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D. B. Daniel  
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**MINUTES**  
OF THE  
**UNITED BAPTIST ASSOCIATION,**  
**Held at Pleasant Hill, Talbot County, Ga.,**  
**September 8th, 10th and 11th, 1849.**

The Introductory Sermon was preached by J. C. R. LOCKHART, from Hebrews, 12th chapter and 1st verse. "*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside, &c.*"

1. Read letters from the churches and minuted their state.
2. Chose T. B. COOPER, Moderator, and W. H. C. DODSON, Clerk.
3. Called for petitionary letters.
4. Invited visiting brethren to seats with us—invitation to be continued by the Moderator during the session.
5. Called for correspondence. Received a letter and minutes from the Chattahoochee United Baptist Association, by her messengers, Jas. Rees, D. J. Apperson, Moses Duncan, S. Fulford and Thos. C. Rees.
6. Appointed the following committees—on business, brethren, Daniel, Lockhart, Ewing, Cooper and Thompson; on preaching, Lawson, Garrard and W. K. Myrick from the body, and W. Waller and W. Yates from the church; on finance, Maynard, Leach and Dodson; on correspondence, R. Myrick, J. Davis, J. Cumbie, L. Alsobrooks and J. W. Ellis.
7. Adjourned till 9½ o'clock, Monday morning.—Prayer by W. H. C. Dodson.

On Sabbath, the brethren, Jas. Rees and D. J. Apperson, preached in the order of their names, to a large and attentive congregation. The good Lord came in our midst and many were made glad in his love. Br. Rees preached on the subject of Domestic Missions.

MONDAY MORNING, 9½ o'clock: Prayer by J. C. R. Lockhart.

1. Received the report of the committee on business.
  2. Read the Decorum.
  3. Adopted a form for writing credentials presented by R. H. Daniel. (*Minutes of 1848.*) Appendix, A.
  4. Investigated T. B. Cooper's form for the constitution of churches, which was not adopted. (*Minutes of 1848.*)
  5. Appointed Daniel, Lockhart and Dodson a committee to confer with our brethren of the Chattahoochee United Baptist Association in affixing Scripture Proof to each article of our Abstract of Principles as set forth in our minutes.
- Adjourned till Tuesday morning 9½ o'clock: Prayer by T. B. Cooper.



## APPENDIX.

## (A.)—FORM OF CREDENTIALS.

STATE OF \_\_\_\_\_ County of \_\_\_\_\_

A Presbytery, publicly called and assembled, at the church of \_\_\_\_\_ in said county and State, having this day called and set before the undersigned Presbytery, and after a faithful and prayerful examination of our beloved brother, \_\_\_\_\_ in the doctrines of the Scriptures of the Old and New Testaments, do find him sound in the faith of them. And, discarding all human productions, as guides to church or people for eternal 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 office of an ordained Minister, in all the concerns of the offices of the church of Christ, until death—warning and exhorting in love, that all men may be furnished to every good work, holding the doctrine as a constituent member of the United Baptist Association agreed to by them as a denomination. Whereunto, the Presbytery witness these as sufficient credentials by subscribing our names as ordained Ministers of the church of Jesus Christ. Amen.

N. S. }  
 } Presbytery.

G. T. }  
 F. K. }

## (B.)—DEATH OF BR. 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,		\$10,00
Received of H. Garrard,	\$ 2,00	
Received of G. B. Hill,	5,00	
“ on subscription,	45,00	

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. Woodham, 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, 1850.

## (D.)—CORRESPONDING LETTER.

*The United Baptist Association, to the Chattahoochee United Baptist Association with whom she corresponds:*

DEAR BRETHREN:—Through the mercy of GOD, we have been permitted to meet, and have had a pleasant meeting. We were glad to see your messengers, with your minutes and letter to us. We believe the brethren, James Rees, D. J. Apperson, M. Duncan, S. Fulford 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. Brethren, pray for us! Yours in Christ Jesus—Farewell!

## (E.)—REPORT OF THE FINANCIAL COMMITTEE.

For Associational purposes,	\$22,35
On subscription to enable Mt. Pleasant church to sustain their pastor,	22,00
On subscription to assist the brethren at Corinth in building a house of worship,	18,00

Respectfully submitted, B. MAYNARD, Chairman.

## (F.)—ABSTRACT OF PRINCIPLES.

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 in man's inability to recover himself from the fallen state which he is in by nature, 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, 2d verse; and 2d Thessalonians 2d 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 immersion 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 house, 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 for life and salvation, and but for the influences of the Holy Spirit none would ever come to him.

12. We hold that it is the command of God to his people, to publish His Word, and promulgate the Gospel of Christ to all nations, making known to the human family the plan of redemption through the atonement of Christ; and we believe it is the duty of every rational descendant of Adam, to whom the Gospel message of reconciliation is addressed, to exercise repentance towards God and faith in our Lord Jesus Christ.

(G.)—*Reasons why the Baptist Churches of Christ at M'Donough,\* Sharon,\* Sardis,\* and Smyrna,\* have withdrawn their membership from the Flint River Association.*

WHEREAS the aforementioned churches, (and several others,†) have thought proper to dissolve their connexion with the F. R. Association, in consequence of the conduct of said Association towards the Sharon and Teman churches, we deem it expedient to assign our reasons for seceding from that body, and in so doing, to give a plain statement of the facts that led to that unpleasant event; and to publish the same, in order that all who desire, may know the *truth*, and have an opportunity afforded them to examine and judge for themselves.

At the session of 1829, the church at Sharon tendered her letter of dismission from the Yellow River Association to the P. R. Association for admission—but her reception was suspended in consequence of some unfavorable reports relative to the faith and practice of a part of her members. The delegates from the Sharon church declared themselves then ready, and requested a public trial. The Association did not accede to their request; but appointed a committee of nine persons to convene at Sharon on the 30th October, 1829, to examine into the faith and order of said church. The committee attended and having organized themselves by choosing a Moderator

and Clerk, went into the house—were all invited by the Moderator of the church, B. H. Wilson, to seats specially provided for them in front of the pulpit, and sufficient to accommodate them all; this 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—laid down his book, 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 committee, 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 had her own Moderator and would not give him up for another, unless there 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 whomsoever 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 considerable 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 Daniel, a Minister in the Yellow River Association, begged 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. Meshach 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, alledging, if but five came and submitted to an examination by them, on being found orthodox, they should be considered the *true* church; and withdrew accordingly to the woods. About this time B. Strickland left the committee and 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 *internal* concerns, and *sacred* 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 admoni-

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 real Sharon church, (consisting of about one hundred and fifty members all in good standing) must be, if a church at all, a *false* church; although not one of her members had 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 Teman 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 disorganized as they were, both in this, 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 disembodied 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 unsound; 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, assayed to give officers to the meeting, and thus to meet the church unorganized and disembodied! 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 only*. 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 Flint River Association, as well as their committee, have, as we believe, assumed an improper and destructive power, and widely departed from the pure, sound discipline of the churches of Christ, as contained in the New Testament, and practised by the Baptist denomination for centuries past, we, the churches above

named, deem it both our privilege and duty to withdraw our membership from said Association, for the reasons above stated, and not on account of any disagreement with said Association in matters of faith, as has been erroneously represented: our faith 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, and impartially weighed, will justify us in the eyes of all well disposed and enlightened Baptists.

\**Note.*—The churches marked (\*), being some of those that met, by their delegates, in convention at Sharon, on the 17th December last, think proper to state, that as the Confession of Faith, published by said convention, although differing a little in phraseology, amounts to the same as that on which we were constituted. And as the foregoing reasons are substantially the same as those set forth by said convention; but more full and explicit; we cordially agree in adopting and publishing them in addition to, and in connection with, those already published.

†*Note.*—There are five other churches, to wit, Paron, Zebulon, Armageddon, Rose Creek, and Teman, that have withdrawn from the F. R. Association, who also met, by their delegates, in the convention above named, and to whom, or to most, if not all, those persons appointed to represent them in said convention, 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 should 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.*

HENLY VARNER, *C. Clerk.*

Read, approved, and signed, by order of the Church at Sharon, February 19, 1831.  
BENJ. H. WILSON, *Moderator.*

JESSE TRAVIS, *C. Clerk, pro tem.*

Read, approved, and signed, by order of the Church at Sardis, February 26, 1831.  
BENJ. H. WILSON, *Moderator.*

HENRY JACKSON, *C. Clerk.*

Read, approved, and signed, by order of the Church at Smyrna, March 12, 1831.  
JOHN REEVES, *Moderator.*

WILLIAM W. HURST, *C. Clerk.*

I have examined the above statement, and have no hesitation in saying I believe 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.

#### (H.)—REPORT OF SELECT COMMITTEE.

We, the Committee appointed to set forth the principal causes of the division between the UNITED BAPTIST and the *Flint River Association*, which occurred about the year 1830, beg leave to report as follows:

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

In justification of this course pursued by the twelve delegates, and condemnation of the Association, we here present the *impartial testimony* of the Georgia and Sarepta Associations, found in the Minutes of the Flint River Association of 1833:

#### 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 as 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, do, in 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 Teman 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 intention 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 Sarepta Association, accord with the views of the Georgia brethren, so far as respects Sharon and Teman 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 whom was referred the differences between the said bodies, Report ; That the cases of the Teman 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



her unhappy difficulties, and yet believes she has pursued strictly the spirit of her Constitution. The Georgia Delegation Committee entertain a different view of the case, and think that the Flint River Association ought to have pursued a different course, but nevertheless are willing to admit, that under all the circumstances she *may have endeavored* to do the best she could.

The Flint River Association confesses that she may have departed from the better principles of discipline, and gone too far, and feels sorry that she has given cause of complaint to her sister, the Georgia Association. The Delegation of the Georgia Association regret the hasty and unfavorable decision which she made in relation to the acts of her sister from the view of her Minutes alone, and particularly that her expressions of complaint in her last year's letter, which she has now withdrawn, had not been in more mild and conciliatory terms.

B. M. SANDERS,  
JACK LUMPKIN,  
ELIAS BELL,

W. MOSELY,  
JOSHUA S. CALLAWAY,  
THOMAS STOCKS.

By a strict perusal of the above Documents, we think it sufficient proof to every candid mind, that those people now denominated United Baptists were justifiable in their course, believing as they sincerely did, that the Flint River Association had departed from the spirit of her Constitution; and having in vain, but repeatedly entreated her to alter her unjust and tyrannical course, they had nothing left but to bear oppression and persecution or withdraw. Of the two the latter was considered preferable. And for the information of all concerned, especially the Baptist denomination in Georgia, we publish the following letters found in the Minutes of the United Baptist Churches assembled in Convention at Bethlehem, Jasper county, in 1831, setting forth the grounds they then occupied, and which we still claim.

#### LETTER.

*The convention of the Churches which have withdrawn from the Ocmulgee and Flint River Associations to the Georgia Association:*

DEAR BRETHREN—Being yet Baptists, and feeling all that interest in the common cause of Christ which every Christian should feel; understanding also, that you had taken such an interest in our case as to remonstrate against the proceedings of those Associations for their rash conduct towards us; (for which we feel grateful to you,) hearing, too, that the Flint River Association had appointed five persons to attend your next session, we deem it expedient to send six of our brethren, viz: B. H. Wilson, B. Strickland, J. Reeves, C. White, J. Travis and J. Wilson, who are furnished with all the testimony to give you a correct view of our case. We hope you will hear them on our behalf; and we pray God that you may be instrumental in reclaiming 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 advocates of the cause of Christ, and that we love our brethren, and preach the doctrine propagated by your own ministers. Brethren pray for us. Farewell.

#### ADDRESS TO THE CHURCHES.

We, the Ministers and Delegates composing this Convention, recommend to the several Churches whom we represent, a strict observance of all Benevolent Institutions calculated to promote the Redeemer's kingdom here on earth. Such as Missions both Foreign and Domestic, the education of pious young men, who are or may be called to the Ministry, Bible Societies, and Sabbath Schools. Let us also unite our utmost endeavors to put down that monster, ardent spirits, who has made and is still making such inroads in the ranks of the human family. We hope most earnestly that every member of our body will advocate the cause of total abstinence.

Finally, brethren, let us be earnestly engaged in every good word and work, forsake 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 while it is called to-day, knowing that the night of death cometh, when no man can work.

W. V. WHITE, Clerk.

JAMES WILSON, Moderator.

In 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 ORIGINAL CONFSSION OF FAITH, to wit: (We believe in the Eternal Election of a definite number of the human race, to grace and glory, and that there was a covenant of grace or redemption made between the Father and the Son before the world began, in which their salvation is secure, and that they in particular are redeemed.) Believing as we do that this doctrine is not in accordance with the Word of God, and inconsistent with christian and missionary operations. Finally, we say to the world that in accordance with the Doctrine and Principles set forth in these Minutes, we heartily desire a union and co-operation with all Baptists.

JOHN REEVES, Chairman Select Committee.

## POST OFFICES OF MINISTERS.

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

*W. H. & G. Brown Griffin Pike Co*

465  
456  
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# STATE OF THE CHURCHES.

CHURCHES.	COUNTIES.	DELEGATES.	Experienced.	Voucher on Conf'n of Faith	Received by Letter,	Restored,	Dismissed by Letter,	Excommunicated.	Dead,	Total,	Contributions,	Sabbath of Meetings,	Clerks' Names,	Clerks' Post Office,
Armageddon	Pike	Wm. K. Myrick, R. Myrick, T. B. Cooper,	3	1	2	0	19	1	0.45	\$3.00	1st	B. Harris,	Zebulon.	
Liberty	"	J. Davis, A. Thompson, J. CUMBER, W. H. C. DONSON	1	0	0	0	1	0	0.43	3.00	3rd	John Davis,	Griffin.	
Fairview	"	B. Maynard, W. N. DINGLER, L. LEACH,	0	0	0	0	1	2	1.46	2.25	2nd	J. Dingler,	Erin.	
Pleasant Hill	Upson	Bolin Brown, Aries Woodham,†	0	0	0	0	0	0	0.69	3.35	4th	W. Yates,	Thomaston.	
Providence	"	Wm. Cameron, R. H. DANIEL,	0	0	0	0	3	0	0.9	0.90	3rd	W. Cameron,	Thomaston.	
Friendship	Talbot	Reuben Moore, Isham Moore,	3	3	5	0	0	0	0.22	1.10	4th	E. H. Smith,	Thomaston.	
Mt. Zion	"	T. Lawson, Jas. Ellis, J. C. R. LOCKHART,	11	2	0	0	0	5	0.53	3.10	1st	S. J. Smith,	Daviston.	
Mt. Pleasant	Newton	L. Alsobrooks, J. Boggs,	23	0	3	0	6	3	0.53	3.00	2nd	W. Johnson,	Talbotton.	
New Hope	"	H. Garrard, John Huff*	1	1	0	1	0	0	0.26	1.90	2nd	H. Garrard,	Starsville.	
Union Hill	Fayette	W. M. EWING, * H. WALKER,	4	0	1	0	3	1	1.69	1.45	2nd	W. A. Crombie	Red Oak.	
	"	S. H. ELLISON, * J. HANDLEY, * Minutes of 1848.	0	0	0	0	0	0	0.21	0.00	2nd	S. H. Ellison,	Fayetteville	

† The scale of this Church not being filled out in the Letter, we were compelled to copy from the Minutes of 1848.

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