

MINUTES

— OF THE —

— FORTY-SIXTH ANNUAL SESSION —

— OF THE —

CHATTAHOOCHEE

United ♦ Free-Will ♦ Baptist

ASSOCIATION:

CONVENED WITH

Pleasant Hill Church, Schley County, Ga.

ON THE 8TH AND 10TH OF OCTOBER, 1881.

CUTHBERT, GA.

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1881.

MINUTES.

THE Forty Sixth Annual Session of the CHATTAHOOCHEE UNITED FREE WILL BAPTISTS OF GEORGIA, meet at Pleasant Hill Church, Schley County, Ga., on Friday night before the second Sabbath in October, 1881.

Saturday morning, October the 8th, the Association met according to adjournment. The Introductory to Business was delivered by Rev. D. P. McDonald, from Isaiah, the 5th chapter and 18th verse, followed by the Rev. C. C. Martin. After a recess of one hour, the Body was called to order by the former Moderator, D. J. Apperson. Prayer by brother S. Streetman. The Body then proceeded to business: 1st. Invitation given to Ministers of other Orders. 2d. Called for Corresponding Letters. Received and read Letters from 24 Churches of the Association. 3d. Organized by electing Rev. D. J. Apperson, Moderator, T. H. Griffin, Assistant; D. P. McDonald, Clerk, J. M. Bray, Assistant.

Called for Petitionary Letters, and received a Letter from Spring Hill Church, Marion county, Ga. The hand of fellowship was extended to the Delegates bearing the Letter, first by the Moderator, followed by the Body.

The following Committees were appointed:

ON PREACHING—M. V. Apperson, V. H. Armstead, J. M. Wilson, M. L. Bran and A. Smith.

ON BUSINESS—T. H. Griffin, J. B. McCullers, C. C. Martin, James Brown, W. A. McDonald, G. W. Cleveland, and Joseph Apperson.

ON FINANCE—C. C. Martin, D. P. McDonald and J. M. Bray.

ON REQUESTS—D. P. McDonald, J. M. Bray, D. J. Apperson, T. H. Griffin and C. C. Martin.

Called for report of the Committee on Preaching.

(2)

REPORT OF COMMITTEE ON PREACHING.

We, your Committee on Preaching, beg leave to make the following report: Rev. W. A. McDonald will preach to-night, followed by Rev. W. B. Lane; Sunday morning, 9 o'clock, Rev. P. L. Mize to preach, followed by Rev. B. S. Johnson; 11 o'clock, Rev. J. B. McCullers, followed by Rev. C. C. Martin; at night Rev. D. P. McDonald, followed by Rev. A. Smith; Monday, 11 o'clock, Rev. T. H. Griffin to preach, followed by the Rev. C. C. Martin.

V. H. ARMSTEAD,

Chairman.

Adjourned till 9 o'clock, Monday morning. Prayer by Rev. W. A. McDonald.

Saturday night the stand was occupied by the Rev. W. A. McDonald—text, Luke, 19th chapter and fifth verse; followed by Rev. W. B. Lane. Sunday morning, 9 o'clock, Rev. P. L. Mize preached from St. John, 14th chapter, 1st, 2d and 3d verses, followed by the Rev. J. M. Bray. 11 o'clock, Rev. J. B. McCullers preached from the First Epistle of John, 3d chapter, 1st, 2d and 3d verses, followed by the Rev. D. P. McDonald; 3 o'clock, Rev. Joseph Apperson preached from 105th Psalm, 3d verse, followed by Rev. B. S. Johnson; Sunday night, Rev. D. P. McDonald preached from Jeremiah, 8th chapter and 20th verse, followed by Rev. A. Smith.

Monday morning the Body met according to adjournment. Prayer by the Rev. W. B. Lane, and then proceeded to business by calling and enrolling the names of delegates present, and marking absentees.

REPORT OF COMMITTEE ON BUSINESS.

We, your Committee on Business, advise that the business be taken up according to the Decorum.

JOSEPH APPERSON, Chairman.

Called for Correspondence, but received none.

Called for Circular Letter, which was read and received by the Body.

The report of Corresponding Secretary was made and received by the Body.

Resolved, That the same Secretary be continued, to-wit: D. J. Apperson, with the addition of T. H. Griffin.

Resolved, That this Secretary correspond by letter with all liberal Baptists whom they may deem proper, and this Body pay the expenses of the same.

Delegates appointed to correspond in person with the Spring Creek Colored Association, as follows: J. B. McCullers, D. P. McDonald, J. M. Wilson and J. A. Bush.

REPORT OF COMMITTEE ON REQUEST.

We, your Committee, beg leave to make the following report: Union Grove, Sumter county, Ga., petitions for the next session of this Body to be held there.

C. C. MARTIN, Chairman.

Resolved, That the next session of this Body be held with the Union Grove Church, Americus, Sumter county, Ga., to commence on Friday night before the 2d Sunday in October, 1882—Rev. W. B. Lane to preach the Introductory Sermon, Rev. Joseph Apperson, Alternate.

Resolved, That Rev. C. H. McCall write the Circular Letter.

Union Meetings appointed as follows: First District, to be held with Corinth Church, Marion county, Ga., to commence on Thursday night before the fourth Sunday in July, 1882—James Dupree to preach the Introductory Sermon, J. A. Cobb, Alternate. Second District, to be held with Bellevue, Miller county, Ga., to commence on Friday night, before the 3d Sunday in July, 1882—Rev. J. B. McCuller to preach the Introductory Sermon, Rev. W. A. McDonald, Alternate.

Resolved, That the pastor of each Church write the obituaries of the deceased members of his charge, and report the same to the next session of this Body.

REPORT OF COMMITTEE ON FINANCE.

We, the Committee on Finance, beg leave to make the following Report: For Associational Purposes, \$37.65.

C. C. MARTIN,	}	Committee.
J. M. BRAY,		
D. P. McDONALD,		

TREASURER'S REPORT.

Paid for Minutes,	:	:	:	:	:	:	\$30 00
Paid to Clerks,	:	:	:	:	:	:	15 00
Paid for Postage,	:	:	:	:	:	:	4 00
Balance on hand,	:	:	:	:	:	:	25 51

C. C. MARTIN, Treasurer.

Collected on Sabbath for Aged Ministers, \$21.45.

Resolved, That the Clerks be paid \$15.

REPORT OF COMMITTEE ON OBITUARIES.

We, the Committee on Obituaries, beg leave to make the following report: We regret to announce the death of Rev. L.

(4)

K. WILLIS, of Columbus, Ga. Brother WILLIS was an able minister of the Gospel, and has done much good in the name of his Master. The further particulars of his death we have not been able to learn.

Departed this life in the 30th year of her age, our sister, SARAH J. RENEW, consort of John Renew, of Sumter county, Ga., formerly a member of the Primitive Baptist Church, but recently joined the United Free Will Baptist Church at Union Grove, and was a consistent Christian, leaving bright testimony:—Leaves a husband and one child and many friends to mourn her loss. Farwell, sister. She has fallen asleep in Jesus.

JOSEPH A. COBB.

Departed this life, Sister ORPHEA LAMB, on the 2d day of June, 1881, in Sumter county, Ga. She was a consistent member of the United Free Will Baptist Church, at Union Grove. She lived the life of a christian, and died the death of the righteous, leaving a husband in his ninetieth year, and eight children and many friends to mourn her loss. We submit quietly to a wise Providence, knowing that God doeth all things well; that the Lord gave and the Lord taketh away, blessed be the name of the Lord. Our loss is her eternal gain.

JOSEPH A. COBB.

C. C. MARTIN,
D. P. McDONALD. } Committee.
J. M. BRAY,

RESOLVED. That we tender our thanks to the citizens of Pleasant Hill and vicinity, for their kind hospitality during our sojourn among them.

Adjourned for preaching.

Prayer by Rev. J. B. McCullers. Rev. T. H. Griffin preached from St. John, 4th chapter and 14th verse. followed by Rev. C. C. Martin.

The parting hand was then taken, and adjourned to meet with the Union Grove Church, Americus, Sumter county, Ga., on Friday night before the 2d Sunday in October, 1882.

Prayer by brother Brooks.

CIRCULAR LETTER.

DEAR BRETHREN: At your last Association your Body appointed me to write a Circular Letter. I will try to fulfill that appointment by offering some remarks from the 20th and 21st verses of the 3d chapter First Epistle of Peter—the verses read as follows: Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. We have but few remarks to make on the 20th verse: This scripture teaches us the benefits of the operation of the Holy Spirit in the old world. "My spirit shall not always strive with man." And when Noah had warned them one hundred and twenty years, He withdrew His spirit and drowned the world. The 21st verse is like the figure whereunto even baptism doth also now save us, (not putting away the filth of flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Paul's letter to the Hebrews, 11th chapter and 7th verse, "By faith Noah being warned of God of things, not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world and became heir of the righteousness, which is by faith."

We will now close our remarks upon the first passage of scripture. All affirm that Noah could not have been saved by a few drops of water, nor the Savior resurrected from a few grains of sand. This shows that we must exercise faith in order to be baptized. The like figure whereunto even baptism doth also now save us, (not putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Baptism is a sign of regeneration and a new manner of life; old things have passed away, all things have become new with us; we become proper subjects when we become christians, being dead to the world. We are baptized for the dead, a figure of salvation by the resurrection of Jesus Christ, in immersion. There is this figure set forth plainly. No other mode could set forth a burial, resurrection and salvation from the deluge. The ark prefigureth our salvation in the church from God's wrath by baptism, and that through the power of Christ's resurrection to which we begin our conformity, when we are raised from the water. Jesus commands an observance of the rite in the following solemn words: "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptising them in the name of the Father, Son and Holy Ghost." Every word of this commission, and all the circumstances connected with it, tend to show the importance of Baptism—the dignity of the

Author, the time of its delivery, the allusion to universal dominion, the association of baptism with the teachings of nations, and its relation to the Father, Son and Holy Ghost; also on the memorable day of pentecost, Peter, under the direct influence of the Holy Ghost, thus commanded the awakened Jews to repent and be baptized, every one of you in the name of Jesus Christ. For the remission of sins, Jesus came from Nazareth of Galilee and was baptized of John in Jordan; and straightway coming up out of the water he saw the heavens opened and the spirit like a dove descending, and heard a voice saying "This is my beloved Son, in whom I am well pleased."

JOSEPH APPERSON.

CHURCH DECORUM.

1. The church may choose a pastor annually, at the last regular conference in associational year, or, if they prefer it, may choose a pastor for an indefinite length of time, to continue from year to year, so long as he may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special conference, the time must be appointed at a monthly meeting of the church.

3. The pastor shall be moderator of the church, but when he is absent, or does not sit as moderator, being present, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church, whose duty it shall be to superintend the collection and disbursement of all contributions made by the church for the pastor, etc., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The deacons shall also take notice of such members as refuse or neglect to partake of the Lord's Supper, and endeavor to ascertain the cause, that the same may be laid before the church in conference, if necessary.

6. Some suitable member shall be appointed clerk, and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the association.

7. When a new clerk is appointed, all the books, minutes, etc., belonging to the clerk, shall be immediately delivered to him by his predecessor.

8. When the church deems it necessary, a committee of not less than three male members, well acquainted with business, shall be appointed, whose business it shall be to give advice

to brethren who apply to them relative to cases of dealing, etc., with the church.

9. The church shall hold a two days meeting monthly, embracing Saturday and the Lord's day following, the first of which shall be the regular time of conference.

10. It shall be the duty of every member, male and female, to attend each conference meeting if they can, for on that day the pastor is expected to instruct the church in a special manner by giving plain and pointed lessons on doctrine, discipline, and the rules of holy living.

11. Any male member who shall fail to attend three successive conferences, and any member, whatever, who may be generally remiss in attending the meetings of the church, according to the covenant, article 10, shall be cited to appear in conference and answer for his neglect; but the church may exempt members from this rule if necessary.

12. Conferences shall be opened and conducted as follows: 1. Prayer, unless divine service has just been concluded, and generally then. 2. Invite visiting brethren to a seat. 3. Open a door for the reception of members. 4. Call for absentees. 5. For acknowledgments. 6. For references or deferred business. 7. For matters of dealing, which are in order to come before the church. 8. For miscellaneous business.

13. Visiting brethren, as also helps called in from sister churches, shall be allowed to speak and make motions or seconds, but not allowed to vote.

14. An orderly member of the Baptist Church, which does not hold this church in fellowship may be received into the church without a letter, when it is made apparent that his christian character is unimpeachable, and that he has applied for a letter, and could not obtain it because he desired to join this or some sister church. All other persons must join by letter or by baptism.

15. No member shall be received without the unanimous consent of the members present; but unreasonable objections shall not be valid; and unless withdrawn, the member who makes them shall be liable to be taken under dealing by the church.

16. When the moderator calls for absentees, the clerk shall inform the church what male members have been absent from three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

17. No member shall be expelled unless he has been cited verbally or in writing to attend at his trial, provided his residence be known to the church.

18. When a witness, not a member of this church, is intro-

duced, he shall not be examined till the question has been put to the church, "Will you hear the testimony of this witness?"

19. The evidence in every case of dealing and acknowledgments shall be minuted in the church book.

20. Members dismissed from this church by letter who become disorderly, or continue to hold their letters without a good reason shall be cited to conference to answer for their conduct.

21. Expelled members may be restored to fellowship on their petition, if their walk since expulsion has convinced the church that they have sincerely repented of their former evil conduct.

22. A vote shall not be taken upon any question without a move and second, and in all important questions the vote shall be taken by rising to the feet.

23. No motion shall be made while a move and second is, before the conference.

24. It shall be considered disorderly for any member to absent himself from conference when an important question is to be decided: but a member upon his request may be exempted by the church from voting on either side in peculiar cases.

25. No member shall leave the house during conference without a sufficient cause, nor engage in conversation or whispering, without being subject to be called to order by the moderator.

26. All discussions in conference must be conducted with calmness and good feeling: those who speak must arise to their feet and address the moderator, and keep to the point in debate.

27. No one shall speak more than three times on the same motion, without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks in debate, he must nominate some brother moderator in his stead.

29. No one shall be interrupted while speaking, unless it is necessary to call him to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper, at least four times a year, and the expenses are to be paid by the church.

31. Members not in good standing shall not commune, but the administration shall not be deferred on account of any ordinary matter of dealing.

32. Feet washing shall be attended to as the church sees proper.

33. Public fasting, humiliation and prayer, shall be observed on proper occasions.

34. The decorum may be altered or amended by the vote of two-thirds of the members present at any two successive monthly conferences.

GOVERNMENT AND ORDINANCES.

1. We believe that a *gospel church*, or a church of Christ is a congregation of christians constituted and governed according to the rules laid down in the New Testament.

2. That these rules require churches to preserve the form of government and the ordinances of the first christian churches, and to be composed of baptized believers in Christ.

3. That the *visible church* is the aggregate or whole number of gospel churches; and that the *invisible church* is composed of the redeemed now in heaven, and of such christians on earth as are not attached to the visible church according to gospel rule.

4. That the establishment of a central or catholic government over the visible church, or any part thereof, is a device of earthly ambition, repugnant to the word of God, subversive of the churches and dangerous to the liberties of men.

5. That gospel churches are the only ecclesiastical bodies or tribunals authorized by the scriptures, that each church has the unrestricted right to administer its own government, without suspension or interference, being under Christ, essentially independent and absolute; and that if this right be surrendered to a superintending jurisdiction, by delegation or otherwise, the assembly then ceases to be a gospel church.

6. That churches may, nevertheless, we suppose, meet by delegates, form an association, and declare the terms upon which they will keep up a friendly correspondence; but that the rights and authority of churches being inalienable, are in no wise compromised or hindered by entering into an association, and therefore that associations have no shadow of authority over churches, or individuals, their only powers being to transact business, which does not pertain to churches in their ecclesiastical capacity, to promote mutual intercourse, and a concentration of voluntary effort, and to give that advice to churches which might, with equal authority, be given by any individual.

7. That the authority of churches is designed for the perpetuation of the true religion of the gospel, and for the preservation of a pure and orderly body of christians on earth; that it is fully sufficient for the purposes intended, but that it does not extend to the persons, property or conscience of men in any case whatever.

8. That the only requisites to church membership, are faith in Christ, and obedience to the gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of christianity, and that to prescribe any other requisite of church membership, is an assumption of authority.

ty on the part of the church, and a departure from the plan of the gospel.

9. That the officers of a church are elders and deacons; that elders are also called bishops or pastors; that all elders are equal in rank, though they may perform different functions, since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of the minister of the gospel extends to teaching, exhortation and rebuke, but not further: that he cannot perform any act which belongs to the authority of the church, such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church he is no more than any other member, and if he is guilty of transgression, he is to be brought to trial before his brethren; and convicted or acquitted in the same manner as if he were a private person; yet we think it prudent and proper to call in advisory helps, especially if the minister is to be tried upon a charge of heresy.

11. That christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son, and of the Holy Ghost.

12. That the Lord's Supper is an ordinance to be observed in the church till the Lord comes.

13. That elders and deacons must be set apart to their office by ordination, or the imposition of the hands of the presbytery, and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

DOCTRINAL VIEWS.

1. We believe that the holy Bible was written by men divinely inspired, and is a treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore that it shall remain with us to the end of time, the true centre of christian union, and the supreme standard to which all human conduct and opinions should conform.

2. That there is one true and living God, whose name is *Jehovah*, the Maker and Ruler of Heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from

that holy and happy state, in consequence of which men are now sinners, not by constraint but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate, and all sufficient Savior.

5. That the great gospel blessing which Christ of his fullness bestows on such as believe on him is justification; that justification consists in the pardon of sin and promise of eternal life upon principles of righteousness, that it is bestowed, not in consideration of anything which we have done, but solely through his own righteousness and atonement, and that it brings us into a state of most blessed peace and favor with God.

6. That the blessings of salvation are made free to all by the gospel, that it is the immediate 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.

6. That in order to be saved, we must be regenerated or born again; that regeneration consists in 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 obedience to the gospel, and that its proper evidence is found in the holy fruits which we bring forth to God.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man it comprehends all the means with the end; that it is a most glorious display of God's goodness, being infinitely wise, holy, unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it is the foundation of christian assurance; and that to ascertain it with regards to ourselves, demands and deserves our utmost diligence

9. That the preserving attachment of true believers to 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 unto salvation.

10. That the law of God is eternal, unchangeable rule of his government: that it is holy, just and good; and that the inability which the scriptures ascribe to fallen man to fulfill its precepts arises entirely from their love of sin, to deliver them from which, and to restore them, through a Mediator, to unfeigned obedience to the holy law, is one design of the gospel, and of the means of grace connected with the establishment of the visible church.

11. 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 recreation, by the direct observance of all the means of grace, both private and public, and by preparation for the rest which remains for the people of God.

12. That civil government is of divine appointment for the interest and good order of human society: that the magistrates are to be prayed for conscientiously, honored, and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience, and the prince of the kings of the earth.

13. That there is a radical and essential difference between the righteous and the wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the spirit of God as are truly righteous in his esteem, while all such as continue in impenitence and unbelief, are in his sight, wicked and under the curse, and this distinction holds among men both in and after death.

14. That the end of this world is approaching, when Christ will descend from heaven, and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness, and the wicked to endless punishment; and this judgment will fix forever the final state of men, in heaven or hell, on principles of righteousness.

P. O.—That the public may not be mistaken in regard to the above articles, we think proper to state that they are not designed as a creed or rule to be set up as a test of church fellowship, but merely as a declaration of our private opinions and should be referred to only as such. For we hold that to set up a creed or rule as a test of church fellowship is wholly repugnant to the word of God, an assumption of authority upon the part of the church, and an acknowledgment of another head of the church, when we are taught in the word of God that Christ is the supreme head of the church, and the only law giver.—Therefore, we hold that the scriptures of the new testament are the word of God, and the only infallible rule of faith and practice that every man has the right to his opinion, and an equal right to express them in any way that is not in violation to the word of God, or the right of his fellow-man.

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STATISTICAL TABLE.

CHURCHES.	NAMES of DELEGATES.	CLERKS.	PASTORS.	Baptiz'd	Rec'd on conf	Rec'd by letter	Rest'd	Dis'm'd by letter	Excl'd	Deat	Total number	Days of meeting	Paid for Minutes
Bethlehem, Randolph Co., Ga.	S. G. Cansey	S. G. Cansey	W. A. McDonald	8	2	4	0	0	12	0	74	4	2 00
Open Pond, Miller Co., Ga.	J. B. McCullers.	T. S. Minter	J. B. McCullers.	2	0	0	0	3	1	0	43	2	1 00
Pleasant Hill, Schley Co., Ga.	M. V. Apperson, D. Davis.	M. V. Apperson	D. J. Apperson.	0	2	0	0	0	2	2	34	2	3 00
New Hope, Miller Co., Ga.	J. A. Bush	C. A. Roberts	C. C. Martin	0	0	0	0	5	6	1	85	4	1 50
Corinth, Marion Co., Ga.	B. B. Watson, Jas. Brown.	J. W. Pool	J. M. Bray									3	2 00
Union Grove, Sumter Co., Ga.	J. M. Duckworth, R. A. Lamb	W. Lamb	J. H. DuPre	9	3	1	0	1	0	2	41		2 00
Springfield, Early Co., Ga.	V. H. Armsted	W. C. Hill	G. T. Wiley	3	2	0	0	4	5	1	60	3	1 00
Pine Grove, Decatur Co., Ga.	F. S. Lyman	W. Clarke	J. I. Hill	0	0	0	0	1	3	0	27	2	1 00
Mount Hebron, Early Co., Ga.	By Letter	J. W. Anglin	W. B. Lane	10	1	0	0	0	0	1	43	4	1 25
Macedonia, Miller Co., Ga.	By Letter	L. Richardson	D. P. McDonald	3	2	0	0	0	8	0	86	1	1 50
White Pond, Early Co., Ga.	By Letter	Jacob Lewis	D. P. McDonald	7	1	1	1	0	0	0	84	2	1 50
Pleasant Grove, Randolph Co. Ga	W. T. and H. M. McGuyrt.	Sidney Paul	A. M. Stewart	10	1	0	3	2	1	0	73	2	1 50
Friendship, Miller Co., Ga.	J. M. Wilson	J. B. Wilson	D. P. McDonald	4	0	3	0	0	0	0	65	3	1 50
Shiloh, Macon Co., Ga.	B. Johns'n, J. Hambrie, S. Settle	T. J. Hambrie	Jos. Apperson	0	0	0	0	0	1	0	41	2	1 50
Enterprise, Early Co., Ga.	By Letter	B. P. Beverly	W. A. McDonald	6	0	0	2	0	2	0	53	1	1 25
Silver-Run, Taylor Co., Ga.	S. Streetman	S. Streetman	Jos. Apperson	10	0	1	0	0	0	0	24	4	1 50
Spring Hill, Marion Co., Ga.	P. S. Wall	D. J. Apperson	D. J. Apperson									4	50
Providence, Muscogee Co., Ga.	W. C. Duffel	W. C. Duffel	J. B. Bradnax							2	70	4	1 50
Pleasant Hill, Randolph Co., Ga	A. R. Jernigan, J. R. Ingram	A. R. Jernigan	D. P. McDonald	3	1	3	0	1	0	0	55	4	1 50
Cedar Springs, Early Co., Ga.	By letter	F. M. Mosley	C. G. Martin	0	0	0	0	3	4	1	55	3	2 00
Friendship, Sumter Co., Ga.	W. T. Turner, A. Smith	W. H. Jones	C. G. Martin	4	0	4	1	1	1	2	68	1	1 50
Bellview, Miller Co., Ga.	G. W. Cleveland	G. W. Cleveland	W. A. McDonald	3	3	1	0	4	2	0	83	3	1 50
Rocky Mount, Sumter Co., Ga.	Wm. Johnson, J. Dupree	James Holley	J. H. DuPre	9	1	1	0	5	0	0	23	2	1 00
Pleasant Springs, Galloway Co. Ga	D. H. Ingram	R. B. Saxon	A. M. Stewart	1	0	0	0	0	1	0	40	2	1 90
Bethel, Taylor Co., Ga.	Not represented												
Corinth, Decatur Co., Ga.	Not represented												
New Prospect, Taylor Co., Ga.	Not represented												
Macedonia, Lee Co., Ala.	Not represented												
Friendship, Lee Co., Ala.	Not represented												