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1849

MINUTES

OF THE

UNITED BAPTIST ASSOCIATION

Held at Pleasant Hill, Tenn. Sept. 8th, 10th and 11th, 1849.

September 8th, 10th and 11th, 1849.

The Introductory Session was read by J. C. P. 12th chapter and 1st verse. "We have great a heart of welcome to all who will join us."

1. Read letters from the churches, and from the friends of the cause.
2. Chose T. B. Cooper, Moderator and W. H. C. as Secretary.
3. Called for preliminary matters.
4. Invited visiting brethren to be present during the session.

5. Called for correspondence. Received a letter from the United Baptist Association, by letter from Duncan, S. Fulford and Thos. C. Rees.

6. Appointed the following committees:—on the part of the body, and W. Waller and W. H. C. on the part of the churches; on correspondence, R. H. C. and J. W. Ellis.

7. Adjourned till 9 1/2 o'clock, Monday morning.

On Sabbath, the brethren Jas. Rees and D. J. A. their names, to a large and attentive congregation, and many were made glad in his love. By the aid of the Missions.

Monday Morning, Sept. 10th, 1849.

1. Received the report of the committee on the part of the churches.
 2. Read the Decorum.
 3. Adopted a form for writing certificates of membership (see 1848.) Appendix, A.
 4. Investigated T. B. C. and found him to be a member of the churches, and not adopted. (Minutes of 1848.)
 5. Appointed Daniel, Leach and J. W. Ellis as a committee on the part of the churches, to prepare an article of our Address of Welcome.
- Adjourned till 10 o'clock, Tuesday morning.

Tuesday Morning, 9 1/2 o'clock—Prayer by br. Jas. Rees.

1. We recommend to our Ministers, to report at our next Association, the number of copies they shall have read through the New Testament, during the present Association year.

2. Authorized br. Cooper to act as agent for us in subscribing for a periodical sustaining our views on Theology.

3. Appointed Daniel, Cooper and Dodson a committee to write on the death of church members and to prepare at this time an article on the death of br. Joseph Wilson of the H.W. Church. (Appendix B.)

4. Called for and read the circular; but declined publishing it.

5. Received the report of the Executive Committee. (Appendix C.)

6. Received the report of the Committee on Correspondence. Appointed correspondents as follows: To the Chattanooga United Baptist Association, to be held at Republic Church, 8 miles south of Columbus, Muscogee county, to meet on Friday night before the Third Sunday in October, 1849. J. Cumbe, T. B. Cooper, John Davis, J. C. R. Lockhart, W. D. Grace and R. H. Daniel volunteered as messengers. Appointed John Davis to write a Corresponding Letter. (Appendix D.)

Br. Cooper, to correspond with the Concord and Mt. Zion Associations, in Tennessee. Also, to effect correspondence to other Associations of a kindred spirit, (should it be found). To hear corresponding credentials from us.

7. Received report of the Financial Committee. (Appendix E.)

8. Agreed to publish our Abstract of Principles. (Appendix F.)

9. Agreed to set forth in our minutes, the cause of our first difference with the Flint River and Ocmulgee Associations. (Appendix G.)

PROMISCUOUS.

1. Appointed our next session at Mount Pleasant, Newton county, 9 miles S. E. of Columbus, on Saturday before the second Sunday in September, 1850.

2. W. H. C. Dodson to prepare the Introductory—R. H. Daniel, alternate—J. C. Lockhart to write a circular.

3. Appointed Union Meetings—1st Dist., at Fairview, Pike county, on Friday before the second Sunday in August, 1850—2d Dist., at Arm golden, Pike, on Friday before the second Sunday in June, 1850—3d Dist., at Mount Zion, Talbot, on Friday before the second Sunday in July, 1850.

4. Wrote on the matter of this body, to be done with a Minister of the United Baptist Association, who uses Intoxicating Liquors? Answer—We as an Association have no fellowship in such a course, we have no fellowship at all.

5. Appointed W. H. C. Dodson to present to our next Association, a regular Form for constituting churches.

6. Our records acknowledged to the citizens of this vicinity, for the hospitality extended to us, during our stay with them.

7. Ordered the Circulars to be reprinted, of their address printed and distributed.

8. Adjourned—Prayer by the Moderator.

W. H. C. Dodson, Clerk.

THOMAS B. COOPER, Moderator.

(A.)—FORM OF CREDENTIALS.

STATE OF _____ County of _____

A Presbytery, publicly called and assembled, at the church of _____, in _____ County and State, having this day called and set before the undersigned Presbyter, _____, and after a faithful and prayerful examination of our beloved brother, _____, in the light of the Scriptures of the Old and New Testaments, do find him sound in the _____ of them. And, discarding all human productions, as guides to church or people, in the _____ of general salvation, and that he will humbly and faithfully teach them, to all with whom he is concerned, to all lands wherever his lot may be cast, and persevere in the discharge of an ordained Minister, in all the concerns of the offices of the church of Christ, to the end of death—warning and exhorting in love, that all men may be furnished to the _____ of good works, holding the doctrine as a constituent member of the United Baptist Association, _____ agreed to by them as a denomination. Whereunto, the Presbytery witnesseth its _____ sufficient credentials by subscribing our names as ordained Ministers of the church of Jesus Christ. Amen.

G. T. 7

N. S. A.

G. T. J.

F. K. S.

{ Presbytery.

(B.)—DEATH OF DR. JOSEPH WILSON.

We, your committee, record with deep sorrow, the death of br. Joseph Wilson.— Yet we sorrow not as those who have no hope. In the death of br. Wilson, the church has lost a faithful Deacon, our beloved sister Wilson an affectionate husband, the community a good citizen—with these we would mingle our tears!

Respectfully submitted,

T. B. COOPER, Chairman.

(C.)—REPORT OF THE EXECUTIVE COMMITTEE.

Your Executive Committee report:

Paid T. B. Cooper, for services in destitute settlements since our last

Association, 17 sermons, 14 exhortations.

\$2.00

\$10.00

Received of H. Garrard,

5.00

Received of G. B. Hill,

45.00

" on subscription,

Respectfully submitted,

W. D. GRACE, Sec'y.

JOHN DAVIS, Chairman.

Names of the committee, H. Garrard, W. D. Grace, G. B. Hill, John Davis, A. Woodman, W. K. Myrick, W. T. Lawson. The committee to hold their first meeting at Liberty Church, Pike co., on Friday before the third Sunday in February, 1860.

(D.)—CORRESPONDING LETTER.

*The United Baptist Association, to the Charlotte-Mecklenburg United Baptist Association
with whom she corresponds:*

DEAR BROTHERS:—Through the mercy of GOD, we have been permitted to meet, and have had a pleasant meeting. We were glad to see you my brothers, with you, our minutes and letter to us. We believe the brethren, James Rees, H. J. Apperson, M. Duncan, S. Palford and Thomas C. Rees, have proved a blessing to us during our meeting, and hope the brethren named in our minutes may prove the same to you; and that by our mutual aid to each other, we may be strengthened in every good work. Brothers, pray for us! Yours in Christ Jesus—Farewell!

(D)—REPORT OF THE FINANCIAL COMMITTEE.

For Associational purposes.

\$22.35

On subscribing to enable Mr. Pleasant church to sustain their pastor,

22.94

On subscription consists of the *Journal of Canadian Information Science* of volume 18, 1990

2, 15.00

Respectfully submitted,

B. MAYNARD, Chicago.

1. We believe in one only true and living God, the Creator and Preserver of all things, and only Law-Giver, and that there are three persons in the God Head, the Father, Son and Holy Ghost, and these three are one.
2. We believe the scriptures of the Old and New Testament are the Word of God, and only rule of faith and practice.
3. We believe in the doctrine of original sin.
4. We believe mankind is free to recover himself from the fallen state which he is under by his own strength.
5. We believe in a Covenant between the Father and Son, in which all Grace is treasured up; and in the doctrine of election, according to the foreknowledge of God, through sanctification of the Spirit and belief of the truth, according to 1st Peter, 1st chapter, 21 verse; and 21 Th. 1st chapter, 13th verse: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." But that election should not be so construed as to make God the author of sin either directly or indirectly. Nor on the other hand do we believe the creature can do any thing meritorious in his salvation.
6. We believe that good works are the fruits of faith, and follow after justification; that they are the evidences of faith, and absolutely necessary to justification before men.
7. We believe in a general Judgment, when all shall be judged according to their works; that the happiness of the righteous and the punishment of the wicked will be eternal.
8. We believe that Saints will persevere in Grace to the end of their lives.
9. We believe that Baptism and the Lord's Supper are standing ordinances of the Church of Christ, and that baptism only is Baptism, and believers the only subjects.
10. We believe that no Minister has a right to administer the ordinances of the Lord's Supper except such as are called of God, approved by the Churches, and regularly ordained.
11. We believe that men by nature are so morally depraved that they will not come to God, nor will they be saved, and but for the influence of the Holy Spirit none would ever come to him.
12. We believe that it is the command of God to his people, to publish His Word, and proclaim the Gospel to all nations, making known to the human family the promises of the Father, and the redemption of Christ; and we believe it is the duty of every rational creature to obey, to receive the Gospel message of reconciliation in addition to the exercise of piety towards God and faith in our Lord Jesus Christ.

(G. — G.) ... B. ... C. ... M'Donnell ... Sardis ...
... from the Tual River Association.

[illegible][illegible]

and Clerk, went into the house—were all invited by the Moderator of the church, R. H. Wilson, to seats specially provided for them in front of the pulpit. He went on to accommodate them all; as they all complied with, except their Moderator, R. McGinty, who, regardless of the invitation, and without saying a word to the church or her moderator—walked round the table—and down his back and seated himself by the side of the Moderator of the church—and getting out his spectacles—appeared to be about to assume the right to open the meeting, without any previous understanding in that matter between the committee and the church. This procedure, so unexpected to the Moderator of the church, induced him to rise and state to the congregation, that as the church had not been together since the Association, he had not had an opportunity of informing them what the Association had done; but that, although the committee had not even requested it of him, he had sent word to as many of the members as he could, and he believed they were nearly all present—and further stated to the committee, that he wished them distinctly to understand that the church was her own Moderator and would not give him up for another, unless they should be a charge preferred against him; and if that should be the case, he would give up his seat—and the church might appoint whosoever she pleased to fill it. The Moderator of the church then proceeded to open the meeting, and the committee were requested to prefer the charge or charges, they might have in writing, to which J. S. Calloway and R. McGinty, replied they had no charge against the church, or any individual of the church; (but Calloway observed in a lower tone of voice, as he sat down, he did not know what they might have before they were done,) hereupon considering the altercation took place between the committee and the church, relative to the propriety and impropriety of the Moderator of the church retaining his seat; during which the church proposed that her confession of faith, contained in her church book should be read, observing that if any of her members refused to own or subscribe to said faith, the church would deal with them; and if they remained incorrigible, would exclude them; this however did not appear to meet the views of the committee, who seemed to be determined to do nothing so long as the church continued her Moderator on his seat. William Mosely, one of the committee, urged that it was not a meeting of the church, but of the Association; and therefore the church had no right to say a word, or do any thing in the case—and observed that their not yielding the point was a manifestation of their guilt. Finally George Danols, a Minister in the Yellow River Association, being called leave to say a few things to the church, and particularly to the Moderator—and after some insinuating expressions, observed to the Moderator, "My Dear Brother, have you not power to give up your seat, and the keys of the church a little while, for the Brethren to do what they want to do, and then take them up again?" This suggestion drew from the Moderator the observations he made, concerning being burned at a stake, rather than give up his seat and the keys of the church to any person or persons, except to the church herself. Moschach Lowrey, one of the committee, asked the church, what harm an individual examination would do them?—adding that he would let any Brother that wanted, come to his church and examine him, and all his members, if they wished to do it at any time. To this measure, however, the church did not think proper to accede. The committee gave the church to understand that if they would not submit to an examination in the way they thought right; they would have nothing more to do with the matter, but would withdraw and report unfavorably to the Association; stating at the same time, that such members as wished, or were willing, to be examined, should follow them; and moreover, adding, if but five came and submitted to an examination by them, on being found orthodox, they should be considered of the true church; and withdrew accordingly to the vestry. About this time R. McGinty and the committee retired from the meeting. In a short time William Mosely returned, and stated that he was authorized by the committee to inform the church that if there were any more that wished to undergo an examination, and would follow him, they would be attended to. Thus improperly interfering with the church's proceedings, and *usurping* rights and privileges of the church—not only without her request, but in open violation of the expressed will of the church. Nine of the members, to wit: four males and five females, did withdraw contrary to the solemn

tions of the Moderator, and having answered satisfactorily, such questions as the committee thought proper to ask them, were by said committee pronounced, or declared to be the true Sharon church; consequently the true Sharon church, (consisting of about one hundred and fifty members all in good standing) must be, if a church at all, a *pure* church; although not one of her members has ever been tried for unsoundness in faith or practice, nor even a single charge of heresy preferred against any of them. The church then labored with those nine members that withdrew in disorder, and (they remaining incorrigible) excluded them.

And whereas the said Association did, at their last session receive into their body, the said excommunicated persons, as a regularly constituted Baptist church, by passing the following very extraordinary resolutions:

Resolved, That the committee be sustained in their acts; and that the majority of Sharon church be received as a member into that body with the minority, upon the faith of the Yellow River Association, and practice accordingly; thus putting to issue at one vote, two propositions, the one directly contradictory to the other, namely: that in sustaining the acts of the committee, the majority of Sharon church must of course be rejected; yet, in the same vote they were to be received as a member into that body with the minority, on the faith of the Yellow River Association; thus declaring at one vote, both a non-fellowship and a fellowship with the majority of Sharon church; and a sustaining, and not sustaining the acts of the committee; and to give the resolution some appearance of fairness, requiring as a condition on which the majority were to be received, that they should acknowledge the faith of the Yellow River Association, although they had been distinctly told by the delegates from the Sharon church, that if they sustained the acts of the committee, they, the Sharon church, were no longer petitioners for membership, and although, in fact, the only subject then properly before the Association, was simply a matter of discipline, and not a matter in which faith was at all concerned, to wit—the soundness, or unsoundness of the course the committee pursued with the Sharon church.

And whereas, a majority of the Teasin church, who had been excluded from said church for improper conduct, presented a letter, by their delegates, and were received by a majority of the Association; thus restoring to membership persons that had been duly excommunicated, and receiving them as if they were, both in fact, and also in the case of the Sharon minority as regularly constituted churches, over the heads, and against the remonstrances of several churches, who, by their delegates, unhesitatingly expressed their decided disapprobation to the reception of said minorities as component parts of the Association; thereby virtually excluding a number of churches in order to receive two discredited parcels of persons who were in reality no churches.

Now we humbly, yet conscientiously believe that the aforesaid acts, both of the committee and Association are unprecedented, overbearing and un-bond; inasmuch as the churches of Christ, as constituted in the New Testament are independent bodies, and one cannot rule the others, nor all the others rule one; or they are voluntary Associations, and therefore accountable to no human authority, but that which they enact, or for wise purposes yield themselves to by mutual compact; and as no body of men can compel any people to be a church, so of course, none can appoint officers for a church, that privilege belonging to the church itself. The committee in the course they adopted at Sharon, appeared to give officers to the meeting, and thus to meet the church unrecognized and disubordinated! If they had thought of the case rightly, they would have seen, that having chosen for themselves officers, they should have gone in and met the church organized with her own officers, and thus treated with her as a church, and as a church *active*. This doctrine is taught to all Baptists—the independence of the churches is a distinguishing trait in the denomination; and if this can be violated in one case it may in all.

Therefore, seeing the Yellow River Association, as well as their committee, have, as we believe, assumed an improper and destructive power, and widely departed from the pure, sound doctrine of the churches of Christ, as contained in the New Testament, and practiced by the Baptist denomination from earliest past, we, the churches above

named, deem it both our privilege and duty to withdraw our names from the Association, for the reasons above stated, and not on account of our disagreement with said Association in matters of faith, as has been erroneously reported. The fact being now, as heretofore, that which is contained in the articles of faith, on which we were originally constituted. And we trust that the foregoing statement of facts, so far as it shall be correctly understood, will be warmly received by the eyes of all well disposed and enlightened Christians.

*Note.—The churches named in some of these charges, were their in convention at Sharon, on the 17th of October last, through the Confession of Faith, published by said convention, although differing in some respects from the original, amounts to the same as that on which we were constituted. A full and explicit statement of the reasons are substantially the same as those set forth in said confession, more full and explicit; we cordially agree in adopting and publishing them in full, to, and in connection with, these already published.

†Note.—There are five other churches, to wit: Parson, Zion, Antioch, Mill Creek, and Temon, that have withdrawn from the F. R. Association, were represented by their delegates, in the convention above named, and to whom, or to most of them, those persons appointed to represent them in said convention, in the foregoing statement has been submitted for their inspection—and so far as we have been able to ascertain, meets with their unanimous and entire approbation; and is their wish that it be published, with the explanatory note thereto annexed.

Read, approved, and signed, by order of the Church at M'Donough, February 5, 1831.

WILLIAM A. CALLAWAY, Moderator, pro tem.

HENRY VARNER, C. Clerk.

Read, approved, and signed, by order of the Church at Sharon, February 10, 1831.

BENJ. H. WILSON, Moderator.

JESSE TRAVIS, C. Clerk, pro tem.

Read, approved, and signed, by order of the Church at Sallis, February 20, 1831.

BENJ. H. WILSON, Moderator.

HENRY JACKSON, C. Clerk.

Read, approved, and signed, by order of the Church at Sharon, March 12, 1831.

JOHN REEVES, Moderator.

WILLIAM W. HURST, C. Clerk.

I have examined the above statement, and have no hesitation in stating it to be correct.

BARNABAS STRICKLAND.

March 18, 1831.

I have read the above summary of reasons for withdrawing from the Flint River Association, and highly approve of them.

ANDREWS BATTLE.

March 18, 1831.

III.—REPORT OF SELECT COMMITTEE.

We, the Committee appointed to set forth the principal causes of the dissension between the United Brethren and the Flint River Association, which occurred in the year 1830, beg leave to report as follows:

1st. The Flint River Association made complaint against two Churches in Henry county, viz: Temon and Sharon, on an unfounded report of a disunion in a Church, and without examination into said report, received small numbers of those Churches into full fellowship, not recognizing the minorities. This also being done over the head of part of the body, twelve delegates representing six Churches, withdrew from the Association. There being no accusation whatever against said Churches.

In justification of this course pursued by the twelve Churches, and our connection with the Association, we here present the foregoing summary of the charges and counter-charges, found in the Minutes of the Flint River Association of 1830.

THE GEORGIA EXHIBITION.

The undersigned delegation from the Georgia Association, being requested by the

Flint River Association to present the complaints of their Association in a condensed and simple form, as possible, with the specifications on which each is founded, and said delegation being willing to adopt any measures that may afford any hope of an amicable adjustment of the difficulties between the two Associations, the compliance with said request present the complaints of their Association in the following form:

1st. We complain of a breach of orderly discipline in your justifying a minority of a Church, composing a part of your body, over the majority of said Church, before the case is examined into before the Church, or before suitable labor is used to reconcile the parties. The dealing of the Association with Temon Church, we present as a specification of this error, and appeal to your own Minutes.

2. Our second complaint is against the Association for encouraging disorder and division in a church not of their body. Our specification of this complaint is the justifying the acts of the Sharon Committee, who encouraged a minority of Sharon Church to set themselves up in opposition to the majority, and represent themselves in the Association.

3d. Our third complaint is your offering to receive into your body churches in disunion, and so promoting a principle of disregard to fellowship between the churches. Our specification of this complaint is the tendering of admission to the minority and majority of Sharon Church.

4th. Our fourth complaint is, your receiving members into the Association by majority only, over the head of the minority. This manifests disregard to fellowship. Our specification of this complaint is the receiving the minority of Sharon Church over the head of a part of your body.

5th. Our fifth complaint is, of a departure from an acknowledged principle of good order in all deliberative bodies: that an original body cannot explain the acts of its committees. Our specification is the act of your body in attempting to explain the proceedings of your Sharon Committee.

In conclusion, we beg leave to assure this Association that there was no design or intent, on the part of our Association, to hurt any brother's feelings by any harsh expressions in our last year's letter, but only to state our grievances in plain terms. We assure the Association of the warmest desire on the part of the Georgia Association, to remove as far as we can every hindrance to an amicable adjustment of our differences, and in this presentment of our complaints, have carefully endeavored to avoid every thing harsh or offensive, and shall rejoice to find the same conciliatory spirit on the part of your body. We can assure you that the Georgia Association has no complaint whatever against the Articles of Faith of the Flint River Association, in these we most heartily agree with you: nor have we any connection of any sort whatever, with any of the Churches that have separated from you.

JESSE MERCER,
B. M. SANDERS,
JACK LUMPKIN,
ENOCH CALLAWAY,

JONATHAN DAVIS,
MALCOMB JOHNSON,
V. R. THORNTON,
THOMAS STOCKS.

P. S. We, the messengers of the Surepta Association, accord with the views of the Georgia brethren, so far as respects Sharon and Temon Churches, believing it to be the view of our Association.

FRANCIS CALLAWAY.
JEREMIAH REEVES

Oct. 22d, 1832.

ADJUSTMENT OF THE DIFFERENCES OF THE GEORGIA AND FLINT RIVER ASSOCIATIONS.

The joint Committees from the Georgia Delegation and the Flint River Association, to which was referred the differences between the said bodies, Report: That the cases of the Temon and Sharon churches have been under their serious and they hope prayerful consideration. The Flint River Association, by their Committee have made many explanations in justification of the course she has pursued in relation to

Fellow brethren, let us be earnestly engaged in every good word and work, for so not the assembling ourselves together, but meet often and pray with and for one another. Let us live together in the strongest ties of Christian friendship, working together, as it is called to-day, knowing that the night of death cometh, when no man can work.

W. V. WHITE, Clerk.

JAMES WILSON, Moderator.

I W. MOSTLY,
JOSHUA S. GILBERT
PROVAST

[illegible]

LETTERS

The constitution of the Church of Jesus Christ of Latter-day Saints, as given by the Lord, is the basis of the Church's organization and the foundation of its government. It is the will of the Lord that the Church be organized in accordance with the principles of the Gospel, and that the members of the Church be united in a perfect union, as the Father, the Son, and the Holy Ghost are united in the Godhead. The Church is organized in accordance with the principles of the Gospel, and the members of the Church are united in a perfect union, as the Father, the Son, and the Holy Ghost are united in the Godhead.

DEAR BRETHREN.—Being yet Baptists, and being also united in the common cause of Christ which every Christian should understand, we are glad that you had taken such an interest in our case as to recommend us to the consideration of these Associations for their rash conduct towards us. We should have been glad to have heard, too, that the Pine River Association had attended the same. In view of your next session, we deem it important to submit to you a list of our brethren, R. H. Wilson, B. Strickland, J. Reeves, C. White, J. Travis and J. W. Jones. We are furnished with all the testimony to give you a full view of our case. We believe you will hear them on our behalf; and we pray God that you may be preserved from proclaiming us from error, if indeed we have erred. But if the error should be found in them, may they through you be reclaimed, and a happy union amongst all Baptists effected is our prayer for the Redeemer's sake.

We have appointed an annual meeting for Missionary purposes, to which we cordially invite all your ministers and brethren generally, who are friendly to the mission cause, that you may be with us and satisfy yourselves that we are the true supporters of the cause of Christ, and that we love our brethren, and preach the doctrine of salvation by your own ministers. Brethren pray for us. Farewell.

ADDRESS TO THE CHURCH

We, the Ministers and Delegates comprising the Convention, testify to the general Churches whom we represent, a strict adherence to the Instructions calculated to promote the Redeemer's Kingdom on earth. Such Instructions both Foreign and Domestic, the education of our young men, who are or may be called to the Ministry, Bible Societies, and Sunday Schools. Let us also unite our utmost endeavors to put down that monster, and all spirits, who has invaded and is still making such inroads in the ranks of the human mind. We pray most earnestly that every member of our body will aid in the cause of total abstinence.

conclusion we readily admit a disagreement existing, and which has ever existed
 between us and other Baptists, relative to the 4th article of what is termed the
 Confession of Faith, to wit: (We believe in the Eternal Election of a
 number of the human race, to grace and glory; and that there was a covenant
 of redemption made between the Father and the Son before the world began;
 and that their salvation is secure, and that they in particular are redeemed.) But
 as we do not think this doctrine is not in accordance with the Word of God, and
 consistent with Christian and missionary operations. Finally, we say to the world
 in accordance with the Doctrine and Principles set forth in these Minutes, we
 desire a union and co-operation with all Baptists.

JOHN REEVES, Chairman Select Committee

POST OFFICES OF GEORGIA.

T. B. COOPER, Thomaston, Upson County, Georgia.
 R. H. DANIEL, " " "
 J. C. R. LOCKHART, Daviston, Talbot Co., "
 L. LEACH, Elm, Meriwether County, "
 W. EWING, Fairburn, Fayette County "
 H. WALKER, Red Oak, Fayette County, "
 JAMES CUMBIE, Zebulon, Pike County, "
 P. C. POSEY, Carrollton, Carroll County, "

12
Copy of names of post offices

STATE OF THE CHURCH.

Ordained Ministers' names in small capitals; Licentiates in *Italics*; Ab-sentees marked thus.

CHURCH.	COUNTIES.	DELEGATES.	Experience.	Voucher on Conf. of Faith.	Received by Letter.	Restored.	Dismissed by Letter.	Excommunicated.	Deaf.	Total.	Contributions.	Sabbath of Meeting.	Clerks' Names.	Clerks' Post Office.
Armageddon	Pike	Wm. K. Myrick, R. Myrick, T. B. Goetts,	3	1	2	0	19	1	0	45	\$3 00	1st	D. Harris,	Zeladon.
Liberty	"	J. Davis, A. Thompson, J. C. Moore, W. H. C. Dimes,	1	0	0	0	0	1	0	43	3 00	3rd	John Davis,	Grillin.
Fairview	"	B. Maynard, W. N. Dineer, L. Leach,	0	0	0	0	0	1	2	16	2 25	2nd	J. Dineer,	Erin.
Pleasant Hill	Upson	Edin Brown, Arden Woodham,	0	0	0	0	0	0	0	69	3 35	4th	W. Yates,	Thomaston.
Geeth	"	Wm. Cameron, R. H. Dastich,	0	0	0	0	0	0	0	39	1 10	3rd	W. Cameron,	Thomaston.
Providence	"	Redden Moore, Frank Moore,	3	0	0	0	0	0	0	53	3 10	1st	S. J. Smith,	Thomaston.
Friendship	Talbot	T. Lawson, Jas. Ellis, J. C. R. Lockhart,	1	0	0	0	0	0	0	53	3 10	2nd	W. Johnson,	Talbotton.
Mt. Zion	"	L. Albrooke, J. Eaves,	23	0	0	0	0	0	0	56	1 20	2nd	H. Garand,	Starville.
Mt. Pleasant	Newton	H. Garand, John Hud,	1	0	0	0	0	0	0	59	1 45	2nd	A. A. Coulter,	Red Oak.
New Hope	"	Wm. Ewins, H. W. E. R.	1	0	0	0	0	0	0	51	0 00	2nd	S. H. Ellis,	Fava Bayville.
Canon Hill	"	S. H. Ellis, J. T. Handley,	0	0	0	0	0	0	0	51	0 00	2nd	S. H. Ellis,	Fava Bayville.

The records of this Church not being filled out in the latter, we were compelled to copy from the Minutes of 1842.

The reader of this Church not being filled out in the latter, we were compelled to copy from the Minutes of 1886

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