moved and carried that our conference go on record as advocating tithing as God's method of financing the church.

Moved and carried that our clerk have 800 copies of the minutes of our conference printed, properly distribute same, and draw on our treasurer for payment thereof, together with necessary postage.

Moved and carried that our clerk be paid \$10 for his services.

Moved and carried that all members of our conference, by a rising vote, extend to Friendship Church and the community at large, our most sincere and heart-felt thanks for the cordial manner in which they have entertained us during our sojourn with them.

Miss Laura Horne, consecrated a deaconess by the ordaining counsel with appropriate and impressive ceremony. Elder L. S. Yates offered the consecration prayer.

Moved and carried that our clerk have 500 conference letter forms printed.

Moved and carried that our clerk have 500 ministerial report forms printed.

Moved and carried that our clerk have a seal made for the BENJAMIN RANDALL CONFERENCE OF FREE WILL BAPTISTS, drawing on the treasurer for payment thereof.

Moved and carried that our next conference be held with Beulah Springs Church, in Bleckley County, to convene on Tuesday night after the second Sunday in October, 1928, and delegates traveling by trains will be met at Cochran, Ga., on the Southern Ry; and at Montrose, Ga., on the M. D. & S. Ry., Tuesday only.

Moved and carried that Elder J. S. Wood preach the introductory sermon and Elder E. A. Atkinson, as his alternate.

Moved and carried that conference adjourn, this October 15th, 1927.

J. R. HUNT, Moderator,

I. W. MANNING, Clerk.

REPORTS OF COMMITTEES

Sabbath

Sunday Observance

We your committee, make the following report:

We being members of the Free Will Baptist Denomination, and true believers in the Church of Jesus Christ, hereby recommend, urge and request that our entire membership remember the Lord's day and keep it holy, by doing all their work, preparing meals, etc., on Saturdays, in order that our lady-folks may have full excess to observe Sunday as a day of rest; that all sight-seeing and joy-riding episodes be discontinued on Sunday by our members; that our members attend church and Sunday school regularly; and if there is no church or Sunday school to attend, then we, as Christians should observe the day fasting and praying when the mission of the helping as a good Samaritan cannot be rendered.

ELDER E. A. ATKINSON, Chairman.

Temperance

We, your committee, hereby recommend, urge and request that our entire membership totally abstain from any and all intoxicating drinks of any kind whatsoever.

A. G. COOK, Chairman.

Missions

We, your committee, recommend that each church within our bounds organize a Mission Society at once, consisting of a president, secretary and treasurer, and such other officers as may be necessary to foster the mission work, for the purpose of assisting weak churches and the organization of new churches, and that this body elect a treasurer to take charge of such funds as may be raised by the various missions societies of this conference, and such funds to be paid out as directed by this body while in session.

ELDER L. S. YATES, Chairman.

State of Churches and Character of the Ministry

We your committee, find that all our churches and ministers are in good standing, so far as we know. We recommend that none of our churches license any preacher unless he is of unquestionable character, and otherwise qualified under the rules of our ordaining counsel, and that no preacher coming from another denomination be accepted until his credentials has been passed upon, and approved by the ordaining counsel.

E. L. LONG, Chairman.

Sunday Schools

We, your committee, believe that Sunday Schools are the best methods of training the minds of the coming generation for that great and important task, and duty they owe our Master. Therefore, we urge all our churches to have and maintain an ever-green Sunday School, a mid-week prayer meeting and the use of Free Will Baptist literature.

ELDER H. A. DRAKE, Chairman.

Suggestions

Women? We, your committee, recommend that each of our churches organize a Mission Society; that each church raise funds for evangelistic work; that our conference elect an evangelist; that each of our churches have a Sunday School, and a mid-week prayer meeting; that each male member have a family altar at home; that each of our pastors preach quarterly on missions, and oftener if necessary.

ELDER J. S. WOOD, Chairman.

Press and Schools

We, your committee, find that we have laws which we enforce for compulsory education. Christ taught His disciples, and warned them to be wise as serpents. Other portions of the Bible advocate

study, and we feel it our duty to urge our leaders to prepare for Christian service. And we as the BENJAMIN RANDALL CONFERENCE OF FREE WILL BAPTISTS should give every assistance possible to the seminary at Ayden, N. C., for the religious training of our boys and girls, and to assist the young ministers whom God has divinely called in preparing for the great duty before them. And we further urge the use of every effort for establishing a printing press in Georgia to serve our cause.

ELDER H. A. DRAKE, Chairman.

Finance

We, your committee, find paid in:

From the various churches	\$74.00
General Collection	11.50
	<hr/>
	\$85.50

ELDER W. M. SHIRLEY, Chairman.

Report of Deaconesses

I hereby submit my report for the past year: Professional calls, 491; visits to the sick, 415; visits to alms houses, 2; visits to hospitals, 9; families helped, 12; assisted in 3 meetings; amount of funds raised for general church work, \$59.95; number of services held or taken part in, 220; amount received, \$67.12.

MISS LAURA HORNE, Macon, Ga.

MINISTERIAL ROLL

Ordained Ministers

Elder E. A. Atkinson	Millen, Ga.
Elder D. A. Bradham	Glennville, Ga., Rt. A
Elder C. B. Ethridge	Macon, Ga., 2024 Second St.
Elder J. G. Henderson	Macon, Ga.
Elder J. R. Hunt	Macon, Ga., 159 Jeff Davis St.
Elder E. D. Pharis	Montrose, Ga., Route 2
Elder W. M. Shirley	Atlanta, Ga., 1628 Blvd. Drive, Kirkwood
Elder J. S. Wood	Reidsville, Ga., Rt. 1
Elder L. S. Yates	Rhine, Ga.

Licensed Ministers

H. A. Drake	Herndon, Ga.
J. W. Hightower	Macon, Ga.
M. L. Powell	Millen, Ga.

Deaconesses

Miss Laura Horne	Macon, Ga., 159 Jeff Davis St.
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CHURCH CLERKS AND POSTOFFICES

Beulah Springs,	E. J. Manning,	Danville, Ga.,	R-3
Calvary,	I. W. Manning,	Macon, Ga.	
Deep Creek,	M. B. Drake,	Herndon, Ga.	
Friendship,	Rosa Hays,	Garfield, Ga.	
Little Bethel,	J. H. Right,	Cochran, Ga.	
New Cool Springs,	L. H. Green,	Montrose, Ga.,	R-2.
New Ebenezer	E. R. Roland,	Cochran, Ga.	
Oconee,	L. R. Brook,	Oconee, Ga.	
Pine Level,	G. G. Long,	Chester, Ga.,	R-1

CIRCULAR LETTER

Subject: "Unity"; Scripture: John 17:21—"That they all
may be one".

All that is not unity is chaos. God is not the author of confusion, nor does he work with that which is confused until it forms a unity. Sin rendered man out of harmony with God, and under subsequent condemnation, because God will not tolerate confusion. The greatest need of our Free Will Baptist cause at this time is UNITY. There are certain conditions upon which complete unity may be effected.

1st, A FULLY SAVED LAITY. However polished and literally accomplished one may be, there cannot be a harmony in fellowship with another of like attainments, unless the old serpent nature has been cleansed. Man is as prone to sin as the sparks are to go upward, and sin being the basis of chaos renders him incapable of harmony with that which is good. Therefore, man must be cleansed from ALL SIN if he is to be in unity and have fellowship with God. We can only be one, in Christ Jesus, and we can only get in Christ Jesus by being transformed by the renewing of our minds, so that the mind of Jesus will be our mind. We see, therefore, that unity is not to be attained by education, nor through ancestry, but by but by being born from above and thus admitted into that heavenly family, which is all peace and harmony. When we are really saved from all sin, it will stop all contradiction and confusion, and render us in real UNITY.

2nd, A QUALIFIED MINISTRY. It seems to have been the idea of many preachers, that those passages of scripture that warn against making education the first consideration of qualifications for the ministry were assurances that no education is essential to a successful and well qualified ministry. This idea (whether entertained or not) is erroneous. God is plain in his declaration that no man is fit for the ministry until he is baptised with the Holy Ghost.

And in my opinion this qualification was designed in the wisdom of God, that (together with numerous other things they would have to overcome) ministers of Jesus Christ could attain a good education without becoming vain in it. God wants a FULLY qualified ministry, and for that reason he said: "Tarry at Jerusalem until ye be endued with power from on high". And then He said "STUDY to show thyself approved unto God", knowing how to RIGHTLY divide the WORD. A man that has not tarried for the power, will vaunt himself if he gets an education, and a man that has tarried for the power, but has not STUDIED, will be fanatical. Therefore, we need a FULLY qualified ministry. Men that are baptized with the Holy Ghost and have taken a course of study that will qualify them for a proper expression of the inspiration God gives them.

3rd, A FORMALLY CONVENTIONAL SYSTEM. We hear frequent criticism of formality from many of our leaders, and we are the worst formality-possessed people I know of. We are fearful of becoming slaves to dead form, and in our opposition to form it has become almost conglomeration of forms. I have minutes of some fifteen or twenty conferences, yearly meetings and associations, scattered from Maine to Florida, and there is not three of them that are one in system. More than that. I find that churches in the same association or rather organization have different systems. All these churches, and the conferences, yearly meetings and associations, claim to be scriptural in system, and there is only one scriptural system. We need a form (not forms) that will concentrate our work, and bring our forces in divinely united opposition to the latter-day demagogic formality that is carrying the Christian institutions of many denominations to spiritual destitution. We need a system that will bring us together upon a New Testament basis, and give us success. We are going to lapse into ignominious defeat, if we do not get together sufficiently that a Free Will Baptists of New York would feel quite at home in a Georgia Free Will Baptist church. FORMS will wreck us fighting for recognition, if we do not dispense with them all but one, and come to a FORMULARY CONVENTIONAL SYSTEM.

With a fully saved laity, a qualified ministry, and a formulary conventional system, we may enjoy that sublime benefit of being one. Lets pray for it, work for it, and sacrifice to have it. By obeying God we can have it.

Personally, I believe that the BENJAMIN RANDALL CONFERENCE has made a wonderful advance toward the goal of a oneness for our cause, and I trust that other organizations of our connection will adopt our manuscript.

Yours in holy bonds.

10-17-27

J. R. HUNT.

CONSTITUTION

PARAGRAPH 1 This conference shall be known as the BENJAMIN RANDALL CONFERENCE OF FREE WILL BAPTISTS.

PARAGRAPH 2 This conference shall be composed of duly organized FREE WILL BAPTIST CHURCHES, and the executive membership shall be composed of all ordained elders and deacons, licensed and consecrated deaconesses, licensed ministers and delegates duly elected by the churches composing this conference.

PARAGRAPH 3 This conference shall have no power to dictate to the churches holding membership herein, but all the churches holding membership herein shall be bound by the acts of this conference as the acts of the church, since this is an organization of churches (properly defined "the church") for the promotion of the general interests of the denomination. This conference shall have the right however to declare any church out of order, when such church is out of harmony with the NEW TESTAMENT PLAN.

PARAGRAPH 4 This conference shall have an executive committee of three (3) competent members, whose duty it shall be—in conjunction with the moderator—to act for the conference in the interim between the annual sessions, but no executive meeting shall be held without the moderator. Provided however that the moderator cannot attend, and the assistant moderator cannot attend, some competent elder of the conference may sit as moderator at an executive session of the committee.

PARAGRAPH 5 This conference shall have the right to hold, or convey, title to real estate, conduct tent and camp meetings, employ workers of whatever class needed to carry on it's work, and to affiliate with other organizations of the denomination, for the advancement of the FREE WILL BAPTIST cause. It shall have the right to establish schools, operate a press, and to promote evangelical education generally.

PARAGRAPH 6 This conference shall have an ordaining counsel of three (3) qualified elders, whose duty it shall be to examine and pass upon all applicants for ordination to the ministry, or for consecration as deaconesses, and to ordain or consecrate, applicants passed upon as acceptable for their respective callings, but no ordination or consecration service shall be held except at an annual session of this conference, nor until the church of which the applicant is a member, has recommended him or her to the position applied for. The ordaining counsel MUST BE GOVERNED by Articles Eight (8) and Ten (10) of "Government and Ordinances" in passing upon applicants for ordination or consecration.

PARAGRAPH 7 This conference shall hold annual sessions, beginning on Tuesday night after the second Sunday in October of each year, and the introductory sermon shall be preached on Tuesday night. Cushing's Rules of Parliamentary Practice, shall be final in disputed questions.

PARAGRAPH 8 No member or delegate shall leave the conference until the close of the session, except for sickness or other good cause, and not then until he or she has been excused by the conference.

PARAGRAPH 9 This conference shall elect a moderator annually, after the letters from the various churches have been read

and the delegates seated, and he shall remain in office until his successor has been elected. There shall also be an assistant moderator elected at the time and in the manner of electing a moderator. The election of moderator and assistant moderator shall be by ballot unless otherwise ordered by a two-thirds majority vote of the conference. The assistant moderator shall preside in the absence of the moderator, and assist when called upon by the moderator.

PARAGRAPH 10 This conference shall elect a clerk annually, at the time of electing a moderator, and the clerk's duty shall be to keep a correct minute of all the proceedings of the conference, hold for proper distribution, all blanks used by the conference, have the minutes of each annual session of the conference printed and distributed according to the orders of the conference, keep a file of the minutes of each annual session, and to preserve all property pertaining to his office. The clerk shall turn all property pertaining to his office over to his successor in office, immediately after the election of his successor.

PARAGRAPH 11 This conference shall elect a treasurer annually, whose duty it shall be to hold all the regular funds of this conference (not otherwise provided for) and to disburse the same by order of the conference. The treasurer shall keep accurate record of all his transactions, and a complete report of the treasury shall be published in the minutes of each annual session of the conference. The treasurer shall turn all records and property pertaining to his office, together with all funds on hand, over to his successor, immediately after the election of his successor.

PARAGRAPH 12 This conference shall have a press reporter, whose duty it shall be to report to the press of our denomination, such news of our conference as will be of public interest. The press reporter shall be elected annually at the annual session.

PARAGRAPH 13 This conference shall have a ministerial relief fund, for care of its indigent ministers and the widows of its ministers. Each male member of each church composing this conference shall pay a minimum of fifty cents per annum into this ministerial relief fund, and any female member may pay any amount they desire into the fund. This fund shall be disbursed only by order of the conference, and a separate treasurer from the regular conference treasurer may be had if the conference so elects.

PARAGRAPH 14 One-third of the members of this conference shall be sufficient for a quorum, but no vote shall be taken on unusual or disputed matters, unless two-thirds of the members and delegates are present.

PARAGRAPH 15 This constitution may be amended by a two-thirds majority vote at any two consecutive annual sessions.

CHURCH DECORUM

PARAGRAPH 1. THE PASTOR: The church may choose a pastor annually at the annual business meeting, which shall be one month prior to the last monthly business meeting of the conference year, or it may choose a pastor for an indeterminate period, to terminate when either the church or pastor become convinced that another pastor would be more profitable to the cause of the Lord in that con-

nection, each call of a pastor must be accompanied by salary offer. In the event of necessity, however, the church may choose a pastor at any business meeting of the conference year, but the choice shall not be valid until the minute recording the choice has been adopted, at the regular monthly business meeting following the meeting at which the call was made. The pastor shall be moderator of the church, and must be notified of all call business meetings, but when the pastor cannot be present, or for cause does not sit as moderator, some suitable member may be elected to sit as moderator. Some suitable member may be elected to sit as moderator in place of the pastor. The moderator must be governed by parliamentary rules, and must hold the members to such rules in business meetings. Cushing's Manual of Parliamentary Practice is recommended as the standard. The pastor shall have charge of the spiritual activities of the church, and shall be an ex-officio member of all the auxiliaries of the church. But he shall not exercise lordship in any connection. Leaders of auxiliaries shall confer with the pastor, and they shall co-operate for the general welfare of the church.

PARAGRAPH 2. ORDAINING COUNSEL: The church shall not ordain any man to the ministry until he has been approved for ordination by the ordaining counsel of the conference, and all ordination services must be held at the annual conference. The ordaining counsel shall be governed by Article Eight (8) of "Government and Ordinances", and shall have the right also to demand that the applicant agree to take the regular ministerial course taught at Eureka College. If circumstances are unfavorable to attendance at the College, the applicant may take the course at home by ordering and studying the full course of study. The ordaining counsel shall be composed of three qualified elders.

PARAGRAPH 3. DEACONS: The church shall have two or more deacons, whose duty it shall be to superintend the support of the pastor, provide for the observance of the Lord's Supper at the expense of the church, labor with the lapsed members, assist widows (that are widows indeed), and orphans, the sick and poor, or any other object of charity, and to assist the pastor in any way for which he may call upon them. In case of dealing with female members of the church, the deacons shall call upon the deaconess (if there is one available) to assist them in bringing about desired results to the church.

PARAGRAPH 4. DEACONESSSES: Deaconesses shall visit the sick, aid the poor and needy, the widows (that are widows indeed), and orphans—in conjunction with the deacons—and any other object of charity. They shall assist the deacons in dealing with lapsed female members of the church, and be assistant to the pastor in any work of the church for which he may call upon them.

PARAGRAPH 5. CLERK: Some suitable member of the church shall be elected clerk at the annual business meeting, and it shall be his or her duty to keep accurate record of all the monthly business meetings, to keep the roll book of the church in proper order, to preserve a file of the minutes of the annual conference, and do all the correspondence of the church that pertains to the transacting of its regular business. The clerk shall also have charge of the books pertaining to that office, and when a new clerk is elected, the retiring clerk shall turn all books and records of his office over to the new clerk immediately.

PARAGRAPH 6. TREASURER: The treasurer shall be of a suitable qualification, and elected by the church at the annual business meeting. He or she shall have possession of the funds of the church, and distribute same at the instance of the church, keeping an accurate record of all receipts and disbursements. The treasurer shall make quarterly reports to the church in its regular monthly business meeting, of all receipts and disbursements since his or her last report, and at the annual business meeting shall make report of the year's receipts and disbursements.

PARAGRAPH 7. SUNDAY SCHOOL SUPERINTENDENT: The church shall elect some capable member to the office of Sunday School Superintendent at its annual business meeting, and it shall be the duty of the superintendent to assemble a suitable corps of teachers, conduct a teachers' meeting once a week, give instructions on how to teach, supervise the arrangement of the classes in the Sunday school, and otherwise have general charge of the Sunday school.

PARAGRAPH 8. BUSINESS MEETINGS: The church shall have regular monthly business meetings for the transacting of its business, and a call meeting may be held when there has been at least ten days' previous notice given, and the moderator notified of the call, but no business shall be transacted at a call meeting except the business for which the meeting was called. Each church shall have a regular time in each month for the holding of its business meeting, and members failing to attend three consecutive business meetings shall be cited to show cause for non-attendance, and in case of unsatisfactory excuse for absence may be cited to appear for trial on charges of neglect of Christian duty. Visiting brethren from sister churches shall be allowed to make motions and seconds, and to discuss the issue involved, but shall not have the right to vote. The deacons or deaconesses, or both, shall report what they believe to be the spiritual condition of the church at each monthly business meeting, and matters dealing with lapsed members shall be considered after the report is made. It shall be the duty of the moderator to appoint a committee of not less than three spiritual members, to labor with any offenders reported at a monthly business meeting. And the offenders shall be cited to attend the next monthly business meeting and show cause why they should not be expelled from the church. Business meetings shall be opened with prayer, and conducted as follows: 1. Invite visiting members to seats with the body. 2. Give opportunity of application for membership in the church. 3. Call for acknowledgements. 4. Call for matters of dealing. 5. Call for report of committees. 6. Call for unfinished business. 7. Call for new business. 8. Call for miscellaneous business. 9. Adjournment: Prayer. There shall be a roll call at the annual business meeting, and oftener if the church desires. The moderator shall appoint a committee of not less than three to cite absentees at the annual business meeting, to show cause why they were absent and should not be dealt with.

PARAGRAPH 9. DEALINGS: No member shall be expelled until he or she has been cited to appear for trial, either verbally or in writing, and no witness shall be examined, that is not a member of the church, if either the accused or the church objects, until a vote is taken as to whether the witness shall be heard, and a two-thirds majority of those voting shall be necessary to admit the evidence of the witness objected to. All evidence in cases of dealing shall be minuted.

PARAGRAPH 10. MEMBERSHIP: Any member of other branches of the Christian church, that has been immersed and is satisfied with their baptism, may be received into the full fellowship of the church upon their statement, when it is made apparent that his or her Christian character is unimpeachable. No member shall be received, however, without the unanimous consent of the church, but unreasonable objections shall not be valued, and unless withdrawn the member who makes them shall be liable to be taken under dealing by the church. Expelled members may be restored to full fellowship of the church, upon a satisfactory acknowledgement to the church and evidences of sincerity in repentance and confession of their former evil.

PARAGRAPH 11. CHURCH LETTERS: Members in good standing in the church, shall be granted letters of dismissal with recommendation to any other evangelical Christian church upon their request for same, but members holding letters of dismissal from the church shall be subject to be dealt with for any offense committed while they hold the letter and before received into another church. Church letters shall be good for only six months.

PARAGRAPH 12. MOTIONS: Any member making a motion shall stand, and when recognized by the moderator shall make the motion. Seconds shall likewise stand and be recognized before they shall second. No motion shall be considered when there is another motion and second before the body. On all important questions the vote shall be taken by rising to the feet. The moderator shall not vote except in cases of a tie, and when the moderator speaks on a motion he must nominate some brother in his place. A member upon his request, may be excused by the church from voting on either side in peculiar cases. But it shall be considered disorderly for a member to absent himself from the business meeting when an important question is to be decided.

PARAGRAPH 13. ORDER: No member shall leave the house during a business meeting, or conference, without permission from the moderator. And members engaging in conversation or whispering during a business session shall be subject to be called to order by the moderator. Any member who speaks shall rise to their feet and address the moderator, and keep to the point in debate. But no one shall speak more than twice on the same motion without permission from the moderator; and when a time limit for speaking has been agreed upon, no speaker shall exceed his time limit without permission from the body. Any speaker becoming angry and making unkind personal remarks, or otherwise causing disturbance in the meeting, or conference, shall at the discretion of the body be debarred from further participation in the business of that session. No one shall be interrupted while speaking unless it be necessary to call the speaker to order.

PARAGRAPH 14. THE LORD'S SUPPER: The church shall observe the Lord's supper at least four times a year. Members in bad standing should not commune; but the administration shall not be deferred on account of any. This being the Lord's supper, all Christians are invited to participate, and every person must examine themselves, and so take of the elements. But no person should take the bread and cup without washing feet.

PARAGRAPH 15. ADVICES: Fasting and prayer, humility, pious association, modest dress without conspicuous jewelry displays,

moderation in cosmetics, reverence for the sacred stand, devotion in song, and all the decorum of early Christians is strongly urged as worthy of emulation by all members.

PARAGRAPH 16. CHANGES OR AMENDMENTS: This decorum may be amended or altered by a two-thirds majority at any two consecutive business meetings, or conferences.

GOVERNMENT AND ORDINANCES

ARTICLE 1. We believe that a Gospel church, or a unit of the church of Jesus Christ, is a community of baptized believers in Jesus Christ, constituted and governed according to the rules laid down in the New Testament; that these rules require churches to preserve the form of government and ordinances of the first Christian churches.

ARTICLE 2. We believe that the visible church is the aggregate or whole number of Gospel units or organized bodies, and the invisible church is the whole number of true believers in the Lord Jesus Christ, both dead and living, whether they are connected with the visible body or not; that connection with the visible body, however is incumbent upon all who have opportunity and are qualified.

ARTICLE 3. We believe that the establishment of a central body for the purpose of exercising universal control over the church, except by instructed delegation from all the units, is a Catholic device born of earthly ambition, and is repugnant to the Word of God, subservient to apostacy and detrimental to the church, and liberty of men.

ARTICLE 4. We believe that Gospel churches are consummate in ecclesiastical government, and that each church has the right to an unrestricted administration of its own government. However, matters that affect the whole church shall be under supervision of all the churches. Therefore, churches may meet by chosen and instructed delegation, for the institution of proceedings in the interest of the whole church, and each unit (church) shall be bound by the action of said body of delegates, so long as the action of said body of delegates is within the meaning of their instructions. The conference formed by a body of delegates shall have no right, however to supervise or interfere with, the local governmental administration of any church.

ARTICLE 5. We believe that the authority of the church is designed for the perpetuation of Gospel salvation among men, and for the preservation of a true and orderly body of Christians on earth; that it is adequately suited to the purpose, but does not tend to the persons, property or consciences of men in any manner.

ARTICLE 6. We believe that God has set in order elders, (sometimes called bishops) deacons and deaconesses, for the proper conduct of the business of the church; that elders are all of the same rank, though they may perform different functions and are of no higher governmental authority than any other member of the church, but to be revered by all the church because of their divine calling.

ARTICLE 7. We believe that elders and deacons must be set apart to their respective offices by ordination, or the imposition of the hands of the presbytery, and deaconesses by consecration serv-

ices which may be conducted by a presbytery. But the services shall not require the imposition of hands; that elders and deaconesses must be called of God to their respective callings, but deacons shall be elected by the church upon evidence of their Gospel qualifications.

ARTICLE 8. We believe that an elder must be filled with the Holy Spirit, or "endued with power from on high", to be qualified for the full discharge of his duties, and that this qualification will be manifested in his possession of every New Testament requisite for the ministry. Therefore, we will not ordain a man to the ministry that has more than one wife, is given to strong drink, not capable to teach, greedy of filthy lucre, indiscreet in conversation, imprudent in home rule, does not have his children in subjection with all gravity, uses tobacco in any form or is otherwise intemperate.

ARTICLE 9. We believe that a deacon must be "full of the Holy Spirit", grave, not double-tongued, not given to wine, not greedy of filthy lucre, "holding the mystery of the faith in a pure conscience", and found blameless. Therefore, these qualifications must be proven in a man before we can ordain him a deacon.

ARTICLE 10. We believe that a deaconess is "a servant of the church", and is therefore an assistant to the pastor and co-laborer with the deacons. She must be called of God to the duties of her office, which will be evidenced by the indwelling of the Holy Spirit, with manifestation of diligence, chastity, and love for the church. Therefore, no woman shall be consecrated as a deaconess that dresses suggestively, has more than one husband, puts on a gay appearance, is jocular in disposition, uncovers her head, disfigures her appearance or in any other manner is unchaste in conduct.

ARTICLE 11. We believe that the only requisites to membership in the church are faith in Jesus Christ, and obedience to the Gospel; that faith in Jesus Christ essentially embraces belief in the fundamental truths of Christianity, and that to prescribe other requisites to membership in the church is an assumption of authority that constitutes a departure from the Gospel plan.

ARTICLE 12. We believe that baptism, being a church ordinance and a door to the visible church, can only be scripturally administered by those upon whom hands have been laid in ordination, and it thus becometh all christians to fulfill all righteousness.

CHURCH COVENANT

Having given ourselves to God through Jesus Christ, and adopted the articles of faith of the BENJAMIN RANDALL CONFERENCE OF FREE WILL BAPTISTS as our articles of faith, we now give ourselves to each other by the will of God, and agree to the following church covenant:

We solemnly covenant before God that we will strive by His sustaining grace, to exemplify our profession by a corresponding practice. We covenant and agree as members of the church and as Christians, to watch over each other in love, for mutual upbuilding in Gospel faith, endeavoring to keep the unity of the Spirit in the bond of peace. To be careful of each other's reputation, to confess our faults one to another, to strengthen the feeble, kindly admonish the erring, to labor together for the upbuilding of the church

and denomination, and for the salvation of the lost.

We promise that we will faithfully and conscientiously maintain secret and family prayer, and religiously instruct those under our care.

We will endeavor to uphold the public worship of ALMIGHTY GOD, and the ordinances of His church, and not forsake the assembling of ourselves together for worship. That we will cheerfully contribute of the means with which we are blessed, to the support of our pastor and the benevolences fostered by our church, as also to other necessary current expenses of our church.

Unless Providentially hindered, we will attend the public worship and social meetings of our church, report ourselves regularly at the monthly business meetings, and walk in all the ordinances of the Lord's house.

We further covenant and agree that we will abstain from all vain amusements and conformity to the world and sin in any form; that we will not traffic in, use, nor furnish to others, intoxicating drinks as a beverage; that we will sustain the benevolent enterprises of our church, such as Sunday School, education, missions, young people's auxiliaries, social and moral reforms, and all others that tend to the glory of God and the welfare of humanity.

May the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ, that we may join the glorified throng around the throne of God, in ascribing blessing, honor, glory and power, to Him that sitteth on the throne, and unto the Lamb, forever. Amen.

If I fail to keep this covenant, I hereby agree that I shall be justly dealt with by the church.

ARTICLES OF FAITH AND DOCTRINAL VIEWS

ARTICLE 1. We believe in one eternally true and living God, Whose name is JEHOVAH, Sovereign of the universe, Creator of heaven and earth, inexpressably glorious in holiness, worthy of all possible honor, confidence and love, Triune in essential being, revealed as Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption, eternal and holy in every attribute of Father, Son and Holy Spirit. Exodus 6:3; 2 Kings 19:5; Psalms 145:17; Isaiah 40:28; Isaiah 45:22; Mark 1:10-11; John 17:21; Ephesians 4:5-6.

ARTICLE 2. We believe that the Bible was written by men who were divinely inspired, and is a treasure of heavenly instruction, that it has God for its author, the truth without any mixture of error for its matter, and full salvation for its end. That it reveals the principles by which God will judge all mankind, and shall therefore remain with us to the end of time as the true center of Christian union, and the supreme standard to which all human conduct and opinions must conform. John 5:39; 2 Timothy 3:16; 1 Peter 1:23; Revelation 20:12.

ARTICLE 3. We believe that man was created in a state of holiness and sublime innocence, in the likeness and image of God, his Maker; but by transgression fell from that holy and happy state, in consequence of which all men became sinners, being by nature

utterly devoid of holiness, and by practice transgressors against God's holy laws. That in this state man is given to the gratification of the world, of Satan and their own sinful passions, and are, therefore, under just condemnation to eternal ruin without defense or excuse. Genesis 1:27, 2:7, 3:6, 19, 23; Romans 5:12; Galations 3:22.

ARTICLE 4. We believe that the salvation of sinners is wholly by grace through faith in the Lord Jesus Christ, Who, being the Son of God, is the administrator of grace, having taken upon Himself our nature, yet without sin; honored the law by His own personal obedience, and made atonement for all sin by His death upon the cross. That He is now risen from the dead and ascended upon high, where He sitteth at the right hand of God, the Father, and uniting in His wonderful person the tenderest sympathies with divine perfection, maketh intercession for the saints; in every way qualified to be suitable, compassionate and all-sufficient Savior. Acts 4:12; Phillippians 2:8; Hebrews 4:15, 7:25, 8:1, 12:2.

ARTICLE 5. We believe that the Gospel blessings which Jesus Christ in His fullness bestows upon such as believe in, and consecrate to Him are justification and sanctification, both of which constitute regeneration. That these blessings consists in the pardon of sins and cleansing from uncleanness; that they are bestowed in consideration of repentance, and consecration; but are wholly resultant of the righteousness and atonement of Jesus Christ, and brings us into a state of most blessed peace and favor with God. John 3:14-17; Acts 13:39; Romans 3:24; Romans 8:17; Hebrews 13:12; 1 Peter 2:9.

ARTICLE 6. We believe that the blessings of salvation are made free to all by the Gospel; that it is the duty of all to receive them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon earth; but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. Mark 16:16; John 17:20; Romans 1:16.

ARTICLE 7. We believe that salvation from all sin is to be regenerated, thus becoming obedient to the whole Gospel, which is evidenced by holy fruit unto God. Romans 6:19-22; 1 Corinthians 1:30; 1 Peter 1:2.

ARTICLE 8. We believe that election is the gracious purpose of God, according to which He justifies, sanctifies and saves sinners; it being perfectly consistent with the free agency of man, and that it comprehends all means with the end; that it is a glorious display of God's goodness, infinite wisdom, and holy unchangeableness; that it consists of giving a holy disposition to the mind, and is effected in a manner above our comprehension, by the power of the Holy Spirit, producing voluntary praise, trust in God and active imitation of His free mercy; that it utterly excludes boasting and promotes humanity; that it encourages the use of means in the highest degree; that it is the foundation of Christian assurance, and to make it sure with regard to ourselves, demands and deserves our utmost diligence. Romans 11:15; Hebrews 2:14; 2 Peter 1:10.

ARTICLE 9. We believe that the preserving attachments of true believers to Jesus Christ, is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith in Jesus Christ, having been made perfect in love.

Ephesians 1:1-2; Matthew 16:16-18; Revelation 3:10; 1 John 4:17.

ARTICLE 10. That the law of God is the eternal and unchangeable rule of his government; that it is holy, just and good; that the inability which the Scripture ascribes to fallen man to fulfill its precepts, arises entirely from his love of sin, and is one design of the Gospel to deliver him through a Mediator to unfeigned obedience to the holy law, and of the means of grace connected with the establishment of the visible church. Galations 3:24; Matthew 5:13.

ARTICLE 11. We believe that the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and worldly recreation, by the direct observances of all means of grace, both public and private, and preparation for that rest which remains for the children of God. Matthew 12:8; 1 Thessalonians 1:7; Psalms 16:9; Hebrews 4:9.

ARTICLE 12. We believe that civil government is of divine appointment for the interest and good order of human society; that magistrates are to be conscientiously prayed for, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is Lord of the conscience and Prince of the kings of the earth. Exodus 23:7; Acts 23:5; 1 Timothy 5:17.

ARTICLE 13. We believe that there is a radical and essential difference between the righteous and the wicked; that such only as are justified by faith in the Lord Jesus, and sanctified by the Holy Spirit, are truly righteous in His esteem, while such as continue in impenitence and unbelief are wicked and under the curse, and this distinction holds good among men, both in and after death. Matthew 25:46; 1 Corinthians 6:11; Romans 15:16; Genesis 3:16-19.

ARTICLE 14. We believe that the end of this world is approaching, when Jesus Christ will descend from heaven, and in His own divine and holy order conclude time and the kingdoms of this world; that a solemn separation will take place among the righteous and the unredeemed, in divine order; the righteous being adjudged to everlasting happiness, and the wicked to endless punishment, and these judgments will fix forever the final state of man in heaven or in hell, on principles of divine justice and righteousness. Daniel 12:1-3; John 5:28-29; 1 Thessalonians 1:7-10; Revelations 20:4-15.

ARTICLE 15. We believe that the Gospel mode of baptism is immersion, and that true believers are the only subjects for baptism; that children who die infancy are only subject to one death. Matthew 3:16; Acts 8:36-39; Galations 3:26-27; Colossians 2:12; Mark 16:16; Matthew 19:13-14; Mark 9:36-37; 1 Corinthians 15:21-22.

ARTICLE 16. We believe that the righteous may lose the joy of salvation without falling finally away, or that they may fall finally away from salvation and from God, and thus be finally lost; that there is a difference between backsliding and falling from grace: Backsliding being a state of involuntary transgression that robs saints of the joy of salvation to which they may be restored. And falling from grace being an apostacy from which there is no redemption. Ezekiel 33:13-19; Romans 7:19-24; Psalms 51:12; Hebrews 6:4-6; Hebrews 10:26.

ARTICLE 17. We believe that the Lord's Supper was instituted by Jesus Christ for the church to continue to observe until the Lord Jesus comes again, and that the individual is the only earthly judge

of his or her eligibility to participate in the observance of this supper; that this supper is not scripturally observed when the washing of saint's feet is omitted, nor when any individual that desires to do so is forbidden to participate. John 13:1-17; 1 Corinthians 11:28.

ARTICLE 18. We believe that anointing the sick with oil in the name of the Lord, the laying on of hands, fasting and prayer, singing praises to the Lord, with every institution of the Lord we shall find in the New Testament, are ordinances and privileges to be practiced by the church. Mark 16:17-18; James 5:13-15; Acts 8:15-17; Psalms 150:1-6; Daniel 9:3; Mark 9:29.

Order of Church Business Meetings

1. Call to order by the Moderator.
2. Open meeting with prayer.
3. Invite visiting brethren to seats.
4. Read and adopt minutes of last meeting.
5. Ask for acknowledgments, and matters of dealing.
6. Reports of Deacons.
7. Reports of Committees.
8. Unfinished Business.
9. New Business.
10. Miscellaneous Business.
11. Appointment of Committees.
12. Adjournment.

ORDER OF BUSINESS

1. Body called to order by moderator.
2. Call for letters from churches composing the conference.
3. Call of petitionary letters.
4. Read all letters, call the roll and declare reserved seats for members and messengers of the conference.
5. Elect moderator, assistant moderator, clerk, treasurer, and press agent.
6. Invite visiting brethren to seats.
7. Appoint the various committees.
8. Call for corresponding messengers from other bodies.
9. Appoint corresponding messengers to other bodies.
10. Appoint time and place of holding next session.
11. Call for ministerial and all other conference reports.
12. Call for reports of committees.
13. Call for ordinations or consecrations.
14. Call for miscellaneous business; elect executive committee, elect any special boards or committees needed, or any matters of miscellaney.
15. Read and adopt minutes of this conference.
16. Adjournment.

MINISTERIAL REPORT

NAME OF MINISTERS	Number of Meetings Held	Sermons Preached	Prayer Meetings Held	Candidates Baptized	Members Received	Social Calls Made	Visited Sick People	Marriages Performed	Funerals Conducted	Miles Traveled	Money Received	Money Paid Out For Exp	Churches Organized	Money Raised For Missions	Money Raised for Charity
Elder E. A. Atkinson	1	39	3	2	.....	20	.....	2	.....	395	\$ 8.10	\$ 11.80	.....	\$ 21.12	.....
Elder D. A. Bradham .....	.....	40	30	15	.....	.....	.....	4	2	650	.....	20.00	.....	25.00	30.00
Elder C. B. Ethridge	2	120	10	2	3	27	15	1	.....	269	120.00	17.69	.....	
Elder J. G. Henderson	2	97	20	.....	.....	8	14	.....	2	440	26.00	30.00	.....	
Elder J. R. Hunt	10	253	33	18	86	637	142	.....	5	13303	1,358.24	348.49	1	129.05	80.50
Elder E. D. Pharis	2	30	20	7	9	9	18	1	3	.....	.....	10.00	.....	3.00	
Elder W. M. Shirley	3	.....	30	2	6	.....	12	.....	1	300	.....	40.00	.....	.....	2.50
Elder J. S. Wood	3	90	.....	.....	10	15	29	4	4	1663	80.00	130.00	.....	20.00	7.65
Elder L. S. Yates	5	175	10	6	12	25	20	.....	1	5000	275.00	125.00	.....	.....	15.00

MINISTERIAL TABLE

CHURCHES	COUNTIES	PASTORS	Baptized	Died	Received by Letter	Dismissed by Letter	Received by Prof. Faith	Restored	Total Membership	Meeting Days	Paid for Minutes	Paid for Missions	Paid Pastor	Paid Evangelist	Paid for Répairs	Paid for Charity	Paid for Incidentals	Value of Church
Beulah Springs	Bleckley	Eld. J. G. Henderson	5	....	4	1	3	1	41	4	\$10.00	.....	\$40.00	.....	.....	.....	.....	\$ 400.00
Calvary	Bibb	Eld. J. R. Hunt	2	2	....	4	4	3	39	1-2-3-4	10.00	\$10.00	53.93	\$ 1.50	\$ 48.00	\$20.81	\$54.17	2,500.00
Deep Creek	Jenkins	Eld. J. R. Hunt	....	....	....	....	....	....	....	4	10.00	.....	.....	.....	.....	.....	.....	.....
Friendship	Emanuel	Eld. J. S. Wood	....	....	....	....	....	....	54	....	4.00	.....	31.50	.....	.....	.....	.....	800.00
Little Bethel	Bleckley	Eld. C. B. Ethridge	....	....	....	....	....	....	37	....	8.00	.....	.....	.....	.....	.....	.....	.....
New Cool Springs	Wilkerson	Eld. L. S. Yates	7	....	2	....	....	....	26	....	6.00	.....	30.00	.....	.....	.....	.....	500.00
New Ebenezer	Bleckley	Eld. L. S. Yates	....	....	....	....	1	....	50	....	10.00	.....	35.50	.....	.....	.....	.....	.....
Oconee	Washington	Eld. C. B. Ethridge	2	....	....	....	1	....	22	1-3	5.00	.....	50.00	66.80	160.00	.....	7.60	1,000.00
Pine Level	Dodge	Eld. L. S. Yates	1	1	2	....	3	....	54	....	12.00	.....	96.00	.....	.....	.....	.....	700.00